

# EvanBible

## English from the Originals

*Hebrew · Aramaic · Greek*

EVBO-EN

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THE HOLY BIBLE

# EvanBible

## English from the Originals

*Hebrew · Aramaic · Greek*

EVBO-EN

*A direct translation into English from the Hebrew and Aramaic Masoretic Text and from the Greek Textus Receptus*


TRANSLATION AND EDITING

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Translation and editing: Jonathan Josué Chourio González and Nixon Ricardo Chourio Andrade.

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**Original texts**

Old Testament: the Hebrew and Aramaic Masoretic Text of the Leningrad Codex (Westminster Leningrad Codex), public domain. New Testament: the Greek Textus Receptus in the edition of F. H. A. Scrivener (1894), public domain. This translation is a new work: it is not a revision of the King James Version, nor a translation of any other English or Spanish version.

Reference tool: the word-by-word data of the Translators Amalgamated Hebrew OT and Greek NT, by Tyndale House and STEPBible.org (STEPBible.github.io/STEPBible-Data), CC BY 4.0.

Translated with the assistance of artificial intelligence and reviewed verse by verse against the original text. The work is provided as is, without warranties of any kind. This is a first edition, open to revision; readers' corrections are welcome at evanbible.com.

# To the Reader

## THIS EDITION

The *EvanBible Edition – English from the Originals* (EVBO-EN) is a new translation of the whole Bible, made directly from the languages in which it was written: the Hebrew and Aramaic of the Old Testament and the Greek of the New. It is not a revision or modernization of the King James Version, and it is not a translation of the Spanish EVBO or of any other version: every verse went from the original text into English.

## OLD TESTAMENT: THE HEBREW AND ARAMAIC TEXT

The Old Testament was translated from the Masoretic Text, the Hebrew text handed down and vocalized by the Jewish scribes known as the Masoretes. The base is the Leningrad Codex (A.D. 1008), the oldest complete manuscript of the Hebrew Bible, in its digital edition, the Westminster Leningrad Codex. Where the scribes noted in the margin how a word was to be read (*qere*) instead of what stands in the text (*ketiv*), the marginal reading is followed, as the King James does. Additions found only in the Greek Septuagint are not brought in. The Aramaic sections (Ezra 4:8–6:18 and 7:12–26; Daniel 2:4–7:28; Jeremiah 10:11) were translated from the Aramaic. The few places where another decision was taken, such as Psalm 22:16, are explained in the notes.

## NEW TESTAMENT: THE GREEK TEXT

The New Testament was translated from the Textus Receptus, the printed Greek text behind the Reformation Bibles and the King James, in the edition of F. H. A. Scrivener (1894), which reproduces the Greek followed by the translators of 1611. It therefore includes passages that modern critical texts omit or bracket, such as Mark 16:9–20, John 7:53–8:11, Acts 8:37 and 1 John 5:7–8. Where Greek editions differ, Scrivener's reading governs, and every one of those places was checked against the English.

## HOW THE TRANSLATION WAS MADE

Each book was translated from the original into English following one set of guidelines and a common table of terms. As a reference tool the word-by-word analysis of Tyndale House and STEPBible.org was used: the form of each word, its Strong's number, its grammatical analysis and a short gloss. The King James was consulted only for verse numbering and to compare readings. The translation was made with the assistance of artificial intelligence. A reviewer other than the translator then went through each book verse by verse against the Hebrew, Aramaic or Greek, looking for omissions, additions, errors of sense, readings foreign to the base text and inconsistent terms. A further, separate pass reworded the text wherever it echoed the wording of modern copyrighted English versions, so that the EVBO-EN is its own translation; wording it shares with the King James Version, which is in the public domain, was kept where it is faithful to the original. Every reworded verse was then checked once more against the Hebrew, Aramaic or Greek, and in the New Testament every place where Scrivener's text differs from other Greek editions was checked one by one.

## TRANSLATION PRINCIPLES

Literal and natural: the order, words and structure of the original are followed as long as the English reads naturally; where a literal rendering would not be understood, the sense is preferred and explained in a note. Everything in the base text is translated, and nothing more. Each key term is translated the same way throughout. The English is current and plain: "you" for singular and plural alike, also when God is addressed, with no "thee", "thou" or "-eth" forms, while the traditional theological vocabulary is kept (grace, justify, propitiation, atonement).

## THE NAMES OF GOD

The personal name of God in Hebrew, the four letters YHWH, is written LORD in capitals, as in the King James, to distinguish it from *Adonai*, "Lord".

| | |
|---|---|
| YHWH | the LORD |
| YHWH Elohim | the LORD God |
| Adonai YHWH | the Lord GOD |
| YHWH Tseva'ot | the LORD of hosts |
| Elohim | God (gods, when pagan gods are meant) |
| Adonai | Lord |
| El Shaddai | God Almighty |
| Elyon | the Most High |
| Yah | the LORD (with a note) |
| Ehyeh asher ehyeh (Exodus 3:14) | I AM WHO I AM |

## SOME KEY TERMS

| | |
|---|---|
| *logos* (John 1:1) | Word |
| *chesed* | steadfast love |
| *berit* | covenant |
| *sheol* / *hades* / *gehenna* | Sheol / Hades / hell |
| *shabbat* | Sabbath |
| *ohel mo'ed* | tent of meeting |
| *dikaio* | justify |
| *krin* as a verdict against someone | condemn, condemnation |
| *agap* (1 Corinthians 13) | love (KJV "charity") |
| *re'em* | wild ox (KJV "unicorn") |
| *zera'* in the promises | seed |

## NUMBERING

Books, chapters and verses follow the King James numbering: 66 books and 31,102 verses. That way the EVBO-EN can be read and compared verse by verse with the other EvanBible editions. Where the Hebrew numbering differs (for example in Malachi 4 or in Joel), a note says so. The Hebrew titles of the Psalms are translated and appear in italics at the head of the psalm, without a verse number, as in the King James.

## TRANSLATION NOTES

An asterisk after a verse means there is a note. The 1,664 notes are gathered at the end of the volume, by book, and explain difficult readings, words of uncertain meaning, choices between the written and the read text, and notable differences from the King James. Tap the asterisk to go to the note, and the note's reference to return to the verse.

## THE EVANBIBLE EDITIONS

The classic (EVBC) and improved (EVBM) editions are Spanish translations of the King James. The EVBO is a Spanish translation made from the originals, and the EVBO-EN is its English counterpart, translated separately from the same Hebrew, Aramaic and Greek. At evanbible.com they can be compared verse by verse with the King James, with the original text and its word-by-word analysis.

## FREE USE

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## USING THIS DOCUMENT

The abbreviations of the sixty-six books run across the top of every page: tap one to go to that book. Each book opens with its chapters, also linked, and every page footer links back to the contents. The bookmarks panel of your PDF reader lists every book and chapter, and the reader's search (Ctrl+F or Cmd+F) finds any word in the text.

## STATUS OF THE WORK

This is a first edition. Before it is regarded as final it should be reviewed by specialists in biblical Hebrew and Greek. Readers' observations are warmly welcome at evanbible.com.

*The translators*

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# Genesis

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## CHAPTER 1

1 In the beginning God created the heavens and the earth. 2 The
earth was without shape and empty, and darkness lay upon the
face of the deep, while the Spirit of God hovered above the face
of the waters.* 3 And God said, "Let there be light"; and there
was light. 4 God saw the light, that it was good, and God made a
division between the light and the darkness. 5 God named the
light Day, and the darkness he named Night. Evening came, and
morning came: day one. 6 And God said, "Let there be an
expanse in the middle of the waters, and let it divide between
waters and waters."* 7 God made the expanse and divided
between the waters below the expanse and the waters above the
expanse. And so it was. 8 God named the expanse Heaven.
Evening came, and morning came: a second day. 9 And God said,
"Let the waters beneath the heavens be collected into one place,
and let the dry ground be seen." And so it was. 10 God named the
dry ground Earth, and the collected waters he named Seas. And
God saw that it was good. 11 And God said, "Let the earth put
forth green growth: plants that produce seed, and fruit trees on
the earth that make fruit after their kind, with their seed in it."
And so it was. 12 So the earth put forth green growth: plants
producing seed after their kind, and trees making fruit with their
seed in it, after their kind. And God saw that it was good. 13
Evening came, and morning came: a third day. 14 And God said,
"Let there be lights in the expanse of the heavens to divide
between the day and the night; let them serve as signs and for
fixed seasons, and for days and years, 15 and let them serve as
lights in the expanse of the heavens to shine upon the earth."
And so it was. 16 God made the two great lights, the greater light
to govern the day and the lesser light to govern the night, and the
stars as well. 17 God placed them in the expanse of the heavens to
shine upon the earth, 18 to govern by day and by night and to
divide between the light and the darkness. And God saw that it
was good. 19 Evening came, and morning came: a fourth day. 20
And God said, "Let the waters teem with swarms of living
creatures, and let birds fly above the earth, across the face of the
expanse of the heavens." 21 God created the huge sea creatures
and every living creature that moves, with which the waters
teem, after their kind, and every winged bird after its kind. And
God saw that it was good. 22 And God blessed them and said, "Be
fruitful and increase; fill the waters in the seas, and let the birds
increase on the earth." 23 Evening came, and morning came: a
fifth day. 24 And God said, "Let the earth produce living
creatures after their kind: cattle, creeping things, and wild
animals of the earth after their kind." And so it was. 25 God made
the wild animals of the earth after their kind, the cattle after their
kind, and all that creeps on the ground after its kind. And God
saw that it was good. 26 Then God said, "Let us make man in our
image, according to our likeness, and let them rule over the fish
of the sea and the birds of the heavens, over the cattle and over all
the earth, and over every creeping thing that creeps upon the
earth." 27 God created man in his own image, in the image of
God he created him; male and female he created them. 28 God
blessed them, and God said to them, "Be fruitful and increase, fill
the earth and subdue it. Rule over the fish of the sea, over the
birds of the heavens, and over every living thing that creeps on
the earth." 29 And God said, "Look, I have given you every plant
that bears seed across the face of all the earth, and every tree
whose fruit has seed in it; you shall have them for food. 30 And to
every animal of the earth, to every bird of the heavens, and to
every creeping thing on the earth that has a living soul in it, I give
every green plant as food." And so it was. 31 Then God looked at
all that he had made, and indeed it was very good. Evening came,
and morning came: the sixth day.

## CHAPTER 2

1 So the heavens and the earth were completed, together with all
their host. 2 On the seventh day God brought to completion the
work he had made, and on the seventh day he rested from all the
work he had made. 3 God blessed the seventh day and set it apart
as holy, because on it he rested from all the work which God had
created and made. 4 This is the history of the heavens and the
earth at their creation, in the day that the LORD God made
earth and heavens. 5 No bush of the field was yet on the earth,
and no plant of the field had yet sprouted, because the LORD
God had not sent rain upon the earth, and there was no man to
till the ground; 6 but a mist would rise from the earth and water
the whole surface of the ground. 7 And the LORD God formed
the man out of dust from the ground and blew into his nostrils
the breath of life, and the man became a living soul. 8 The
LORD God planted a garden in Eden, toward the east, and
placed there the man he had formed. 9 From the ground the
LORD God caused to spring up every tree that is pleasing to
look at and good to eat, with the tree of life in the middle of the
garden, and the tree of the knowledge of good and evil. 10 A river
flowed out of Eden to water the garden, and from there it parted
and became four headwaters. 11 The first is named Pishon; it
winds around the whole land of Havilah, where the gold is. 12
The gold of that land is good; bdellium is there, and the onyx
stone. 13 The second river is named Gihon; it winds around the
whole land of Cush. 14 The third river is named Hiddekel; it runs
east of Assyria. The fourth river is the Euphrates. 15 Then the
LORD God took the man and settled him in the garden of Eden
to cultivate it and to guard it. 16 And the LORD God
commanded the man: "From every tree of the garden you may
eat freely, 17 but from the tree of the knowledge of good and evil
you must not eat, for on the day you eat from it you will
certainly die." 18 And the LORD God said, "It is not good for
the man to be by himself; I will make for him a helper who is his

counterpart." [19] So the LORD God formed from the ground every animal of the field and every bird of the heavens, and he brought them to the man to see what he would name them; and whatever the man called a living creature, that became its name. [20] The man gave names to all the cattle, to the birds of the heavens, and to every animal of the field; but for Adam no helper was found who was his counterpart. [21] Then the LORD God made a deep sleep fall on the man, and he fell asleep; and he took one of his ribs and closed up flesh in its place. [22] The LORD God built the rib he had taken from the man into a woman and brought her to the man. [23] And the man said, "This one, this time, is bone from my bones and flesh from my flesh; this one shall be called Woman, for from Man this one was taken." [24] That is why a man will leave his father and his mother and be joined to his wife, and they will become one flesh. [25] The two of them, the man and his wife, were naked, yet they felt no shame.

## CHAPTER 3

[1] The serpent was more cunning than every animal of the field that the LORD God had made. He said to the woman, "Is it really so that God said, 'You must not eat from any tree of the garden'?" [2] The woman answered the serpent, "From the fruit of the garden's trees we may eat, [3] but about the fruit of the tree in the middle of the garden God said, 'Do not eat from it, and do not touch it, or you will die.'" [4] But the serpent said to the woman, "You will certainly not die! [5] For God knows that on the day you eat from it your eyes will be opened, and you will become like God, knowing good and evil."* [6] The woman saw that the tree was good for food, that it was a pleasure to the eyes, and that the tree was attractive for gaining insight; so she took some of its fruit and ate, and she gave some also to her husband who was with her, and he ate. [7] Then the eyes of the two of them were opened, and they realized they were naked; so they stitched fig leaves together and made aprons for themselves. [8] Then they heard the sound of the LORD God as he walked in the garden in the breeze of the day, and the man and his wife hid from the face of the LORD God among the trees of the garden. [9] And the LORD God called to the man and asked him, "Where are you?" [10] He answered, "I heard you in the garden and became afraid, since I was naked; so I hid." [11] And he said, "Who told you that you were naked? Did you eat from the tree that I commanded you not to eat from?" [12] The man said, "The woman you placed with me—she gave me from the tree, and I ate." [13] The LORD God said to the woman, "What is this you have done?" The woman said, "The serpent tricked me, and I ate." [14] And the LORD God said to the serpent, "Since you have done this, cursed are you beyond all the cattle and beyond every animal of the field. On your belly you will go about, and dust you will eat all the days of your life. [15] Enmity I will set between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel." [16] To the woman he said, "I will greatly multiply your toil and your pregnancies; in pain you will bear children. Your longing will be toward your husband, and he will rule over you." [17] And to Adam he said, "Since you heeded your wife's voice and ate from the tree about which I commanded you, 'You shall not eat from it,' the ground is cursed on your account; with toil you will eat from it all the days of your life. [18] It will make thorns and thistles grow for you, and you will eat the plants of the field. [19] In the sweat of your face you will eat bread until you go back to the ground, since from it you were taken; for dust you are, and to dust you will go back." [20] The man named his wife Eve, because she was the mother of all who live. [21] The LORD God made garments of skin for Adam and his wife and clothed them. [22] And the LORD God said, "See, the man has become like one of us in knowing good and evil. Now, so that he does not stretch out his hand and take from the tree of life as well, and eat, and live forever—" [23] the LORD God sent him away from the garden of Eden to till the ground from which he had been taken. [24] He drove the man out, and east of the garden of Eden he stationed the cherubim and the flame of the whirling sword, to guard the path to the tree of life.

## CHAPTER 4

[1] And the man knew Eve his wife; she conceived and gave birth to Cain, and she said, "I have acquired a man with the LORD."* [2] She gave birth again, to his brother Abel. Abel became a shepherd of flocks, while Cain became a tiller of the ground. [3] At the end of some days Cain brought an offering to the LORD from the fruit of the ground. [4] Abel too brought one, from the firstborn of his flock and from their fat. The LORD had regard for Abel and his offering, [5] but for Cain and his offering he had no regard. Cain's anger burned hot, and his face fell. [6] The LORD said to Cain, "Why has your anger burned, and why has your face fallen? [7] If you do well, will you not be accepted? But if you do not do well, sin lies crouching at the door. Its longing is toward you, yet you must master it."* [8] Cain spoke to Abel his brother; and while they were in the field, Cain rose against his brother Abel and murdered him.* [9] And the LORD said to Cain, "Where is your brother Abel?" He answered, "I do not know. Am I my brother's keeper?" [10] He said, "What have you done? Listen: your brother's blood cries out to me from the ground. [11] So now you are cursed from the ground that opened its mouth to take your brother's blood from your hand. [12] When you till the ground, it will no longer give you its strength. You will be a wanderer and a drifter on the earth." [13] Cain said to the LORD, "My punishment is too great to bear.* [14] Look, today you have driven me from the face of the ground, and I will be hidden from your face. I will be a wanderer and a drifter on the earth, and anyone who finds me will kill me." [15] The LORD said to him, "Therefore whoever kills Cain, sevenfold vengeance will fall on him." And the LORD set a sign for Cain, so that anyone who found him would not strike him down. [16] So Cain went out from before the LORD and lived in the land of Nod, east of Eden. [17] Cain knew his wife; she conceived and gave birth to Enoch. Cain was building a city, and he named the city after his son Enoch. [18] Irad was born to Enoch; Irad became the father of Mehujael, Mehujael became the father of Methushael, and Methushael became the father of Lamech. [19] Lamech took two

wives; one was named Adah, and the other was named Zillah. [20] Adah gave birth to Jabal; he was the father of those who live in tents and keep herds. [21] His brother was named Jubal; he was the father of everyone who handles the lyre and the flute. [22] As for Zillah, she too gave birth, to Tubal-cain, who hammered out every kind of tool of bronze and iron. Tubal-cain's sister was Naamah. [23] Lamech said to his wives, "Adah and Zillah, listen to my voice; wives of Lamech, give ear to my word: I killed a man for wounding me, a youth for bruising me. [24] If Cain is avenged seven times, then Lamech seventy-seven times." [25] Adam knew his wife once more; she gave birth to a son and named him Seth, "For God has granted me another seed in place of Abel, since Cain killed him." [26] To Seth as well a son was born, and he named him Enosh. It was then that men began to call upon the name of the LORD.

## CHAPTER 5

[1] This is the written record of the generations of Adam. On the day God created man, he made him in God's likeness. [2] He created them male and female; he blessed them and named them Man on the day they were created. [*] [3] Adam lived a hundred and thirty years and had a son in his own likeness, according to his image, and he named him Seth. [4] After he had Seth, Adam's days were eight hundred years, and he had sons and daughters. [5] All the days that Adam lived amounted to nine hundred and thirty years, and he died. [6] Seth lived a hundred and five years and became the father of Enosh. [7] After becoming the father of Enosh, Seth lived eight hundred and seven years and had sons and daughters. [8] All of Seth's days amounted to nine hundred and twelve years, and he died. [9] Enosh lived ninety years and became the father of Kenan. [10] After becoming the father of Kenan, Enosh lived eight hundred and fifteen years and had sons and daughters. [11] All of Enosh's days amounted to nine hundred and five years, and he died. [12] Kenan lived seventy years and became the father of Mahalalel. [13] After becoming the father of Mahalalel, Kenan lived eight hundred and forty years and had sons and daughters. [14] All of Kenan's days amounted to nine hundred and ten years, and he died. [15] Mahalalel lived sixty-five years and became the father of Jared. [16] After becoming the father of Jared, Mahalalel lived eight hundred and thirty years and had sons and daughters. [17] All of Mahalalel's days amounted to eight hundred and ninety-five years, and he died. [18] Jared lived a hundred and sixty-two years and became the father of Enoch. [19] After becoming the father of Enoch, Jared lived eight hundred years and had sons and daughters. [20] All of Jared's days amounted to nine hundred and sixty-two years, and he died. [21] Enoch lived sixty-five years and became the father of Methuselah. [22] After becoming the father of Methuselah, Enoch walked with God three hundred years and had sons and daughters. [23] All of Enoch's days amounted to three hundred and sixty-five years. [24] Enoch walked with God; then he was no more, because God took him. [25] Methuselah lived a hundred and eighty-seven years and became the father of Lamech. [26] After becoming the father of Lamech, Methuselah lived seven hundred and eighty-two years and had sons and daughters. [27] All of Methuselah's days amounted to nine hundred and sixty-nine years, and he died. [28] Lamech lived a hundred and eighty-two years and had a son. [29] He named him Noah, saying, "This one will bring us relief from our work and from the toil of our hands, from the ground the LORD has cursed." [30] After becoming the father of Noah, Lamech lived five hundred and ninety-five years and had sons and daughters. [31] All of Lamech's days amounted to seven hundred and seventy-seven years, and he died. [32] When Noah was five hundred years old, Noah became the father of Shem, Ham, and Japheth.

## CHAPTER 6

[1] Now when mankind began to increase on the face of the ground and daughters were born to them, [2] the sons of God saw that the daughters of men were fair, and they took wives for themselves from all whom they chose. [3] The LORD said, "My Spirit will not strive with man forever, since he is indeed flesh; his days will be a hundred and twenty years." [*] [4] The Nephilim were on the earth in those days, and afterward too, when the sons of God went in to the daughters of men and they bore them children. They were the mighty ones of ancient times, men of name. [*] [5] The LORD saw how great man's wickedness on the earth was, and that every inclination of the thoughts of his heart was only evil, every day. [6] The LORD was sorry that he had made man on the earth, and he was pained in his heart. [7] And the LORD said, "I will wipe out from the face of the ground man whom I created—man together with cattle, creeping things, and birds of the heavens—because I am sorry that I made them." [8] Noah, however, found grace in the eyes of the LORD. [9] This is the family history of Noah. Noah was a righteous man, blameless among the people of his time; Noah walked with God. [10] Noah had three sons: Shem, Ham, and Japheth. [11] In God's sight the earth had grown corrupt, and the earth was full of violence. [12] God looked upon the earth, and it was indeed corrupt, for all flesh had corrupted its way upon the earth. [13] So God said to Noah, "The end of all flesh has come before me, because through them the earth is full of violence. I am about to destroy them along with the earth. [14] Make an ark of gopher wood for yourself; build it with compartments, and coat it with pitch inside and out. [15] And this is how you are to make it: three hundred cubits the length of the ark, fifty cubits its width, and thirty cubits its height. [16] Make a roof for the ark, completing it to a cubit upward; put the door of the ark in its side; make it with lower, second, and third levels. [17] As for me, I am about to bring the flood, waters upon the earth, to destroy from under the heavens all flesh that has the breath of life in it. Everything on the earth will perish. [18] But with you I will establish my covenant. You will enter the ark—you and your sons and your wife and your sons' wives with you. [19] From every living thing, from all flesh, you shall bring two of each into the ark to keep alive with you; let them be male and female. [20] From the birds after their kind, from the cattle after their kind, and from every creeping thing of the ground after its kind, two of each will come to you

to be kept alive. [21] Take for yourself every kind of food that is eaten, and store it up with you; it will serve as food for you and for them." [22] And Noah did so; he did everything just as God had commanded him.

## CHAPTER 7

[1] And the LORD said to Noah, "Enter the ark, you and your whole house, because I have seen you to be righteous before me in this generation. [2] From every clean animal take for yourself seven and seven, a male and its female; and from the animals that are not clean, two, a male and its female; [3] and from the birds of the heavens as well, seven and seven, male and female, to keep seed alive on the face of the whole earth. [4] For seven days from now I will send rain on the earth for forty days and forty nights, and I will wipe out from the face of the ground every living being I have made." [5] And Noah did all that the LORD had commanded him. [6] Noah was six hundred years old when the flood came, waters upon the earth. [7] Noah went into the ark, and with him his sons, his wife, and his sons' wives, to escape the waters of the flood. [8] From the clean animals and from the animals that are not clean, from the birds and from all that creeps on the ground, [9] they came to Noah into the ark two by two, male and female, just as God had commanded Noah. [10] After the seven days the waters of the flood were upon the earth. [11] In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month—on that day all the springs of the great deep broke open, and the windows of the heavens were thrown open. [12] The downpour came on the earth forty days and forty nights. [13] That same day Noah entered the ark, with Shem, Ham, and Japheth, Noah's sons, and Noah's wife and his sons' three wives with them— [14] they and every wild animal after its kind, all the cattle after their kind, every creeping thing that creeps on the earth after its kind, and every flying creature after its kind, every bird, every winged thing. [15] Two by two of all flesh in which was the breath of life, they came to Noah into the ark. [16] Those that came in were male and female of all flesh; they came as God had commanded him. Then the LORD closed the door behind him. [17] For forty days the flood was upon the earth; the waters grew and bore up the ark, and it was lifted high above the earth. [18] The waters gained strength and grew greatly upon the earth, and the ark drifted on the surface of the waters. [19] The waters gained strength more and more upon the earth, until all the high mountains under the whole heaven were covered. [20] Fifteen cubits above them the waters rose, and the mountains were covered. [21] All flesh that moved on the earth perished: birds, cattle, wild animals, every swarming creature that swarms on the earth, and all mankind. [22] All in whose nostrils was the breath of the spirit of life, of everything on the dry land, died. [23] So he wiped out every living being on the face of the ground, from man to cattle to creeping things to the birds of the heavens; they were wiped out from the earth. Only Noah remained, and those with him in the ark. [24] And the waters held their strength upon the earth for a hundred and fifty days.

## CHAPTER 8

[1] Then God remembered Noah and all the wild animals and all the cattle with him in the ark; God made a wind pass over the earth, and the waters sank. [2] The springs of the deep and the windows of the heavens were shut, and the rain from the heavens was held back. [3] The waters kept going back from the earth, little by little, and at the end of a hundred and fifty days the waters had gone down. [4] In the seventh month, on the seventeenth day of the month, the ark rested on the mountains of Ararat. [5] The waters kept going down until the tenth month; on the first of the tenth month the tops of the mountains became visible. [6] After forty days Noah opened the window of the ark he had made, [7] and he sent out the raven, which kept flying back and forth until the waters had dried from the earth. [8] Then he sent the dove out from him to see whether the waters had gone down from the face of the ground. [9] The dove found no place to rest the sole of her foot, so she came back to him in the ark, because there was water over the face of all the earth. He reached out his hand, took her, and brought her in to himself, into the ark. [10] He waited seven more days and once again sent the dove out of the ark. [11] At evening the dove came to him, and there in her beak was a freshly picked olive leaf. Then Noah knew that the waters had gone down from the earth. [12] He waited seven days more and sent out the dove, and she came back to him no more. [13] In the six hundred and first year, in the first month, on the first of the month, the waters had dried from the earth. Noah took off the covering of the ark and looked out, and the surface of the ground was dry. [14] And in the second month, on the twenty-seventh day of the month, the earth was fully dry. [15] Then God said to Noah: [16] "Come out of the ark, you and your wife, your sons and your sons' wives with you. [17] Every living thing that is with you, of all flesh—birds, cattle, and every creeping thing that creeps on the earth—bring out with you, so that they may swarm over the earth, be fruitful, and increase upon the earth." [18] So Noah came out, together with his sons, his wife, and his sons' wives. [19] Every animal, every creeping thing, and every bird, all that moves on the earth, came out of the ark by their families. [20] Noah built an altar to the LORD, and taking some of every clean animal and every clean bird, he offered burnt offerings on the altar. [21] When the LORD smelled the pleasing aroma, the LORD said in his heart, "Never again will I curse the ground on account of man, for the inclination of man's heart is evil from his youth; and never again will I strike every living thing as I have done. [22] For all the days of the earth, seedtime and harvest, cold and heat, summer and winter, day and night will not cease."

## CHAPTER 9

[1] God blessed Noah and his sons and told them, "Be fruitful and increase, and fill the earth. [2] Fear and dread of you will be upon every animal of the earth and every bird of the heavens, upon all that creeps on the ground and all the fish of the sea; into your hand they are given. [3] Every moving thing that is alive will be food for you; just as I gave you the green plants, I now give you

all things. [4] Only flesh with its life, its blood, you must not eat. [5] And your blood, the blood of your lives, I will surely demand; from every animal I will demand it, and from man. From each man's brother I will demand the life of man. [6] Whoever sheds the blood of man, by man his blood will be shed; for God made man in his own image.* [7] As for you, be fruitful and increase; teem upon the earth and increase on it." [8] God said to Noah and to his sons with him: [9] "As for me, I am now establishing my covenant with you and with your seed after you, [10] and with every living creature with you—birds, cattle, and every wild animal of the earth with you—all that came out of the ark, every animal of the earth. [11] I will establish my covenant with you: never again will all flesh be cut off by the waters of a flood, and never again will there be a flood to ruin the earth." [12] God said, "This is the sign of the covenant I am making between me and you and every living creature with you, for generations without end: [13] My bow I have set in the cloud, and it will be the sign of a covenant between me and the earth. [14] Whenever I bring clouds over the earth and the bow appears in the cloud, [15] I will remember my covenant between me and you and every living creature among all flesh, and the waters will never again become a flood to destroy all flesh. [16] The bow will be in the cloud, and I will look at it to remember the everlasting covenant between God and every living creature among all flesh on the earth." [17] And God told Noah, "This is the sign of the covenant I have established between me and all flesh on the earth." [18] Noah's sons who came out of the ark were Shem, Ham, and Japheth; and Ham was the father of Canaan. [19] These three were Noah's sons, and from them the whole earth was spread abroad. [20] Noah, a man of the ground, began by planting a vineyard. [21] He drank some of the wine, became drunk, and uncovered himself inside his tent. [22] Ham, Canaan's father, saw his father's nakedness and reported it to his two brothers outside. [23] But Shem and Japheth took the cloak, put it over the shoulders of both, and walking backward they covered their father's nakedness; their faces were turned away, so they did not see their father's nakedness. [24] When Noah woke from his wine and learned what his youngest son had done to him, [25] he said, "Cursed is Canaan; a servant of servants he will be to his brothers." [26] And he said, "Blessed is the LORD, the God of Shem; and let Canaan be a servant to him. [27] May God make room for Japheth, and may he live in the tents of Shem; and let Canaan be a servant to him." [28] Noah lived three hundred and fifty years after the flood. [29] All of Noah's days amounted to nine hundred and fifty years, and he died.

## CHAPTER 10

[1] Now these are the generations of Noah's sons, Shem, Ham, and Japheth; sons were born to them after the flood. [2] Japheth's sons: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. [3] Gomer's sons: Ashkenaz, Riphath, and Togarmah. [4] Javan's sons: Elishah, Tarshish, Kittim, and Dodanim. [5] From these the coastlands of the nations were divided up in their lands, each by his own tongue, by their clans, in their nations. [6] Ham's sons: Cush, Mizraim, Put, and Canaan. [7] Cush's sons: Seba, Havilah, Sabtah, Raamah, and Sabteca. Raamah's sons: Sheba and Dedan. [8] Cush became the father of Nimrod; he was the first to be a mighty one on the earth. [9] He was a mighty hunter in the sight of the LORD; that is why it is said, "Like Nimrod, a mighty hunter in the sight of the LORD." [10] His kingdom began with Babel, Erech, Accad, and Calneh, in the land of Shinar. [11] From that land he went out to Assyria and built Nineveh, Rehoboth-Ir, and Calah, [12]* as well as Resen, between Nineveh and Calah; that is the great city. [13] Mizraim became the father of the Ludim, the Anamim, the Lehabim, the Naphtuhim, [14] the Pathrusim, the Casluhim (from whom the Philistines went out), and the Caphtorim. [15] Canaan became the father of Sidon, his firstborn, and of Heth, [16] and the Jebusites, the Amorites, the Girgashites, [17] the Hivites, the Arkites, the Sinites, [18] the Arvadites, the Zemarites, and the Hamathites. Later the clans of the Canaanites were scattered. [19] The Canaanite border ran from Sidon toward Gerar as far as Gaza, and toward Sodom, Gomorrah, Admah, and Zeboiim as far as Lasha. [20] These are Ham's sons by their clans and their tongues, in their lands and their nations. [21] Children were born also to Shem, the father of all the sons of Eber, the elder brother of Japheth.* [22] Shem's sons: Elam, Asshur, Arpachshad, Lud, and Aram. [23] Aram's sons: Uz, Hul, Gether, and Mash. [24] Arpachshad became the father of Shelah, and Shelah became the father of Eber. [25] Two sons were born to Eber; one was named Peleg, because in his days the earth was divided, and his brother was named Joktan. [26] Joktan became the father of Almodad, Sheleph, Hazarmaveth, Jerah, [27] Hadoram, Uzal, Diklah, [28] Obal, Abimael, Sheba, [29] Ophir, Havilah, and Jobab. All these were Joktan's sons. [30] Their dwelling place stretched from Mesha toward Sephar, the hill country of the east. [31] These are Shem's sons by their clans and their tongues, in their lands, by their nations. [32] These are the clans of Noah's sons by their generations, in their nations; and from them the nations were divided on the earth after the flood.

## CHAPTER 11

[1] The whole earth had a single language and a single set of words. [2] As they moved on from the east, they came upon a valley in the land of Shinar and settled there. [3] They said to each other, "Come, let us mold bricks and fire them well." They used brick in place of stone, and bitumen in place of mortar. [4] And they said, "Come, let us build for ourselves a city, and a tower whose top reaches into the heavens; let us make ourselves a name, so that we are not scattered across the face of the whole earth." [5] The LORD came down to look at the city and the tower that the sons of men had built. [6] And the LORD said, "Look, they are one people with one language for all of them, and this is what they have begun to do; now nothing they plan to do will be beyond their reach. [7] Come, let us go down and confuse their language there, so that no one will understand the speech of his neighbor." [8] Thus the LORD scattered them from there across the face of the whole earth, and they left off building the city. [9] That is why it was named Babel, for there the LORD confused the language of the whole earth, and from there the LORD

scattered them across the face of the whole earth. [10] This is the line of Shem. When Shem was a hundred years old he became the father of Arpachshad, two years after the flood. [11] After becoming the father of Arpachshad, Shem lived five hundred years and had sons and daughters. [12] Arpachshad lived thirty-five years and became the father of Shelah. [13] After becoming the father of Shelah, Arpachshad lived four hundred and three years and had sons and daughters. [14] Shelah lived thirty years and became the father of Eber. [15] After becoming the father of Eber, Shelah lived four hundred and three years and had sons and daughters. [16] Eber lived thirty-four years and became the father of Peleg. [17] After becoming the father of Peleg, Eber lived four hundred and thirty years and had sons and daughters. [18] Peleg lived thirty years and became the father of Reu. [19] After becoming the father of Reu, Peleg lived two hundred and nine years and had sons and daughters. [20] Reu lived thirty-two years and became the father of Serug. [21] After becoming the father of Serug, Reu lived two hundred and seven years and had sons and daughters. [22] Serug lived thirty years and became the father of Nahor. [23] After becoming the father of Nahor, Serug lived two hundred years and had sons and daughters. [24] Nahor lived twenty-nine years and became the father of Terah. [25] After becoming the father of Terah, Nahor lived a hundred and nineteen years and had sons and daughters. [26] Terah lived seventy years and became the father of Abram, Nahor, and Haran. [27] This is the line of Terah. Terah became the father of Abram, Nahor, and Haran, and Haran became the father of Lot. [28] Haran died before his father Terah, in his native land, in Ur of the Chaldeans. [29] Abram and Nahor took wives for themselves. Abram's wife was named Sarai, and Nahor's wife was named Milcah; she was the daughter of Haran, the father of Milcah and of Iscah. [30] But Sarai was infertile; she had no offspring. [31] Terah took his son Abram, his grandson Lot son of Haran, and his daughter-in-law Sarai, the wife of his son Abram, and they set out with them from Ur of the Chaldeans to go to the land of Canaan; but when they came as far as Haran, they settled there. [32] Terah's days were two hundred and five years, and Terah died in Haran.

## CHAPTER 12

[1] The LORD said to Abram, "Go out from your land, from your birthplace, and from your father's house, to the land that I will show you. [2] I will make you into a great nation; I will bless you and make your name great, and you are to be a blessing. [3] I will bless those who bless you, and the one who treats you with contempt I will curse; and in you all the clans of the earth will be blessed." [4] Abram went, just as the LORD had spoken to him, and Lot went along with him. Abram was seventy-five years old when he left Haran. [5] Abram took his wife Sarai, Lot his brother's son, all the goods they had accumulated, and the persons they had gained in Haran, and they set out for the land of Canaan; and they arrived in the land of Canaan. [6] Abram traveled through the land as far as the site of Shechem, as far as the oak of Moreh. The Canaanite was then in the land. [7] The LORD appeared to Abram and said, "To your seed I will give this land." There he built an altar to the LORD who had appeared to him. [8] He moved on from there to the mountain east of Bethel and set up his tent, having Bethel to the west and Ai to the east. There he built an altar to the LORD and called upon the name of the LORD. [9] Then Abram set out, traveling on and on toward the Negev. [10] A famine came on the land, and Abram went down to Egypt to stay there as a foreigner, because the famine was heavy in the land. [11] As he drew near to entering Egypt, he said to his wife Sarai, "Listen, I know that you are a woman lovely to look at. [12] When the Egyptians see you, they will say, 'She is his wife,' and they will kill me but keep you alive. [13] Say, please, that you are my sister, so that things go well for me on your account and I stay alive because of you." [14] And so it was: when Abram came into Egypt, the Egyptians saw that the woman was very lovely. [15] Pharaoh's officials saw her and praised her to Pharaoh, and the woman was taken into Pharaoh's household. [16] He treated Abram well on her account; Abram acquired sheep and cattle, male donkeys, male and female servants, female donkeys, and camels. [17] But the LORD afflicted Pharaoh and his household with severe plagues on account of Sarai, Abram's wife. [18] Pharaoh summoned Abram and said, "What have you done to me? Why did you not tell me she was your wife? [19] Why did you say, 'She is my sister,' so that I took her to be my wife? Now, here is your wife—take her and go!" [20] Pharaoh gave his men orders about him, and they sent him off, with his wife and everything he owned.

## CHAPTER 13

[1] Abram went up out of Egypt into the Negev, with his wife and all he owned, and Lot with him. [2] Abram was heavily laden with livestock, silver, and gold. [3] He traveled by stages from the Negev to Bethel, to the place where his tent had first been, between Bethel and Ai, [4] the site of the altar he had made there at the beginning; and there Abram called upon the name of the LORD. [5] Lot, too, who traveled with Abram, had flocks, herds, and tents, [6] and the land could not carry them both living together, because their possessions were too many for them to live together. [7] Quarreling broke out between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. The Canaanite and the Perizzite were living in the land then. [8] So Abram said to Lot, "Let there be no quarrel, please, between me and you or between my herdsmen and your herdsmen, for we are kinsmen. [9] Is not the whole land in front of you? Please part from me. If you go to the left, I will go to the right; if to the right, I will go to the left." [10] Lot raised his eyes and saw the whole Jordan plain, that all of it was well watered—this was before the LORD destroyed Sodom and Gomorrah—like the garden of the LORD, like the land of Egypt, as you go toward Zoar. [11] Lot chose for himself the whole Jordan plain and traveled eastward; so they parted from one another. [12] Abram lived in the land of Canaan, and Lot lived among the cities of the plain and pitched his tents as far as Sodom. [13] The men of Sodom were evil and sinned greatly against the LORD. [14] After Lot had parted from

him, the LORD said to Abram, "Raise your eyes and look out from the place where you are, to the north and the south, to the east and the west. [15] All the land you see I will give to you and to your seed forever. [16] I will make your seed like the dust of the earth; if anyone could number the dust of the earth, your seed could be numbered too. [17] Get up, travel through the land, its length and its width, for to you I will give it." [18] Abram moved his tents and came to live by the oaks of Mamre, at Hebron; and there he built an altar to the LORD.

## CHAPTER 14

[1] It happened in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim, [2] that they waged war against Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela, which is Zoar. [3] All these came as allies to the Valley of Siddim, which is the Salt Sea. [4] For twelve years they had been subject to Chedorlaomer, but in the thirteenth year they revolted. [5] In the fourteenth year Chedorlaomer came, along with the kings allied with him, and defeated the Rephaim at Ashteroth-karnaim, the Zuzim at Ham, the Emim at Shaveh-kiriathaim, [6] and the Horites in their mountain, Seir, as far as El-paran, which lies beside the wilderness. [7] Turning back, they came to En-mishpat, which is Kadesh, and defeated the whole territory of the Amalekites, as well as the Amorites living in Hazazon-tamar. [8] Then out marched the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela, which is Zoar, and they drew up for battle against them in the Valley of Siddim— [9] against Chedorlaomer king of Elam, Tidal king of Goiim, Amraphel king of Shinar, and Arioch king of Ellasar: four kings against the five. [10] The Valley of Siddim was pit after pit of bitumen; as the kings of Sodom and Gomorrah fled, they fell there, and those who survived fled to the mountains. [11] The enemy seized all the goods of Sodom and Gomorrah and all their food, and went off. [12] They also seized Lot, Abram's brother's son, with his goods, and went off; for he was living in Sodom. [13] A survivor came and reported it to Abram the Hebrew, who was living by the oaks of Mamre the Amorite, brother of Eshcol and of Aner; these were men in covenant with Abram. [14] When Abram heard that his brother had been taken captive, he mobilized his trained men, born in his household, three hundred and eighteen, and went in pursuit as far as Dan.* [15] He split up against them by night, he and his servants, defeated them, and chased them as far as Hobah, north of Damascus. [16] He recovered all the goods, and he also recovered his brother Lot and his goods, along with the women and the people. [17] After he returned from defeating Chedorlaomer and the kings with him, the king of Sodom came out to meet him in the Valley of Shaveh, which is the King's Valley. [18] Melchizedek, king of Salem, brought out bread and wine—he was priest of God Most High— [19] and he blessed him, saying, "Blessed is Abram by God Most High, Possessor of heaven and earth.* [20] And blessed is God Most High, who has handed your foes over to you." Abram gave him a tenth of all. [21] The king of Sodom said to Abram, "Give me the people, and keep the goods for yourself." [22] Abram answered the king of Sodom, "I have raised my hand to the LORD, God Most High, Possessor of heaven and earth, [23] that from a thread to a sandal thong I will take nothing that is yours, so you will never say, 'I made Abram rich'— [24] nothing for me, except what the young men have eaten and the portion of the men who went with me, Aner, Eshcol, and Mamre; let them take their portion."

## CHAPTER 15

[1] After these events the word of the LORD came to Abram in a vision: "Do not fear, Abram; I am a shield for you. Your reward will be very great."* [2] Abram said, "Lord GOD, what will you give me, when I am going on without children, and the heir of my house is Eliezer of Damascus?"* [3] Abram went on, "You have given me no seed; so one born in my house is to be my heir." [4] And at once the word of the LORD came to him: "This man will not be your heir; one who comes from your own body—he will be your heir." [5] He took him outside and said, "Look up at the heavens and count the stars, if you can count them." Then he said to him, "So will your seed be." [6] And he believed the LORD, and he reckoned it to him as righteousness. [7] And he said to him, "I am the LORD, who brought you out from Ur of the Chaldeans to give you this land as your possession." [8] He replied, "Lord GOD, by what will I know that I am to possess it?" [9] He told him, "Take for me a three-year-old heifer, a three-year-old she-goat, a three-year-old ram, a turtledove, and a young pigeon." [10] He took all these for him, split them down the middle, and placed each piece facing its partner; but the birds he did not split. [11] Birds of prey swooped down on the carcasses, but Abram drove them off. [12] When the sun was about to set, a deep sleep fell upon Abram, and there was terror, a great darkness, falling upon him. [13] Then he said to Abram, "Know for sure that your seed will be strangers in a land not their own; they will serve the people there, and those people will oppress them four hundred years. [14] But the nation they serve I too will judge, and after that they will come out with great wealth. [15] You yourself will join your fathers in peace and be buried in good old age. [16] In the fourth generation they will come back here, for the guilt of the Amorite is not yet full." [17] When the sun had set and thick darkness had come, there appeared a smoking oven and a blazing torch that passed between those pieces. [18] That day the LORD made a covenant with Abram, saying, "To your seed I have given this land, from the river of Egypt to the great river, the river Euphrates: [19] the Kenite, the Kenizzite, the Kadmonite, [20] the Hittite, the Perizzite, the Rephaim, [21] the Amorite, the Canaanite, the Girgashite, and the Jebusite."

## CHAPTER 16

[1] Sarai, Abram's wife, had not borne him children. She had an Egyptian maidservant named Hagar. [2] Sarai said to Abram, "Look, the LORD has prevented me from giving birth. Go in, please, to my maidservant; perhaps through her I will be built

into a family." Abram heeded what Sarai said. [3] So after Abram had lived ten years in the land of Canaan, Sarai, Abram's wife, took her maidservant Hagar the Egyptian and gave her to her husband Abram as a wife. [4] He went in to Hagar, and she conceived; and when she saw she was pregnant, she looked down on her mistress. [5] Sarai said to Abram, "May the wrong I suffer fall on you! I put my maidservant in your arms, and now that she sees she is pregnant, I am of little account in her eyes. Let the LORD judge between me and you." [6] Abram said to Sarai, "Your maidservant is in your power; do with her what seems good to you." Sarai treated her harshly, and she ran away from her. [7] The angel of the LORD found her beside a spring of water in the wilderness, the spring on the road to Shur. [8] He said, "Hagar, Sarai's maidservant, where have you come from, and where are you headed?" She answered, "I am running away from my mistress Sarai." [9] The angel of the LORD told her, "Go back to your mistress and humble yourself under her hand." [10] And the angel of the LORD said to her, "I will multiply your seed so greatly that it will be too many to count." [11] The angel of the LORD also said to her, "You are now with child and will give birth to a son; you shall name him Ishmael, for the LORD has heard of your affliction. [12] He will be a wild donkey of a man, his hand against all and the hand of all against him; and he will live over against all his brothers."* [13] She called the name of the LORD who was speaking to her, "You are a God of seeing," for she said, "Have I truly seen here after the one who sees me?"* [14] That is why the well is called Beer-lahai-roi; it lies between Kadesh and Bered. [15] Hagar gave birth to a son for Abram, and Abram named the son Hagar had borne him Ishmael. [16] Abram was eighty-six when Hagar bore Ishmael for him.

## CHAPTER 17

[1] When Abram was ninety-nine years old, the LORD appeared to him and said, "I am God Almighty. Walk before me and be blameless, [2] so that I may set my covenant between me and you and multiply you beyond measure." [3] Abram fell on his face, and God spoke with him: [4] "As for me, here is my covenant with you: you will be the father of a host of nations. [5] Your name will no longer be called Abram; your name will be Abraham, because I have made you the father of a host of nations. [6] I will make you fruitful beyond measure; I will make nations out of you, and kings will come from you. [7] I will establish my covenant between me and you and your seed after you, through their generations, as an everlasting covenant, to be God to you and to your seed after you. [8] To you and to your seed after you I will give the land where you are now a stranger, the whole land of Canaan, as a possession forever; and I will be their God." [9] God said further to Abraham, "And you, you must keep my covenant, you and your seed after you through their generations. [10] This is my covenant between me and you and your seed after you, which you are to keep: every male among you is to be circumcised. [11] You are to circumcise the flesh of your foreskin, and that will be the sign of the covenant between me and you. [12] At eight days old every male among you is to be circumcised, through your generations, the one born in the house and the one bought with money from any foreigner who is not of your seed. [13] Both the one born in your house and the one bought with your money must be circumcised; so my covenant will be in your flesh as an everlasting covenant. [14] An uncircumcised male, whose foreskin flesh has not been circumcised—that soul will be cut off from his people; he has broken my covenant." [15] God also said to Abraham, "Sarai your wife—you are not to call her Sarai; her name is to be Sarah. [16] I will bless her, and from her I will give you a son as well. I will bless her, and she will become nations; kings of peoples will come from her." [17] Abraham fell on his face and laughed, saying to himself, "Will a son be born to a man a hundred years old? Will Sarah, at ninety years, give birth?" [18] And Abraham said to God, "If only Ishmael might live in your presence!" [19] God said, "Not so; your wife Sarah will bear you a son, and you will name him Isaac. I will establish my covenant with him as an everlasting covenant for his seed after him. [20] And concerning Ishmael, I have heard you. I have indeed blessed him; I will make him fruitful and multiply him beyond measure. He will become the father of twelve chieftains, and I will make him a great nation. [21] But my covenant I will establish with Isaac, whom Sarah will bear to you at this season next year." [22] Having finished speaking with him, God went up from Abraham. [23] Then Abraham took his son Ishmael and all who were born in his house and all who were bought with his money, every male among the men of Abraham's household, and he circumcised the flesh of their foreskins on that very day, as God had told him. [24] Abraham was ninety-nine years old at the circumcision of the flesh of his foreskin. [25] His son Ishmael was thirteen years old at the circumcision of the flesh of his foreskin. [26] On that very day Abraham and his son Ishmael were circumcised. [27] All the men of his household, those born in the house and those bought with money from foreigners, were circumcised along with him.

## CHAPTER 18

[1] The LORD appeared to him by the oaks of Mamre while he was sitting at the door of the tent in the heat of the day. [2] He raised his eyes and looked, and there were three men standing over against him. Seeing them, he ran from the tent door to meet them and bowed down to the ground. [3] He said, "Lord, if I have found favor in your eyes, please do not pass your servant by.* [4] Let a little water be fetched, and wash your feet, and recline under the tree. [5] I will get a morsel of bread so you can sustain your hearts; afterward you can go on, since that is why you have passed by your servant." They answered, "Do just as you have said." [6] Abraham hurried into the tent to Sarah and said, "Quickly, three seahs of fine flour! Knead it and make round loaves." [7] Abraham ran to the herd, picked out a calf, tender and choice, and gave it to the servant, who hurried to prepare it. [8] He took butter and milk and the calf he had prepared and set them before them; he himself stood beside them under the tree, and they ate. [9] They asked him, "Where is your wife Sarah?" He answered, "Here in the tent." [10] He said, "I will certainly come back to you when the season comes round again, and your wife

Sarah will have a son." Sarah was listening at the tent door, which was behind him. [11] Abraham and Sarah were old, well along in years, and the way of women had stopped for Sarah. [12] So Sarah laughed inwardly, thinking, "Now that I am worn out, am I to have delight, with my lord old as well?" [13] The LORD said to Abraham, "Why is it that Sarah laughed and said, 'Will I truly give birth, old as I am?' [14] Is anything too wonderful for the LORD? At the appointed time I will come back to you, when the season comes round, and Sarah will have a son." [15] Sarah denied it: "I did not laugh," because she was afraid. But he said, "No, you did laugh." [16] The men got up from there and looked out over Sodom, and Abraham was walking with them to see them off. [17] And the LORD said, "Am I to conceal from Abraham what I am doing, [18] when Abraham is certainly to become a great and powerful nation, and in him all the nations of the earth will be blessed? [19] For I have known him, so that he will instruct his sons and his household after him to keep the way of the LORD by practicing righteousness and justice, so that the LORD may bring about for Abraham what he has promised him." [20] Then the LORD said, "The outcry over Sodom and Gomorrah, how great it is! And their sin, how very heavy! [21] I will go down and see whether they have done entirely as the outcry that has reached me says; and if not, I will know." [22] The men turned from there and went on toward Sodom, while Abraham remained standing before the LORD. [23] Abraham came near and said, "Will you really sweep away the righteous along with the wicked? [24] What if there are fifty righteous in the city? Will you really sweep it away, and not forgive the place for the fifty righteous inside it? [25] It would be unthinkable for you to do such a thing, to kill the righteous with the wicked, treating righteous and wicked alike! Unthinkable for you! Will the Judge of all the earth not do justice?" [26] The LORD said, "If I find in Sodom fifty righteous inside the city, I will forgive the whole place on their account." [27] Abraham replied, "Here I have ventured to speak to the Lord, though I am dust and ashes. [28] What if the fifty righteous are five short? Will you destroy the whole city for the five?" He said, "I will not destroy it if I find forty-five there." [29] Once more he spoke to him and said, "What if forty are found there?" He answered, "I will not do it, for the sake of the forty." [30] He said, "Please, let the Lord not be angry, and let me speak. What if thirty are found there?" He answered, "I will not do it if I find thirty there." [31] He said, "Here I have ventured to speak to the Lord. What if twenty are found there?" He answered, "I will not destroy it, for the sake of the twenty." [32] He said, "Please, let the Lord not be angry, and let me speak just this once. What if ten are found there?" He answered, "I will not destroy it, for the sake of the ten." [33] When the LORD had finished speaking with Abraham, he went away, and Abraham went back to his place.

## CHAPTER 19

[1] The two angels arrived at Sodom in the evening while Lot was sitting in the gateway of Sodom. Lot saw them, got up to meet them, and bowed with his face to the ground. [2] He said, "Look, my lords, please turn aside to your servant's house; stay the night and wash your feet, and then you can rise early and go your way." "No," they said, "we will spend the night in the square." [3] But he urged them so insistently that they turned aside to him and came into his house. He prepared a meal for them and baked unleavened bread, and they ate. [4] Before they had lain down, the men of the city, the men of Sodom, surrounded the house, young and old, the whole people from every end. [5] They called out to Lot, "Where are the men who came to you tonight? Bring them out to us so we may know them." [6] Lot went out to them at the doorway, shutting the door behind him, [7] and said, "Please, my brothers, do not do this evil. [8] Listen, I have two daughters who have never known a man. Let me bring them out to you, and you do with them as you see fit; only to these men do nothing, since for this reason they came under the shadow of my roof." [9] But they said, "Get out of the way!" and they said, "This fellow came here as a foreigner, and he must play the judge! Now we will treat you worse than them." They pushed hard against the man Lot and came close to breaking down the door. [10] But the men inside put out their hands, pulled Lot into the house with them, and shut the door. [11] And the men at the doorway of the house they struck with blindness, from the least to the greatest, so that they grew weary of looking for the doorway. [12] The men said to Lot, "Who else do you have here? A son-in-law, your sons, your daughters, whoever you have in the city, take them out of this place, [13] for we are destroying this place, since the outcry over them has grown great before the LORD, and the LORD has sent us to destroy it." [14] So Lot went out and spoke to his sons-in-law, who were taking his daughters, and said, "Up! Get out of this place, for the LORD is destroying the city." But in the eyes of his sons-in-law he was like someone joking. [15] As dawn was breaking, the angels pressed Lot: "Get up! Take your wife and your two daughters who are here, or you will be swept away in the punishment of the city." [16] When he delayed, the men took hold of his hand, his wife's hand, and the hands of his two daughters, because the LORD had compassion on him; they brought him out and left him outside the city. [17] As they were bringing them out, he said, "Flee for your life! Do not look back, and do not stop anywhere in the whole plain. Flee to the mountains, or you will be swept away." [18] Lot said to them, "Not so, please, my Lord! [*] [19] Look, your servant has found favor in your eyes, and you have shown great steadfast love to me by keeping my soul alive; but I cannot flee to the mountains, or the evil will catch up with me and I will die. [20] Look, this city is close enough to run to, and it is small. Let me flee there, please (is it not small?), and my soul will live." [21] He said to him, "Very well, I grant you this request too: I will not overturn the city you speak of. [22] Hurry, flee there, for I can do nothing till you get there." That is why the city was named Zoar. [23] The sun had come up over the land as Lot entered Zoar. [24] And the LORD rained down brimstone and fire on Sodom and Gomorrah, from the LORD out of heaven. [25] He overturned those cities and the whole plain, with all who lived in the cities and the growth of the ground. [26] But his wife looked back from behind him, and she

became a pillar of salt. [27] Early in the morning Abraham went to the place where he had stood before the LORD. [28] He looked down over Sodom and Gomorrah and over all the land of the plain, and he saw smoke rising from the land like the smoke of a kiln. [29] So when God destroyed the cities of the plain, God remembered Abraham, and he sent Lot out from the midst of the upheaval as he overturned the cities where Lot had lived. [30] Lot went up from Zoar and lived in the mountains with his two daughters, because he was afraid to stay in Zoar; he and his two daughters lived in a cave. [31] The firstborn said to the younger, "Our father is old, and there is no man in the land to come in to us, as is the way of all the earth. [32] Come, let us get our father to drink wine and lie with him, so that we may keep seed alive through our father." [33] That night they gave their father wine to drink, and the firstborn went in and lay with her father; he was not aware of her lying down or of her getting up. [34] On the next day the firstborn said to the younger, "Look, last night I lay with my father. Let us get him to drink wine tonight as well; then you go in and lie with him, so we may keep seed alive through our father." [35] That night too they gave their father wine to drink, and the younger got up and lay with him; he was not aware of her lying down or of her getting up. [36] So both of Lot's daughters conceived by their father. [37] The firstborn gave birth to a son and named him Moab; he is the father of Moab to this day. [38] The younger, too, gave birth to a son and named him Ben-ammi; he is the father of the sons of Ammon to this day.

## CHAPTER 20

[1] Abraham moved on from there to the land of the Negev and settled between Kadesh and Shur; and he stayed for a time as a foreigner in Gerar. [2] Abraham said of his wife Sarah, "She is my sister," so Abimelech king of Gerar sent for Sarah and took her. [3] But God came to Abimelech in a dream at night and told him, "You are about to die because of the woman you have taken; she is a married woman." [4] Abimelech had not gone near her. He said, "Lord, will you slay a nation even though it is righteous? [5] Did he not tell me himself, 'She is my sister'? And she, she too said, 'He is my brother.' With a whole heart and clean hands I have done this." [6] God said to him in the dream, "I too know that you did this with a whole heart, and I also held you back from sinning against me; that is why I did not allow you to touch her. [7] Now give the man's wife back, for he is a prophet; he will pray for you, and you will live. But if you do not give her back, know that you will certainly die, you and everyone who belongs to you." [8] Early in the morning Abimelech got up, summoned all his servants, and related all these things to them; and the men were greatly frightened. [9] Abimelech then summoned Abraham and said to him, "What have you done to us? How did I sin against you, that you have brought on me and my kingdom so great a sin? Deeds that should not be done you have done to me." [10] Abimelech also said to Abraham, "What did you have in view in doing this?" [11] Abraham answered, "I thought, 'There is surely no fear of God in this place, and they will kill me on account of my wife.' [12] And besides, she really is my sister, my father's daughter, though not my mother's daughter; and she became my wife. [13] So when God made me wander from my father's house, I told her, 'This is the kindness you are to do me: everywhere we go, say of me, "He is my brother."'" [14] Abimelech took sheep and cattle and male and female servants, gave them to Abraham, and gave his wife Sarah back to him. [15] Abimelech said, "My land lies before you; settle wherever seems good to you." [16] To Sarah he said, "See, I am giving your brother a thousand pieces of silver; it is for you a covering of the eyes before all who are with you, and with everyone you are vindicated."* [17] Abraham prayed to God, and God healed Abimelech, his wife, and his female servants, and they bore children. [18] For the LORD had shut fast every womb in Abimelech's household on account of Sarah, Abraham's wife.

## CHAPTER 21

[1] The LORD attended to Sarah as he had said, and the LORD did for Sarah what he had promised. [2] Sarah conceived and bore a son to Abraham in his old age, at the appointed time God had told him. [3] Abraham named the son born to him, whom Sarah bore him, Isaac. [4] When his son Isaac was eight days old, Abraham circumcised him, as God had commanded him. [5] Abraham was a hundred years old at the birth of his son Isaac. [6] Sarah said, "God has brought me laughter; all who hear will laugh along with me." [7] And she said, "Who would have told Abraham that Sarah would nurse children? Yet I have borne a son in his old age." [8] The child grew and was weaned, and on the day Isaac was weaned Abraham held a great feast. [9] Sarah saw the son whom Hagar the Egyptian had borne to Abraham making sport. [10] She said to Abraham, "Cast out this slave woman and her son, for the son of this slave woman will not inherit along with my son Isaac." [11] This troubled Abraham greatly because of his son. [12] But God said to Abraham, "Do not be troubled over the boy and your slave woman. In all that Sarah tells you, listen to her voice, for it is through Isaac that your seed will be named."* [13] Yet I will make the son of the slave woman into a nation as well, because he is your seed." [14] Abraham got up early in the morning, took bread and a skin of water, and gave them to Hagar, placing them on her shoulder; he gave her the child and sent her away. She went off and wandered about in the wilderness of Beersheba. [15] When the water in the skin was used up, she left the child under one of the shrubs. [16] Then she went and sat down at a distance across from him, about a bowshot away, for she said, "Do not let me see the child die." As she sat across from him, she raised her voice and wept. [17] God heard the boy's voice, and the angel of God called to Hagar from heaven and said to her, "What is wrong, Hagar? Do not fear, for God has heard the voice of the boy there where he is. [18] Get up, lift the boy and take firm hold of him, for I will make him into a great nation." [19] Then God opened her eyes, and she saw a well of water; she went, filled the skin with water, and let the boy drink. [20] God was with the boy, and he grew; he lived in the wilderness and became a bowman. [21] He made his home in the wilderness of Paran, and his mother got him a wife from the land of Egypt. [22]

About that time Abimelech, together with Phicol the commander of his army, said to Abraham, "God is with you in everything you do. [23] So now swear to me here by God that you will not deal falsely with me, my children, or my descendants; but as I have shown kindness to you, so you will show kindness to me and to the land in which you have lived as a foreigner." [24] Abraham said, "I swear it." [25] But Abraham complained to Abimelech about a well of water that Abimelech's servants had taken by force. [26] Abimelech said, "I do not know who did this; you never told me, nor did I hear of it except today." [27] Abraham took sheep and cattle and gave them to Abimelech, and the two of them made a covenant. [28] Then Abraham set seven ewe lambs of the flock apart by themselves. [29] Abimelech asked Abraham, "What are these seven ewe lambs that you have set apart by themselves?" [30] He replied, "You are to accept these seven ewe lambs from my hand as a testimony for me that I dug this well." [31] That is why that place was named Beersheba, because the two of them swore an oath there. [32] Thus they made a covenant at Beersheba; then Abimelech and Phicol the commander of his army got up and went back to the land of the Philistines. [33] Abraham planted a tamarisk at Beersheba, and there he called upon the name of the LORD, the Everlasting God. [34] And Abraham lived as a foreigner in the land of the Philistines for many days.

## CHAPTER 22

[1] After these events God put Abraham to the test. He said to him, "Abraham!" and he answered, "Here I am." [2] He said, "Take your son, please, your only son, whom you love, Isaac, and go to the land of Moriah; offer him there as a burnt offering on one of the mountains I will tell you of." [3] Early in the morning Abraham got up, saddled his donkey, and took with him two of his servants and his son Isaac. He split wood for the burnt offering, and set out for the place God had told him of. [4] On the third day Abraham raised his eyes and saw the place in the distance. [5] Abraham said to his servants, "You stay here with the donkey; the boy and I will go on over there, worship, and come back to you." [6] Abraham took the wood for the burnt offering and put it on his son Isaac, while he took the fire and the knife in his own hand; and the two of them walked on together. [7] Isaac spoke to his father Abraham: "My father!" He answered, "Here I am, my son." He said, "Here is the fire and the wood, but where is the lamb for the burnt offering?" [8] Abraham said, "God himself will see to the lamb for the burnt offering, my son." And the two of them walked on together. [9] They came to the place God had told him of, and Abraham built the altar there, arranged the wood, bound his son Isaac, and placed him on the altar on top of the wood. [10] Then Abraham stretched out his hand and took the knife to slaughter his son. [11] But the angel of the LORD called to him from heaven: "Abraham, Abraham!" He said, "Here I am." [12] He said, "Do not stretch out your hand against the boy, and do nothing to him; for now I know that you fear God, since you have not held back your son, your only son, from me." [13] Abraham raised his eyes and looked, and there behind him was a ram caught in the thicket by its horns. Abraham went, took the ram, and offered it up as a burnt offering in place of his son. [14] Abraham named that place "The LORD will provide," as it is said to this day, "On the mountain of the LORD it shall be provided."* [15] The angel of the LORD called to Abraham from heaven a second time [16] and said, "By myself I swear, says the LORD: because you have done this and have not held back your son, your only son, [17] I will richly bless you and greatly multiply your seed, like the stars of the heavens and like the sand on the shore of the sea; and your seed will possess the gate of his enemies.* [18] And in your seed all the nations of the earth will be blessed, because you obeyed my voice." [19] Abraham returned to his servants, and they set out together for Beersheba; and Abraham stayed at Beersheba. [20] Some time after these events, Abraham was told, "Milcah too has borne sons to your brother Nahor: [21] Uz, his firstborn, Buz his brother, Kemuel the father of Aram, [22] Chesed, Hazo, Pildash, Jidlaph, and Bethuel." [23] Bethuel became the father of Rebekah. These eight Milcah bore to Nahor, Abraham's brother. [24] His concubine too, named Reumah, bore Tebah, Gaham, Tahash, and Maacah.

## CHAPTER 23

[1] The life of Sarah was a hundred and twenty-seven years; these were the years of Sarah's life. [2] Sarah died in Kiriath-arba, which is Hebron, in the land of Canaan, and Abraham came to lament for Sarah and to weep over her. [3] Then Abraham got up from beside his dead and spoke to the sons of Heth: [4] "I am an alien and a resident among you. Grant me a burial site among you as my own property, so that I may bury my dead and remove her from my sight." [5] The sons of Heth replied to Abraham, saying to him, [6] "Listen to us, my lord. You are a mighty prince in our midst. Bury your dead in the best of our graves; not one of us will refuse you his grave for burying your dead."* [7] Abraham rose and bowed low to the people of the land, the sons of Heth, [8] and spoke with them: "If you are willing for me to bury my dead and remove her from my sight, listen to me, and intercede for me with Ephron son of Zohar, [9] that he may give me the cave of Machpelah that he owns, which is at the edge of his field. Let him give it to me for its full price in your presence as a burial site of my own." [10] Ephron was sitting there among the sons of Heth, and Ephron the Hittite answered Abraham in the hearing of the sons of Heth, of all who entered the gate of his city: [11] "No, my lord, listen to me. I give you the field, and the cave that is in it I give to you; in the presence of my people's sons I give it to you. Bury your dead." [12] Abraham bowed low before the people of the land [13] and said to Ephron in the hearing of the people of the land, "If only you would listen to me! I am giving the price of the field; take it from me, and let me bury my dead there." [14] Ephron answered Abraham, saying to him, [15] "My lord, listen to me. Land worth four hundred shekels of silver, between me and you, what is that? Bury your dead." [16] Abraham agreed with Ephron, and Abraham weighed out for Ephron the silver he had named in the hearing of the sons of Heth: four hundred shekels of silver,

in silver that passes among merchants. [17] So Ephron's field in Machpelah, facing Mamre, the field and the cave in it, and every tree in the field within all its boundaries round about, was confirmed [18] to Abraham as his purchase in the presence of the sons of Heth, before all who entered the gate of his city. [19] After that Abraham buried his wife Sarah in the cave of the field of Machpelah facing Mamre, which is Hebron, in the land of Canaan. [20] Thus the field and the cave in it were confirmed to Abraham by the sons of Heth as a burial site of his own.

## CHAPTER 24

[1] Abraham was old, well along in years, and the LORD had blessed Abraham in everything. [2] Abraham said to his servant, the eldest of his house, who managed all that he owned, "Place your hand, please, under my thigh, [3] and I will have you swear by the LORD, the God of heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites among whom I live, [4] but that you will go to my land and to my relatives and take a wife for my son Isaac." [5] The servant asked him, "What if the woman is unwilling to come with me to this land? Should I then take your son back to the land you came from?" [6] Abraham told him, "Beware of taking my son back there. [7] The LORD, the God of heaven, who took me from my father's house and from the land of my birth, who spoke to me and swore to me, 'To your seed I will give this land,' he will send his angel ahead of you, and you will take a wife for my son from there. [8] If the woman is unwilling to come with you, you will be released from this oath of mine. Only do not take my son back there." [9] So the servant placed his hand under the thigh of his master Abraham and swore to him about this matter. [10] The servant took ten camels from his master's camels and set out, taking all sorts of his master's goods with him; he got up and went to Mesopotamia, to the city of Nahor. [11] He made the camels kneel outside the city by the well of water at evening time, the time the women go out to draw water. [12] And he said, "LORD, God of my master Abraham, please let it happen for me today, and show steadfast love to my master Abraham. [13] Here I am standing by the spring of water, and the daughters of the men of the city are coming out to draw water. [14] May it be that the girl to whom I say, 'Please tip your jar so I may drink,' and who answers, 'Drink, and I will water your camels too,' is the one you have chosen for your servant Isaac. By this I will know that you have shown steadfast love to my master." [15] He had not yet finished speaking when Rebekah came out (she was born to Bethuel son of Milcah, the wife of Abraham's brother Nahor) with her jar on her shoulder. [16] The girl was very lovely to look at, a virgin; no man had known her. She went down to the spring, filled her jar, and came up. [17] The servant ran to meet her and said, "Please let me have a little water from your jar." [18] She said, "Drink, my lord," and quickly lowered her jar onto her hand and gave him a drink. [19] When she had done giving him a drink, she said, "For your camels too I will draw water, until they have drunk their fill." [20] She hurried and emptied her jar into the trough, ran back to the well to draw, and drew for all his camels. [21] Meanwhile the man was watching her closely, saying nothing, to find out whether the LORD had made his journey successful or not. [22] When the camels had done drinking, the man took a gold ring of half a shekel in weight and two bracelets for her wrists, ten shekels of gold in weight, [23] and said, "Whose daughter are you? Tell me, please. Is there room in your father's house for us to lodge?" [24] She told him, "I am the daughter of Bethuel, the son Milcah bore to Nahor." [25] And she said to him, "We have straw and feed in plenty, and also room to lodge." [26] The man bowed down and worshiped the LORD, [27] saying, "Blessed is the LORD, the God of my master Abraham, who has not withdrawn his steadfast love and his faithfulness from my master. As for me, the LORD has guided me on the way to the house of my master's brothers." [28] The girl ran and told her mother's household all this. [29] Rebekah had a brother named Laban, and Laban ran out to the man at the spring. [30] When he saw the ring and the bracelets on his sister's wrists, and when he heard his sister Rebekah's words, "This is what the man said to me," he went out to the man, and there he was, standing beside the camels at the spring. [31] Laban said, "Come in, you who are blessed by the LORD! Why stand outside? I have made the house ready, and a place for the camels." [32] So the man came into the house. The camels were unloaded and given straw and feed, and water was brought for washing his feet and the feet of the men with him. [33] Food was set before him to eat, but he said, "I will not eat until I have told my errand." Laban said, "Tell it." [34] He said, "I am a servant of Abraham. [35] The LORD has blessed my master richly, and he has become great. He has given him sheep and cattle, silver and gold, male and female servants, camels and donkeys. [36] Sarah, my master's wife, bore my master a son after she had grown old, and he has given him everything he has. [37] My master made me take an oath: 'You are not to take a wife for my son from the daughters of the Canaanites, in whose land I live; [38] instead, go to my father's house and to my clan and take a wife for my son.' [39] I said to my master, 'What if the woman will not come with me?' [40] He told me, 'The LORD, in whose presence I have walked, will send his angel with you and make your way successful, and you will take a wife for my son from my clan and from my father's house. [41] Then you will be released from my oath, when you have gone to my clan; and if they will not give her to you, you will be released from my oath.' [42] Today I came to the spring and said, 'LORD, God of my master Abraham, if you will indeed make successful the journey I am on, [43] here I stand beside the spring of water: let it be that the virgin who comes out to draw, to whom I say, "Please let me drink a little water from your jar,"* [44] and who says to me, "You drink, and I will draw for your camels too," is the woman the LORD has chosen for my master's son.' [45] I had not yet finished speaking in my heart when Rebekah came out with her jar on her shoulder; she went down to the spring and drew water, and I said to her, 'Please let me drink.' [46] She quickly lowered her jar from her shoulder and said, 'Drink, and I will water your camels too.' So I drank, and she watered the camels too. [47] I asked her, 'Whose daughter are you?' and she said, 'The daughter of Bethuel son of

Nahor, whom Milcah bore to him.' Then I put the ring in her nose and the bracelets on her wrists. [48] And I bowed down and worshiped the LORD, and I blessed the LORD, the God of my master Abraham, who had guided me on the true way to take the daughter of my master's brother for his son. [49] So now, if you are going to show kindness and faithfulness to my master, tell me; and if not, tell me, so that I may turn to the right or to the left." [50] Laban and Bethuel answered, "This matter comes from the LORD; we cannot say anything to you, bad or good. [51] Here is Rebekah before you. Take her and go, and let her become the wife of your master's son, as the LORD has said." [52] When Abraham's servant heard their words, he bowed down to the ground before the LORD. [53] Then the servant brought out silver and gold jewelry and clothing and gave them to Rebekah; he also gave precious things to her brother and her mother. [54] He and the men with him ate and drank and stayed the night. When they got up in the morning, he said, "Send me off to my master." [55] But her brother and her mother said, "Let the girl stay with us some days, say ten; after that she may go." [56] He said to them, "Do not hold me back, now that the LORD has made my journey successful. Send me off so I may go to my master." [57] They said, "We will call the girl and ask what she says." [58] They called Rebekah and asked her, "Will you go with this man?" She answered, "I will go." [59] So they sent off their sister Rebekah with her nurse, along with Abraham's servant and his men. [60] They blessed Rebekah and said to her, "Our sister, may you become thousands upon ten thousands, and may your seed possess the gate of those who hate him!" [61] Rebekah and her maids got up, mounted the camels, and followed the man. So the servant took Rebekah and departed. [62] Isaac had just come back from Beer-lahai-roi, for he was living in the land of the Negev. [63] Toward evening Isaac went out to meditate in the field; he raised his eyes and looked, and camels were coming. [*] [64] Rebekah raised her eyes and saw Isaac, and she slipped down from the camel. [65] She asked the servant, "Who is that man walking across the field to meet us?" The servant said, "That is my master." So she took her veil and covered herself. [66] The servant told Isaac everything he had done. [67] Isaac brought her into the tent of his mother Sarah; he took Rebekah, she became his wife, and he loved her. And Isaac was comforted after his mother's death.

## CHAPTER 25

[1] Abraham took a wife again; her name was Keturah. [2] She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. [3] Jokshan became the father of Sheba and Dedan. Dedan's sons were the Asshurim, the Letushim, and the Leummim. [4] Midian's sons were Ephah, Epher, Hanoch, Abida, and Eldaah. All these were descendants of Keturah. [5] Abraham gave everything he owned to Isaac. [6] To the sons of the concubines Abraham had, he gave gifts; and while he was still alive he sent them away from his son Isaac, eastward, to the land of the East. [7] The span of Abraham's life, the years he lived, was a hundred and seventy-five years. [8] Then Abraham expired and died at a good old age, old and satisfied, and he was gathered to his people. [9] His sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron son of Zohar the Hittite, facing Mamre, [10] the field Abraham had bought from the sons of Heth. There Abraham was buried, and Sarah his wife. [11] After Abraham died, God blessed his son Isaac; and Isaac lived near Beer-lahai-roi. [12] This is the line of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maidservant, bore to Abraham. [13] And these are the names of Ishmael's sons, named in the order of their birth: Nebaioth, Ishmael's firstborn; then Kedar, Adbeel, Mibsam, [14] Mishma, Dumah, Massa, [15] Hadad, Tema, Jetur, Naphish, and Kedemah. [16] These are Ishmael's sons, and these their names, by their settlements and their camps: twelve chiefs by their tribes. [17] The years of Ishmael's life were a hundred and thirty-seven years; then he expired and died, and was gathered to his people. [18] They lived from Havilah to Shur, which faces Egypt as one goes toward Assyria. His lot fell over against all his brothers. [19] This is the line of Isaac, Abraham's son. Abraham became the father of Isaac. [20] Isaac was forty years old when he took as his wife Rebekah, daughter of Bethuel the Aramean from Paddan-aram and sister of Laban the Aramean. [21] Isaac pleaded with the LORD on behalf of his wife, since she was barren; the LORD responded to his plea, and his wife Rebekah conceived. [22] The children crashed against each other inside her, and she said, "If that is how it is, why am I like this?" So she went to seek the LORD. [*] [23] The LORD said to her, "Two nations are in your womb; two peoples will part from your body. One people will be stronger than the other, and the elder will serve the younger." [24] When her time to give birth came, there were indeed twins in her womb. [25] The first one came out reddish, all of him like a hairy mantle, and they named him Esau. [26] After that his brother came out with his hand gripping Esau's heel, so he was named Jacob. Isaac was sixty years old at their birth. [27] The boys grew up; Esau became a man who knew hunting, a man of the open country, while Jacob was a mild man who stayed among the tents. [28] Isaac loved Esau, because game was in his mouth; but Rebekah loved Jacob. [29] Jacob was boiling a stew when Esau came in from the open country, worn out. [30] Esau said to Jacob, "Let me swallow some of the red, that red there, for I am worn out." That is why he was named Edom. [31] But Jacob said, "First sell me your birthright, today." [32] Esau said, "Here I am, going to die; what good is a birthright to me?" [33] Jacob said, "Swear to me first, today." So he swore to him, and he sold his birthright to Jacob. [34] Jacob then gave Esau bread and stewed lentils; he ate and drank, got up and went off. So Esau treated his birthright with contempt.

## CHAPTER 26

[1] There was a famine in the land, apart from the earlier famine that had come in the days of Abraham, and Isaac went to Abimelech king of the Philistines, at Gerar. [2] The LORD appeared to him and said, "Do not go down to Egypt. Settle in the land that I will name to you. [3] Live as a sojourner in this land, and I will be with you and bless you; for to you and to your seed I will give all these lands, and I will carry out the oath I swore to

your father Abraham. [4] I will make your seed as many as the stars of the heavens, and I will give your seed all these lands; and through your seed all the nations of the earth will be blessed, [5] because Abraham listened to my voice and kept what I required of him: my commandments, my statutes, and my laws." [6] So Isaac stayed on in Gerar. [7] The men of the place asked about his wife, and he said, "She is my sister." He was afraid to say "my wife," for he thought, "The men of the place might kill me on account of Rebekah," since she was lovely to look at. [8] After he had been there many days, Abimelech king of the Philistines happened to look down through the window, and there he saw Isaac caressing his wife Rebekah. [*] [9] Abimelech summoned Isaac and said, "So she is your wife after all! Why did you say, 'She is my sister'?" Isaac answered him, "Because I thought I might die on her account." [10] Abimelech said, "What have you done to us? One of the people could easily have slept with your wife, and you would have brought guilt on us." [11] Then Abimelech gave orders to all the people: "Anyone who touches this man or his wife will certainly be put to death." [12] Isaac sowed seed in that land, and that same year he gathered a hundred times as much, for the LORD blessed him. [13] The man grew great; he went on growing until he was exceedingly great. [14] He owned flocks and herds and a large household of servants, and the Philistines grew jealous of him. [15] So the Philistines stopped up all the wells that his father's servants had dug in the days of his father Abraham, filling them with earth. [16] Then Abimelech said to Isaac, "Leave us, for you have grown far too strong for us." [17] Isaac left that place, camped in the Valley of Gerar, and settled there. [18] Isaac opened up once more the wells of water that had been dug in his father Abraham's days, which the Philistines had stopped up after Abraham died, and he called them by the same names his father had called them. [19] Isaac's servants dug in the valley and came upon a well of fresh running water there. [20] But the herdsmen of Gerar argued with Isaac's herdsmen and said, "The water belongs to us." So he named the well Esek, because they had disputed with him. [21] They dug another well, and there was a quarrel over that one too, so he named it Sitnah. [22] He moved on from there and dug yet another well, and over this one there was no quarrel. He named it Rehoboth, saying, "Now at last the LORD has given us room, and we will be fruitful in the land." [23] From there he went up to Beersheba. [24] That night the LORD appeared to him and said, "I am the God of your father Abraham. Have no fear, for I am with you; I will bless you and multiply your seed for my servant Abraham's sake." [25] Isaac built an altar there and called on the name of the LORD. He pitched his tent there, and his servants dug a well there. [26] Then Abimelech came to him from Gerar, together with Ahuzzath his friend and Phicol the commander of his army. [27] Isaac asked them, "Why have you come to me? You hate me, and you sent me away from you." [28] They answered, "We have clearly seen that the LORD is with you, so we said, 'Let there be a sworn agreement between us, between us and you; let us make a covenant with you: [29] you will do us no harm, just as we did not touch you, and just as we did you only good and sent you off in peace. You are now blessed by the LORD.'" [30] Isaac prepared a feast for them, and they ate and drank. [31] They got up early the next morning and swore to each other. Then Isaac sent them off, and they left him in peace. [32] On that very day Isaac's servants came and brought him news of the well they had been digging. "We have found water," they told him. [33] He named it Shibah, and that is why the city is called Beersheba to this day. [34] At forty years of age Esau married Judith daughter of Beeri the Hittite and Basemath daughter of Elon the Hittite. [35] They were a grief of spirit to Isaac and Rebekah.

## CHAPTER 27

[1] When Isaac had grown old and his eyes had become so dim that he could not see, he called his elder son Esau and said to him, "My son!" He answered, "Here I am." [2] Isaac said, "Look, I am old now, and I do not know the day I will die. [3] So take your gear, your quiver and your bow, go out into the open country, and hunt some game for me. [4] Then prepare me a tasty dish of the kind I love and bring it to me to eat, so that my soul may bless you before I die." [5] Rebekah was listening while Isaac spoke to his son Esau. When Esau had gone out into the country to hunt game and bring it back, [6] Rebekah said to her son Jacob, "Listen, I heard your father tell your brother Esau, [7] 'Bring me some game and prepare me a tasty dish to eat, so that I may bless you in the presence of the LORD before I die.' [8] Now, my son, do what I say; follow my instructions. [9] Go to the flock and bring me two fine young goats from there, so that I can prepare them as a tasty dish for your father, the kind he loves. [10] You will take it in to your father to eat, so that he will bless you before he dies." [11] Jacob said to his mother Rebekah, "But my brother Esau is a hairy man, and my skin is smooth. [12] What if my father touches me? I will look like a deceiver to him, and I will bring on myself a curse instead of a blessing." [13] His mother answered him, "Let any curse on you fall on me, my son. Just do what I say: go and get them for me." [14] So he went and got them and brought them to his mother, and his mother prepared a tasty dish of the kind his father loved. [15] Rebekah then took the finest clothes of her elder son Esau, which she had with her in the house, and dressed her younger son Jacob in them. [16] She covered his hands and the smooth part of his neck with the skins of the young goats, [17] and she handed her son Jacob the tasty dish and the bread she had prepared. [18] He went in to his father and said, "My father!" Isaac answered, "Here I am. Which of my sons are you?" [19] Jacob told his father, "I am Esau, your firstborn. I have done what you asked of me. Now sit up and eat some of my game, so that your soul may bless me." [20] Isaac said to his son, "How did you find it so fast, my son?" He answered, "The LORD your God sent it my way." [21] Isaac said to Jacob, "Come close, my son, so that I can touch you and know whether you are truly my son Esau or not." [22] Jacob came close to his father Isaac, who touched him and said, "The voice is Jacob's voice, yet the hands are Esau's hands." [23] He did not recognize him, since his hands were hairy like his brother Esau's hands, and so he blessed him. [24] He asked, "Are you really my son Esau?" He replied, "I am." [25] Then he said, "Serve it to me, and let me eat some of my son's game, so

that my soul may bless you." Jacob served it to him and he ate; he brought him wine as well, and he drank. [26] Then his father Isaac said to him, "Come here, my son, and kiss me." [27] He came close and kissed him, and when Isaac caught the scent of his clothes he blessed him, saying, "Ah, the scent of my son is like the scent of a field the LORD has blessed! [28] May God give you of the dew of the heavens and of the richness of the earth, and grain and new wine in abundance. [29] May peoples serve you and nations bow down before you. Be master over your brothers, and may your mother's sons bow down before you. Cursed be all who curse you, and blessed be all who bless you!" [30] Isaac had just finished blessing Jacob, and Jacob had barely left his father Isaac's presence, when his brother Esau came back from hunting. [31] He too prepared a tasty dish and brought it to his father. He said to his father, "Let my father sit up and eat some of his son's game, so that your soul may bless me." [32] His father Isaac asked him, "Who are you?" He answered, "I am your son, your firstborn, Esau." [33] Isaac was seized with a violent trembling and said, "Then who was it that hunted game and brought it to me? I ate it all before you came, and I blessed him; and blessed he will be!" [34] On hearing his father's words, Esau let out a loud and very bitter cry and said to his father, "Bless me too, my father, me as well!" [35] But Isaac said, "Your brother came deceitfully and took your blessing." [36] Esau said, "Is that not why he was named Jacob? He has cheated me twice now: he took my birthright, and now look, he has taken my blessing." And he asked, "Have you not kept back a blessing for me?" [37] Isaac answered Esau, "I have already made him master over you; I have given him all his brothers as servants, and I have supplied him with grain and new wine. So what is left that I can do for you, my son?" [38] Esau said to his father, "Is that the only blessing you have, my father? Bless me too, my father, me as well!" And Esau wept aloud. [39] His father Isaac answered him, "Away from the fatness of the earth your dwelling will be, and away from the dew of the heavens above.* [40] You will live by your sword and serve your brother. But when you grow restless, you will break his yoke off your neck." [41] Esau bore a grudge against Jacob because of the blessing his father had given him. Esau said to himself, "The days of mourning for my father are near; after that I will kill my brother Jacob." [42] When Rebekah was told what her elder son Esau had said, she sent for her younger son Jacob and said to him, "Your brother Esau is comforting himself with the thought of killing you. [43] So now, my son, do what I say: get up and flee to my brother Laban in Haran. [44] Stay with him for a while, until your brother's rage subsides, [45] until your brother's anger against you subsides and he forgets what you did to him. Then I will send for you and bring you back from there. Why should I lose you both in a single day?" [46] Then Rebekah said to Isaac, "I am sick of my life on account of the daughters of Heth. If Jacob takes a wife from the daughters of Heth, women like these, from the daughters of the land, what is my life worth to me?"

## CHAPTER 28

[1] So Isaac called Jacob, blessed him, and gave him this charge: "Do not take a wife from among the daughters of Canaan. [2] Get up and go to Paddan-aram, to the house of Bethuel, your mother's father, and take a wife for yourself there from among the daughters of Laban, your mother's brother. [3] May God Almighty bless you, make you fruitful, and multiply you, until you become a company of peoples. [4] May he give the blessing of Abraham to you and to your seed after you, so that you may take possession of the land where you now live as a sojourner, the land God gave to Abraham." [5] Then Isaac sent Jacob off, and he went to Paddan-aram, to Laban son of Bethuel the Aramean, brother of Rebekah, who was the mother of Jacob and Esau. [6] Esau saw that Isaac had blessed Jacob and sent him to Paddan-aram to take a wife from there, and that when he blessed him he had charged him, "Do not take a wife from among the daughters of Canaan," [7] and that Jacob had obeyed his father and mother and gone to Paddan-aram. [8] Esau then realized that the daughters of Canaan did not please his father Isaac. [9] So Esau went to Ishmael and, in addition to the wives he already had, married Mahalath daughter of Abraham's son Ishmael, the sister of Nebaioth. [10] Jacob left Beersheba and set out for Haran. [11] He reached a certain place and spent the night there, because the sun had gone down. Taking one of the stones of that place, he put it under his head and lay down there to sleep. [12] He had a dream: there was a ladder standing on the earth with its top reaching the heavens, and the angels of God were going up and coming down on it. [13] And there was the LORD, standing above it, saying, "I am the LORD, the God of your father Abraham and the God of Isaac. The ground you are lying on I will give to you and your seed. [14] Your seed will be like the dust of the earth, and you will spread out west and east, north and south. Through you and through your seed all the families of the earth will be blessed. [15] Know that I am with you; I will watch over you wherever you go and will bring you back to this land. I will not leave you until I have done what I have promised you." [16] Jacob woke from his sleep and said, "The LORD really is in this place, and I did not know it!" [17] He was filled with fear and said, "How fearsome this place is! This is nothing less than the house of God; this is the gate of heaven." [18] Early in the morning Jacob got up, took the stone he had put under his head, set it up as a standing pillar, and poured oil over the top of it. [19] He called that place Bethel, though the city had formerly been called Luz. [20] Then Jacob vowed a vow: "If God will be with me and watch over me on this journey I am making, and give me bread to eat and clothes to wear, [21] and I return safely to my father's house, then the LORD will be my God. [22] This stone that I have set up as a pillar will be God's house, and of everything you give me I will give a full tenth to you."

## CHAPTER 29

[1] Jacob continued on his way and came to the land of the people of the east. [2] As he looked around, he saw a well out in the open country, with three flocks of sheep lying beside it, because the flocks were watered from that well. The stone on the mouth of

the well was a large one. [3] When all the flocks had been brought together there, the shepherds would roll the stone off the mouth of the well and water the sheep, and then put the stone back in its place on the mouth of the well. [4] Jacob asked them, "My brothers, where do you come from?" "We are from Haran," they said. [5] He asked them, "Do you know Laban, the son of Nahor?" "We know him," they answered. [6] "Is he well?" he asked them. "He is well," they said, "and here comes his daughter Rachel with the sheep." [7] He said, "The day is still long; it is not yet time to bring the livestock together. Water the sheep and take them back to pasture." [8] They replied, "We cannot, until all the flocks have been brought together and the stone has been rolled off the mouth of the well. Then we water the sheep." [9] He was still talking with them when Rachel arrived with her father's sheep, for she was the one who tended them. [10] As soon as Jacob saw Rachel, the daughter of his mother's brother Laban, with the sheep of his mother's brother Laban, he went up, rolled the stone off the mouth of the well, and watered the flock of Laban, his mother's brother. [11] Jacob kissed Rachel, and he raised his voice and wept. [12] He told Rachel that he was a relative of her father, Rebekah's son, and she ran off and told her father. [13] When Laban heard the news about his sister's son Jacob, he ran out to meet him, hugged him and kissed him, and brought him to his house. Jacob told Laban everything that had happened. [14] Laban said to him, "You are indeed my own bone and flesh." And Jacob stayed with him for a full month. [15] Then Laban said to Jacob, "Should you work for me for nothing just because you are my relative? Tell me what your pay should be." [16] Laban had two daughters; the elder was named Leah, and the younger was named Rachel. [17] Leah had tender eyes, but Rachel was shapely and lovely to look at. [18] Jacob was in love with Rachel, so he said, "I will work for you seven years for your younger daughter Rachel." [19] Laban replied, "Better that I give her to you than to some other man. Stay here with me." [20] So Jacob worked seven years to get Rachel, and because he loved her they seemed to him only a few days. [21] Then Jacob said to Laban, "My time is up. Give me my wife, so that I may sleep with her." [22] Laban brought together all the people of the place and held a feast. [23] But when evening came, he took his daughter Leah and brought her to Jacob, and Jacob slept with her. [24] Laban also gave his servant girl Zilpah to his daughter Leah to be her servant. [25] When morning came, there was Leah! Jacob said to Laban, "What have you done to me? Was it not for Rachel that I worked for you? Why did you trick me?" [26] Laban answered, "In our place it is not the custom to give the younger daughter before the firstborn. [27] Finish out this one's bridal week, and we will give you the other one too, in return for another seven years of work for me." [28] Jacob agreed and finished out Leah's week, and then Laban gave him his daughter Rachel to be his wife. [29] Laban gave his servant girl Bilhah to his daughter Rachel to be her servant. [30] Jacob slept with Rachel as well, and he loved Rachel more than Leah. And he worked for Laban another seven years. [31] The LORD saw that Leah was unloved, and he opened her womb, while Rachel remained barren. [32] Leah conceived and gave birth to a son, and she named him Reuben, for she said, "The LORD has seen my misery; surely my husband will love me now." [33] She conceived once more and had a son, and she said, "Because the LORD heard that I am unloved, he has given me this son too." So she named him Simeon. [34] Again she conceived and had a son, and she said, "Now at last my husband will become attached to me, for I have given him three sons." That is why he was named Levi. [35] She conceived yet again and had a son, and she said, "This time I will praise the LORD." That is why she named him Judah. Then she ceased having children.

## CHAPTER 30

[1] Rachel saw that she was bearing Jacob no children, and she became jealous of her sister. She said to Jacob, "Give me sons, or I will die!" [2] Jacob grew angry with Rachel and said, "Am I in God's place? He is the one who has kept you from bearing children." [3] She said, "Here is my servant Bilhah. Sleep with her, so that she may give birth on my knees and I too may build a family through her." [4] So she gave him her servant Bilhah as a wife, and Jacob slept with her. [5] Bilhah conceived and bore Jacob a son. [6] Rachel said, "God has vindicated me; he has also heard my voice and given me a son." For that reason she named him Dan. [7] Rachel's servant Bilhah conceived once more and bore Jacob a second son. [8] Rachel said, "I have fought fierce struggles with my sister, and I have won." So she named him Naphtali. [9] When Leah saw that she had ceased having children, she took her servant Zilpah and gave her to Jacob as a wife. [10] Leah's servant Zilpah bore Jacob a son. [11] Leah said, "Good fortune has come!" So she named him Gad.* [12] Leah's servant Zilpah bore Jacob a second son. [13] Leah said, "How happy I am! The women will call me happy." So she named him Asher. [14] During the wheat harvest Reuben went out and came across some mandrakes in the field, and he brought them to his mother Leah. Rachel said to Leah, "Please let me have some of your son's mandrakes." [15] But Leah said to her, "Was it not enough to take away my husband? Now you want my son's mandrakes too?" Rachel said, "Very well, he may sleep with you tonight in return for your son's mandrakes." [16] When Jacob came in from the fields that evening, Leah went out to meet him and said, "It is me you must sleep with, for I have paid for you with my son's mandrakes." So that night he slept with her. [17] God heard Leah, and she conceived and bore Jacob a fifth son. [18] Leah said, "God has paid me my wages for giving my servant to my husband." So she named him Issachar. [19] Leah conceived once more and bore Jacob a sixth son. [20] Leah said, "God has presented me with a fine gift. This time my husband will honor me, for I have borne him six sons." So she named him Zebulun. [21] Later she gave birth to a daughter and named her Dinah. [22] Then God remembered Rachel; God heard her and opened her womb. [23] She conceived and had a son, and she said, "God has removed my disgrace." [24] She named him Joseph, saying, "May the LORD add another son to me." [25] After Rachel had given birth to Joseph, Jacob said to Laban, "Let me go, so that I can return to my own home and my own land. [26] Give me my wives and my children, for whom I

have worked for you, and let me go. You yourself know how I have worked for you." [27] Laban said to him, "If I have found favor with you, stay. I have learned by divination that the LORD has blessed me on your account."* [28] He went on, "Name your wage, and I will pay it." [29] Jacob answered him, "You know how I have worked for you and how your livestock has fared in my care. [30] The little you had before I came has grown into a great deal, and the LORD has blessed you at every step I took. But now, when may I do something for my own household?" [31] Laban asked, "What shall I give you?" Jacob replied, "Do not give me anything. If you will do this one thing for me, I will go back to pasturing and keeping your flock. [32] Let me go through all your flock today and take out of it every speckled or spotted sheep, every dark lamb among the lambs, and every spotted or speckled one among the goats. They will be my wages. [33] My honesty will answer for me in days to come, whenever you come to check on my wages: any goat in my possession that is not speckled or spotted, or any lamb that is not dark, will be counted as stolen." [34] Laban said, "Agreed. Let it be as you say." [35] That same day Laban took out the streaked and spotted male goats and all the speckled and spotted female goats, every one that had some white on it, and every dark one among the lambs, and he put them in the care of his sons. [36] He put a three days' journey between himself and Jacob, while Jacob went on pasturing the rest of Laban's flocks. [37] Jacob then took freshly cut branches of poplar, almond, and plane trees and peeled white stripes in them, laying bare the white of the branches. [38] He placed the peeled branches in the troughs at the watering places, facing the flocks, where the flocks came to drink; and they mated when they came to drink. [39] The flocks mated in front of the branches, and they bore young that were streaked, speckled, and spotted. [40] Jacob set the lambs apart, and he made the flocks face the streaked and all the dark animals in Laban's flock. So he formed separate flocks for himself and did not put them with Laban's flock. [41] Whenever the sturdier animals were mating, Jacob would place the branches in the troughs in front of the flock, so that they would mate among the branches. [42] But when the animals were feeble, he did not place them there. So the feeble ones went to Laban, and the sturdy ones to Jacob. [43] In this way the man became exceedingly prosperous, and he came to own large flocks, female and male servants, camels, and donkeys.

## CHAPTER 31

[1] Jacob heard what Laban's sons were saying: "Jacob has taken everything our father owned, and out of what belonged to our father he has built up all this wealth." [2] Jacob also noticed that Laban's face was not toward him as it had been before. [3] Then the LORD said to Jacob, "Go back to the land of your fathers and to your relatives, and I will be with you." [4] So Jacob sent word and had Rachel and Leah come out to the field where his flock was. [5] He said to them, "I can see from your father's face that he is not toward me as he was before. But the God of my father has been with me. [6] You yourselves know that I have worked for your father with all my strength, [7] and yet your father has deceived me and changed my wages ten times. But God did not let him do me harm. [8] Whenever he said, 'The speckled ones will be your wages,' the whole flock gave birth to speckled young; and whenever he said, 'The streaked ones will be your wages,' the whole flock gave birth to streaked young. [9] So God has taken your father's livestock away and given it to me. [10] Once, at the season when the flock was mating, I looked up and saw in a dream that the male goats mating with the flock were streaked, speckled, and mottled. [11] The angel of God said to me in the dream, 'Jacob!' and I said, 'Here I am.' [12] He said, 'Look up and see: all the male goats mating with the flock are streaked, speckled, and mottled, because I have seen everything Laban has been doing to you. [13] I am the God of Bethel, where you anointed a pillar and made a vow to me. Now get up, leave this land, and go back to the land of your birth.'" [14] Rachel and Leah answered him, "Do we still have any share or inheritance in our father's house? [15] Does he not treat us as foreigners? He sold us, and on top of that he has eaten up our silver as well. [16] All the wealth that God has taken away from our father is ours and our children's anyway. So now, do whatever God has told you." [17] Jacob got up and put his children and his wives on the camels, [18] and he drove off all his livestock and all the goods he had gathered, the livestock he had acquired and owned in Paddan-aram, to go to his father Isaac in the land of Canaan. [19] Laban had gone off to shear his sheep, and Rachel stole the household gods that belonged to her father. [20] And Jacob stole away unknown to Laban the Aramean, for he did not tell him he was running away. [21] He fled with all he had. He set out, crossed the River, and headed for the hill country of Gilead. [22] On the third day Laban was told that Jacob had fled. [23] Taking his relatives with him, he chased after him for seven days and caught up with him in the hill country of Gilead. [24] But God came to Laban the Aramean in a dream that night and said to him, "Be careful not to say anything to Jacob, either good or bad." [25] Laban caught up with Jacob. Jacob had pitched his tent in the hill country, and Laban and his relatives pitched theirs in the hill country of Gilead. [26] Laban said to Jacob, "What have you done? You have deceived me and carried off my daughters like prisoners taken by the sword. [27] Why did you run away in secret and steal away from me without telling me? I would have sent you off with rejoicing and songs, with tambourine and lyre. [28] You did not even let me kiss my sons and my daughters goodbye. You have acted foolishly. [29] I have it in my power to do you harm, but last night the God of your father said to me, 'Be careful not to say anything to Jacob, either good or bad.' [30] Now you have gone off because you were longing so much for your father's house. But why did you steal my gods?" [31] Jacob answered Laban, "I was afraid, for I thought you might take your daughters away from me by force. [32] As for your gods, whoever is found with them will not live. Here in front of our relatives, see for yourself whether anything of yours is with me, and take it." Jacob did not know that Rachel had stolen them. [33] Laban went into Jacob's tent, into Leah's tent, and into the tent of the two servant women, but he did not find them. Then he came out of

Leah's tent and went into Rachel's tent. [34] Rachel had taken the household gods, put them inside the camel's saddle, and was sitting on them. Laban searched the whole tent with his hands but did not find them. [35] She said to her father, "Do not be angry, my lord, that I cannot get up in your presence, for the manner of women is upon me." So he searched but did not find the household gods. [36] Then Jacob grew angry and quarreled with Laban. "What is my crime?" Jacob said to Laban. "What is my sin, that you have come chasing after me so hotly? [37] You have gone through all my belongings with your hands. What have you found that belongs to your household? Put it here in front of my relatives and yours, and let them judge between the two of us. [38] For twenty years I have been with you. Your ewes and your female goats never lost their young, and I never ate the rams of your flock. [39] I did not bring you any animal torn by wild beasts; I made up the loss myself. You demanded payment from me for whatever was stolen, by day or by night. [40] This is how it was with me: the heat wore me down by day and the cold by night, and sleep fled from my eyes. [41] These twenty years I have spent in your household. I worked fourteen years for your two daughters and six years for your flock, and you changed my wages ten times. [42] If the God of my father, the God of Abraham and the Fear of Isaac, had not been with me, you would certainly have sent me away empty-handed by now. But God saw my hardship and the toil of my hands, and last night he gave his verdict." [43] Laban answered Jacob, "These daughters are my daughters, these children are my children, these flocks are my flocks; everything you see is mine. Yet what can I do today about these daughters of mine, or about the children they have borne? [44] So come, let us make a covenant, you and I, and let it serve as a witness between us." [45] Jacob took a stone and set it up as a pillar. [46] Then Jacob told his relatives, "Collect some stones." They took stones and piled them in a heap, and they ate there beside the heap. [47] Laban named it Jegar-sahadutha, and Jacob named it Galeed.* [48] Laban said, "This heap is a witness between you and me today." That is why it was named Galeed, [49] and also Mizpah, because he said, "May the LORD keep watch between you and me when we are out of each other's sight. [50] If you ill-treat my daughters, or if you take other wives besides my daughters, even though no one else is with us, remember that God is witness between you and me." [51] Laban went on to say to Jacob, "Here is this heap, and here is the pillar I have set up between you and me. [52] This heap is a witness and the pillar is a witness that I will not go past this heap to you, and you will not go past this heap and this pillar to me, to do harm. [53] May the God of Abraham and the God of Nahor, the God of their father, judge between us." So Jacob swore by the Fear of his father Isaac. [54] Jacob offered a sacrifice there on the mountain and invited his relatives to eat bread. They ate bread, and they spent the night on the mountain. [55] Early the next morning Laban got up, kissed his sons and his daughters, and blessed them. Then Laban set off and went back home.

## CHAPTER 32

[1] As Jacob went on his way, angels of God came to meet him. [2] On seeing them Jacob said, "This is the camp of God!" So he named that place Mahanaim. [3] Jacob sent messengers ahead of him to his brother Esau in the land of Seir, the territory of Edom. [4] He instructed them: "This is what you are to say to my lord Esau: 'Your servant Jacob says this: I have been living as a sojourner with Laban and have stayed on until now. [5] I own cattle and donkeys, flocks, and male and female servants, and I am sending word to my lord in the hope of finding favor in your sight.'" [6] The messengers came back to Jacob and said, "We went to your brother Esau, and he is already on his way to meet you, with four hundred men." [7] Jacob was terrified and in great distress. He split the people who were with him into two camps, along with the flocks, the herds, and the camels. [8] He thought, "If Esau comes to one camp and attacks it, the other camp can still get away." [9] Then Jacob prayed, "O God of my father Abraham, God of my father Isaac, O LORD who told me, 'Go back to your land and your relatives, and I will deal well with you': [10] I am too small for all the steadfast love and all the faithfulness you have shown your servant. I crossed this Jordan with nothing but my staff, and now I have become two camps. [11] Save me, I pray, from the hand of my brother, from the hand of Esau, for I am afraid of him, afraid that he will come and attack me, mothers and children alike. [12] Yet you yourself said, 'I will most certainly deal well with you and make your seed like the sand of the sea, too many to be counted.'" [13] He spent that night there. Then he chose from what he had with him a present for his brother Esau: [14] two hundred female goats and twenty male goats, two hundred ewes and twenty rams, [15] thirty milking camels with their young, forty cows and ten bulls, twenty female donkeys and ten male donkeys. [16] He handed them over to his servants, each herd separately, and told his servants, "Go on ahead of me, and keep some distance between one herd and the next." [17] He gave the first one these instructions: "When my brother Esau meets you and asks you, 'Whose man are you? Where are you heading? And who owns these animals in front of you?' [18] you are to answer, 'They belong to your servant Jacob. They are a present sent to my lord Esau, and he himself is right behind us.'" [19] He gave the same instructions to the second, to the third, and to all the others who were following the herds: "Say the same thing to Esau when you meet him, [20] and be sure to add, 'Your servant Jacob is right behind us.'" For he reasoned, "I will win him over with the present that goes before me; afterward I will face him, and perhaps he will receive me kindly." [21] So the present went on ahead of him, while he himself stayed that night in the camp. [22] During that night he got up, took his two wives, his two servant women, and his eleven children, and crossed the ford of the Jabbok. [23] After he had taken them and sent them over the stream, he sent across everything else he had. [24] Jacob was left by himself, and a man wrestled with him until daybreak. [25] When the man saw that he could not overpower him, he touched the socket of Jacob's hip, so that his hip was wrenched out of joint as he wrestled with him. [26] Then the man said, "Let me go, for dawn is breaking." But Jacob replied, "I will

not let you go until you bless me." [27] He asked him, "What is your name?" "Jacob," he answered. [28] Then he said, "No longer will you be called Jacob, but Israel, because you have striven with God and with men, and you have overcome."* [29] Jacob asked him, "Tell me your name, please." But he said, "Why do you ask my name?" And he blessed him there. [30] Jacob named the place Peniel, saying, "For I have seen God face to face, and yet my life was spared." [31] The sun rose on him as he went past Penuel, and he was limping because of his hip. [32] That is why to this day the children of Israel do not eat the sinew of the thigh that lies on the hip socket, because he touched Jacob's hip socket at the sinew of the thigh.*

## CHAPTER 33

[1] Jacob looked up, and there was Esau coming, with four hundred men. So he divided the children among Leah, Rachel, and the two servant women. [2] He placed the servant women and their children in front, Leah and her children behind them, and Rachel and Joseph at the rear. [3] He himself went on ahead of them and bowed to the ground seven times as he approached his brother. [4] But Esau ran to meet him, threw his arms around him, fell on his neck, and kissed him; and they wept. [5] Then Esau looked up and saw the women and children, and he asked, "Who are these with you?" Jacob answered, "The children with whom God has graciously favored your servant." [6] The servant women came forward with their children and bowed down. [7] Leah too came forward with her children, and they bowed down; last of all Joseph and Rachel came forward and bowed down. [8] Esau asked, "What do you mean by this whole company I met?" "To find favor in my lord's sight," Jacob answered. [9] Esau said, "I have plenty, my brother. Keep what is yours." [10] Jacob said, "No, I beg you! If I have found favor in your sight, accept this present from my hand. Seeing your face is like seeing the face of God, now that you have welcomed me so kindly. [11] Please take my gift of blessing that has been brought to you, for God has been gracious to me, and I have all I need." He kept pressing him, and Esau took it. [12] Then Esau said, "Let us set out and be on our way; I will go alongside you." [13] But Jacob said to him, "My lord knows that the children are tender, and I have nursing sheep and cows to look after. If they are driven hard for even one day, all the flocks will die. [14] Let my lord go on ahead of his servant, and I will move along slowly at the pace of the livestock in front of me and at the pace of the children, until I come to my lord at Seir." [15] Esau said, "Then let me leave with you some of the men who are with me." But Jacob said, "Why do that? Just let me find favor in my lord's sight." [16] So that day Esau started back on his way to Seir. [17] Jacob, however, traveled to Succoth. There he built a house for himself and made shelters for his livestock; that is why the place is called Succoth. [18] After coming from Paddan-aram, Jacob arrived safely at the city of Shechem in the land of Canaan, and he camped facing the city.* [19] For a hundred qesitahs he bought from the sons of Hamor, Shechem's father, the plot of ground where he had pitched his tent.* [20] He set up an altar there and called it El-Elohe-Israel.

## CHAPTER 34

[1] Dinah, the daughter Leah had borne to Jacob, went out to visit the women of the land. [2] Shechem son of Hamor the Hivite, the ruler of that region, saw her; he seized her, lay with her, and violated her. [3] His heart clung to Dinah daughter of Jacob; he loved the girl and spoke to her heart. [4] Shechem said to his father Hamor, "Take this girl for me as my wife." [5] Jacob heard that Shechem had defiled his daughter Dinah, but his sons were out in the fields with his livestock, so Jacob kept silent until they came home. [6] Meanwhile Shechem's father Hamor went out to Jacob to talk with him. [7] Jacob's sons came in from the fields as soon as they heard of it. The men were deeply hurt and burning with anger, because Shechem had committed a disgraceful act in Israel by lying with Jacob's daughter, a thing that should never be done. [8] Hamor talked with them and said, "My son Shechem has set his heart on your daughter. Please let him have her as his wife. [9] Intermarry with us: give us your daughters and take our daughters for yourselves. [10] You can settle among us; the land will lie open before you. Live in it, move about in it freely, and acquire property in it." [11] Shechem also said to Dinah's father and brothers, "Let me find favor with you, and I will give whatever you ask of me. [12] Set the bride-price and the gift as high as you like, and I will pay whatever you tell me. Only give me the girl as my wife." [13] Jacob's sons answered Shechem and his father Hamor deceitfully, speaking as they did because Shechem had defiled their sister Dinah. [14] They told them, "We cannot do such a thing as give our sister to a man who is uncircumcised; that would be a disgrace for us. [15] We will consent to you on one condition only: that you become like us by having every male among you circumcised. [16] Then we will give you our daughters and take your daughters for ourselves; we will live among you and become a single people. [17] But if you will not listen to us and be circumcised, we will take our daughter and leave." [18] What they said pleased Hamor and his son Shechem. [19] The young man lost no time in doing it, for he was delighted with Jacob's daughter. He was also the most respected member of his father's household. [20] Hamor and his son Shechem went to the gate of their city and spoke to the men of their city. [21] "These men are friendly toward us," they said. "Let them live in the land and move about in it freely; the land, as you can see, has plenty of room for them. We can marry their daughters, and we can give them our daughters. [22] But the men will consent to live among us and become a single people only on this condition: that every male among us be circumcised, just as they are circumcised. [23] Their livestock, their goods, and all their animals, will they not be ours? Let us just consent to their terms, and they will settle among us." [24] All the men who went out through the gate of the city listened to Hamor and his son Shechem, and every male was circumcised, all who went out through the gate of his city. [25] Three days later, while they were still in pain, two of Jacob's sons, Simeon and Levi, Dinah's brothers, took their swords, came upon the unsuspecting city, and killed every male. [26] They put Hamor and his son Shechem to the sword, took Dinah from

Shechem's house, and left. [27] Jacob's sons came upon the dead and looted the city, because their sister had been defiled. [28] They carried off their flocks, their herds, and their donkeys, and everything else in the city and out in the fields. [29] All their wealth, all their little children and their wives, they took captive and carried away as plunder, along with everything in the houses. [30] Then Jacob said to Simeon and Levi, "You have brought ruin on me by making me a stench to the people who live in the land, the Canaanites and the Perizzites. I am few in number; if they join forces against me and attack me, I will be wiped out, I and my household." [31] But they said, "Was he to treat our sister like a prostitute?"

## CHAPTER 35

[1] God said to Jacob, "Get up, go up to Bethel, and live there. Build an altar there to the God who appeared to you when you were fleeing from your brother Esau." [2] So Jacob told his household and everyone with him, "Get rid of the foreign gods you have among you; purify yourselves and put on fresh clothes. [3] Then let us set out and go up to Bethel, and there I will build an altar to the God who answered me when I was in distress and who has been with me wherever I have gone." [4] They handed over to Jacob all the foreign gods they had and the rings from their ears, and Jacob buried them under the oak near Shechem. [5] As they set out, a dread sent by God came over the cities all around them, and no one pursued Jacob's sons. [6] Jacob and all the people with him arrived at Luz, that is, Bethel, in the land of Canaan. [7] He built an altar there and named the place El-bethel, because it was there that God had revealed himself to him as he fled from his brother.* [8] Deborah, Rebekah's nurse, died and was buried under the oak below Bethel. So it was named Allon-bacuth. [9] After Jacob returned from Paddan-aram, God appeared to him once more and blessed him. [10] God said to him, "Your name is Jacob, but you will no longer be called Jacob; Israel will be your name." So he named him Israel. [11] God also said to him, "I am God Almighty. Be fruitful and increase in number. A nation, and a company of nations, will come from you, and kings will spring from your body. [12] The land I gave to Abraham and to Isaac I give to you, and to your seed after you I will give this land." [13] Then God went up from him at the place where he had spoken with him. [14] Jacob set up a standing stone at the place where God had spoken with him, a pillar of stone, and he poured a drink offering on it and poured oil over it. [15] Jacob named the place where God had spoken with him Bethel. [16] Then they set out from Bethel. While they were still some way from Ephrath, Rachel went into labor, and her labor was hard. [17] As she struggled in childbirth, the midwife said to her, "Do not be afraid; you have another son." [18] With her last breath, for she was dying, she named him Ben-oni; but his father named him Benjamin. [19] So Rachel died and was buried on the road to Ephrath, which is Bethlehem. [20] Jacob raised a pillar over her grave; it is the pillar of Rachel's tomb, which stands to this day. [21] Israel moved on and pitched his tent on the far side of the tower of Eder. [22] While Israel was living in that region, Reuben went and slept with his father's concubine Bilhah, and Israel heard about it. Jacob had twelve sons: [23] The sons of Leah were Reuben, Jacob's firstborn, Simeon, Levi, Judah, Issachar, and Zebulun. [24] The sons of Rachel were Joseph and Benjamin. [25] The sons of Rachel's servant Bilhah were Dan and Naphtali. [26] The sons of Leah's servant Zilpah were Gad and Asher. These were Jacob's sons who were born to him in Paddan-aram. [27] Jacob came home to his father Isaac at Mamre, near Kiriath-arba, that is, Hebron, where Abraham and Isaac had lived as sojourners. [28] Isaac lived a hundred and eighty years. [29] Then Isaac breathed his last and died and was gathered to his people, old and full of years. His sons Esau and Jacob buried him.

## CHAPTER 36

[1] This is the family record of Esau, who is Edom. [2] Esau took his wives from among the women of Canaan: Adah daughter of Elon the Hittite; Oholibamah daughter of Anah, daughter of Zibeon the Hivite; [3] and Basemath daughter of Ishmael, sister of Nebaioth. [4] Adah bore Eliphaz to Esau, and Basemath bore Reuel. [5] Oholibamah bore Jeush, Jalam, and Korah. These were Esau's sons, born to him in the land of Canaan. [6] Esau took his wives, his sons and daughters, all the members of his household, his livestock and all his other animals, and all the goods he had gathered in the land of Canaan, and he moved to another land, away from his brother Jacob. [7] Their possessions had grown too large for them to live together; the land where they were sojourning could not sustain them both, because of their herds. [8] So Esau settled in the hill country of Seir; Esau is Edom. [9] This is the family record of Esau, father of the Edomites, in the hill country of Seir. [10] These are the names of Esau's sons: Eliphaz, son of Esau's wife Adah, and Reuel, son of Esau's wife Basemath. [11] The sons of Eliphaz were Teman, Omar, Zepho, Gatam and Kenaz. [12] Timna was a concubine of Esau's son Eliphaz, and she bore him Amalek. These were the descendants of Esau's wife Adah. [13] The sons of Reuel were Nahath, Zerah, Shammah, and Mizzah. These were the descendants of Esau's wife Basemath. [14] The sons of Esau's wife Oholibamah, daughter of Anah, daughter of Zibeon, whom she bore to Esau, were Jeush, Jalam, and Korah. [15] These were the chiefs among Esau's descendants. From the sons of Eliphaz, Esau's firstborn: the chiefs Teman, Omar, Zepho, Kenaz,* [16] Korah, Gatam, and Amalek. These were the chiefs descended from Eliphaz in the land of Edom; they were Adah's descendants. [17] From the sons of Esau's son Reuel: the chiefs Nahath, Zerah, Shammah, and Mizzah. These were the chiefs descended from Reuel in the land of Edom; they were descendants of Esau's wife Basemath. [18] From the sons of Esau's wife Oholibamah: the chiefs Jeush, Jalam, and Korah. These were the chiefs descended from Esau's wife Oholibamah, daughter of Anah. [19] These were the sons of Esau, that is, Edom, and these were their chiefs. [20] These were the sons of Seir the Horite, who were living in the land: Lotan, Shobal, Zibeon, Anah, [21] Dishon, Ezer, and Dishan. These were the Horite chiefs, the sons of Seir in the land of Edom. [22] Lotan's sons were Hori and Hemam, and Timna was Lotan's sister. [23]

Shobal's sons were Alvan, Manahath, Ebal, Shepho, and Onam.
24 Zibeon's sons were Aiah and Anah. This was the Anah who
discovered the hot springs in the wilderness while he was grazing
the donkeys of his father Zibeon.* 25 Anah's children were
Dishon and Oholibamah, Anah's daughter. 26 Dishon's sons
were Hemdan, Eshban, Ithran, and Cheran. 27 Ezer's sons were
Bilhan, Zaavan, and Akan. 28 Dishan's sons were Uz and Aran. 29
These were the Horite chiefs: the chiefs Lotan, Shobal, Zibeon,
Anah, 30 Dishon, Ezer, and Dishan. These were the Horite
chiefs, listed by their chiefdoms, in the land of Seir. 31 These were
the kings who ruled in the land of Edom before any king ruled
over the children of Israel. 32 Bela son of Beor became king in
Edom; his city was named Dinhabah. 33 When Bela died, Jobab
son of Zerah from Bozrah succeeded him as king. 34 When Jobab
died, Husham from the land of the Temanites succeeded him as
king. 35 When Husham died, Hadad son of Bedad, who defeated
Midian in the territory of Moab, succeeded him as king; his city
was named Avith. 36 When Hadad died, Samlah from Masrekah
succeeded him as king. 37 When Samlah died, Shaul from
Rehoboth on the River succeeded him as king. 38 When Shaul
died, Baal-hanan son of Achbor succeeded him as king. 39 When
Baal-hanan son of Achbor died, Hadar succeeded him as king;
his city was named Pau. His wife's name was Mehetabel
daughter of Matred, daughter of Me-zahab. 40 These are the
names of the chiefs descended from Esau, by their clans and their
localities, name by name: the chiefs Timna, Alvah, Jetheth, 41
Oholibamah, Elah, Pinon, 42 Kenaz, Teman, Mibzar, 43 Magdiel,
and Iram. These were the chiefs of Edom, according to their
settlements in the land they held. This was Esau, the father of the
Edomites.

## CHAPTER 37

1 Jacob settled in the land where his father had lived as a
sojourner, the land of Canaan. 2 This is the family history of
Jacob. Joseph, a young man of seventeen, used to tend the flock
with his brothers; he was a helper to the sons of Bilhah and the
sons of Zilpah, his father's wives. Joseph brought their father a
bad report about them. 3 Israel loved Joseph more than any of his
other sons, because he had been born to him in his old age, and
he had a long robe with sleeves made for him.* 4 When his
brothers saw that their father loved him more than all of them,
they hated him and could not say a kind word to him. 5 Joseph
had a dream, and when he told it to his brothers, they hated him
all the more. 6 "Listen to this dream I had," he said to them. 7
"There we were, binding sheaves out in the field, when suddenly
my sheaf got up and stood upright, and your sheaves gathered
around it and bowed down to my sheaf." 8 His brothers said to
him, "So you are going to be king over us? You are actually going
to rule us?" And they hated him all the more because of his
dreams and what he said. 9 Then he had yet another dream and
told it to his brothers. "Listen," he said, "I have had another
dream: this time the sun, the moon, and eleven stars were
bowing down to me." 10 When he told it to his father as well as to
his brothers, his father reproved him and said, "What kind of
dream is this you have had? Are your mother and I and your
brothers really going to come and bow down to the ground
before you?" 11 His brothers were jealous of him, but his father
kept the matter in mind. 12 Some time later his brothers went to
graze their father's flock near Shechem. 13 Israel said to Joseph,
"Your brothers are grazing the flock near Shechem, are they not?
Come, I am going to send you to them." "I am ready," he replied.
14 So Israel said to him, "Go and see how your brothers are doing
and how the flock is doing, and bring me back word." He sent
him off from the Valley of Hebron, and Joseph came to
Shechem. 15 A man came upon him wandering about in the
countryside and asked him, "What are you looking for?" 16 "I am
looking for my brothers," he said. "Can you tell me where they
are grazing their flock?" 17 The man said, "They have left this
place; I heard them say, 'Let us go to Dothan.'" So Joseph went
on after his brothers and found them at Dothan. 18 They saw
him in the distance, and before he reached them they plotted to
kill him. 19 "Look, here comes that master of dreams!" they said
to one another. 20 "Come on, let us kill him and throw him into
one of these cisterns. We can say a wild animal ate him. Then we
will see what becomes of his dreams!" 21 But when Reuben heard
this, he rescued him from their hands. "Let us not take his life,"
he said. 22 "Do not shed any blood," Reuben told them. "Throw
him into this cistern here in the wilderness, but do not lay a hand
on him." He meant to rescue him from them and bring him back
to his father. 23 So when Joseph reached his brothers, they
stripped him of his robe, the long robe with sleeves he was
wearing, 24 took him, and threw him into the cistern. The cistern
was empty; there was no water in it. 25 Then they sat down to eat
their meal. Looking up, they saw a caravan of Ishmaelites coming
from Gilead, their camels loaded with gum, balm, and myrrh,
which they were taking down to Egypt. 26 Judah said to his
brothers, "What do we gain by killing our brother and covering
up his blood? 27 Come, let us sell him to the Ishmaelites and not
lay our hands on him; after all, he is our brother, our own flesh."
His brothers agreed. 28 So when the Midianite traders came by,
they pulled Joseph up and lifted him out of the cistern, and they
sold him to the Ishmaelites for twenty pieces of silver. And they
took Joseph to Egypt. 29 When Reuben came back to the cistern
and found that Joseph was not in it, he tore his clothes. 30 He
went back to his brothers and said, "The boy is not there! And I,
where can I turn now?" 31 Then they took Joseph's robe, killed a
male goat, and dipped the robe in its blood. 32 They sent the long
robe with sleeves on its way, and it was brought to their father
with the message, "We found this. See whether it is your son's
robe or not." 33 He recognized it and said, "It is my son's robe!
Some wild animal has eaten him; Joseph has been torn to pieces,
without a doubt!" 34 Jacob tore his clothes, wrapped sackcloth
around his waist, and mourned for his son a long time. 35 All his
sons and daughters came to comfort him, but he would not be
comforted. "No," he said, "I will go down to Sheol to my son in
mourning." And his father wept for him. 36 Meanwhile the
Medanites had sold Joseph in Egypt to Potiphar, an officer of
Pharaoh and captain of the guard.

## CHAPTER 38

[1] About that time Judah left his brothers and went down to stay with a man of Adullam named Hirah. [2] There Judah saw the daughter of a Canaanite man named Shua. He married her and slept with her, [3] and she conceived and gave birth to a son, whom he named Er. [4] She conceived once more and gave birth to a son, and she named him Onan. [5] She had yet another son and named him Shelah; it was at Chezib that she gave birth to him. [6] Judah got a wife for his firstborn Er; her name was Tamar. [7] But Er, Judah's firstborn, was wicked in the LORD's sight, so the LORD took his life. [8] Then Judah told Onan, "Sleep with your brother's wife and fulfill your duty to her as brother-in-law, so as to raise up offspring for your brother."* [9] Onan knew, however, that the offspring would not count as his. So whenever he slept with his brother's wife, he let the semen spill on the ground to avoid providing offspring for his brother. [10] What he did was evil in the sight of the LORD, and the LORD took his life too. [11] Then Judah said to his daughter-in-law Tamar, "Live as a widow in your father's house until my son Shelah is grown." For he thought, "He too might die, like his brothers." So Tamar went to live in her father's house. [12] A long time afterward, Judah's wife, the daughter of Shua, died. After Judah had been consoled, he went up to Timnah to his sheepshearers, he and his friend Hirah the Adullamite. [13] Tamar was told, "Your father-in-law is on his way up to Timnah to shear his sheep." [14] So she took off her widow's clothes, covered herself with a veil, wrapped herself up, and sat down at the entrance to Enaim, on the road to Timnah. For she saw that Shelah was now grown up, yet she had not been given to him as his wife. [15] When Judah saw her, he took her for a prostitute, since she had her face covered. [16] He turned off the road toward her and said, "Come now, let me sleep with you," not knowing she was his daughter-in-law. She asked, "What will you give me for sleeping with me?" [17] "I will send you a young goat from the flock," he answered. She said, "Only if you give me something as a pledge until you send it." [18] He asked, "What pledge should I give you?" She replied, "Your seal and cord, and the staff in your hand." He gave them to her and slept with her, and she became pregnant by him. [19] She got up and left, removed her veil, and put her widow's clothes back on. [20] Judah sent the young goat by his friend the Adullamite to get back the pledge from the woman, but he could not find her. [21] He asked the men who lived there, "Where is the cult prostitute who was beside the road at Enaim?" They said, "There has been no cult prostitute here."* [22] So he went back to Judah and said, "I could not find her. Besides, the men who live there said, 'There has been no cult prostitute here.'" [23] Judah said, "Let her keep what she has, or we will become a laughingstock. I did send this young goat, after all, and you could not find her." [24] Some three months later Judah was told, "Your daughter-in-law Tamar has acted as a prostitute, and what is more, she is pregnant as a result." Judah said, "Bring her out and have her burned!" [25] As she was being brought out, she sent a message to her father-in-law: "I am pregnant by the man who owns these." And she added, "Please take a close look: whose seal and cord and staff are these?" [26] Judah recognized them and said, "She is more in the right than I am, since I did not give her to my son Shelah." And he did not sleep with her again. [27] When the time came for her to give birth, there were twins in her womb. [28] During the delivery one of them put out a hand, and the midwife took a scarlet thread and tied it on his hand, saying, "This one came out first." [29] But he drew his hand back, and then his brother came out. She said, "So you have broken out for yourself!" That is why he was named Perez. [30] After that his brother came out, with the scarlet thread on his hand, and he was named Zerah.

## CHAPTER 39

[1] Joseph had been taken down to Egypt, and Potiphar, an Egyptian, an officer of Pharaoh and captain of the guard, purchased him from the Ishmaelites who had taken him down there. [2] The LORD was with Joseph, so that he prospered, and he lived in the house of his Egyptian master. [3] His master saw that the LORD was with him and that the LORD gave him success in everything he undertook. [4] Joseph found favor with him and waited on him. Potiphar put him in charge of his household and entrusted to him everything he owned. [5] From the time he put him in charge of his household and of all he owned, the LORD blessed the Egyptian's household because of Joseph. The LORD's blessing rested on everything he had, both in the house and in the fields. [6] So he left everything he owned in Joseph's care, and with Joseph there he gave no thought to anything except the food he ate. Now Joseph was fine of form and fine to look at. [7] Some time later his master's wife set her eyes on Joseph and said, "Sleep with me." [8] But he refused. "Look," he said to his master's wife, "with me in charge, my master gives no thought to anything in the house; he has entrusted to me everything he owns. [9] No one in this house is greater than I am. He has withheld nothing from me except you, since you are his wife. How then could I commit such a great wrong and sin against God?" [10] Though she kept on speaking to Joseph day after day, he would not consent to lie beside her or even be with her. [11] One day he went into the house to do his work, and none of the household men were inside. [12] She grabbed him by his cloak and said, "Sleep with me!" But he left his cloak in her hand and ran out of the house. [13] When she saw that he had left his cloak in her hand and run outside, [14] she called her household servants and told them, "Look at this! He has brought in a Hebrew to make sport of us. He came in here to sleep with me, and I screamed. [15] When he heard me raise my voice and scream, he left his cloak beside me and ran out of the house." [16] She kept his cloak beside her until his master came home. [17] Then she told him the same story: "The Hebrew servant you brought us came in to me to make sport of me. [18] But when I raised my voice and screamed, he left his cloak beside me and ran outside." [19] When his master heard the story his wife told him, "This is how your servant treated me," he burned with anger. [20] Joseph's master took him and put him in the prison where the king's prisoners were held, and there he stayed in the prison. [21] But the LORD

was with Joseph and extended steadfast love to him, and made him find favor with the warden of the prison. [22] The warden put Joseph in charge of all the prisoners held in the prison, and he was responsible for everything that was done there. [23] The warden did not look into anything under Joseph's care, because the LORD was with him, and the LORD made whatever he did succeed.

## CHAPTER 40

[1] After this, the cupbearer and the baker of the king of Egypt gave offense to their lord, the king of Egypt. [2] Pharaoh was furious with his two officials, the chief cupbearer and the chief baker, [3] and he had them put in custody in the house of the captain of the guard, in the prison where Joseph was being held. [4] The captain of the guard assigned Joseph to them, and he waited on them. They remained in custody for some time. [5] One night the two of them, the cupbearer and the baker of the king of Egypt, who were held in the prison, each had a dream, and each dream had a meaning of its own. [6] When Joseph came to them in the morning and looked at them, he saw that they were downcast. [7] So he asked Pharaoh's officials who were in custody with him in his master's house, "Why do you look so gloomy today?" [8] "We each had a dream," they answered him, "and there is no one to interpret it." Joseph said to them, "Are not interpretations God's affair? Tell me your dreams." [9] So the chief cupbearer told Joseph his dream. "In my dream," he said to him, "there was a vine in front of me, [10] and the vine had three branches. As soon as it budded, it burst into blossom, and its clusters ripened into grapes. [11] Pharaoh's cup was in my hand; I took the grapes, squeezed them into Pharaoh's cup, and placed the cup in Pharaoh's hand." [12] Joseph said to him, "Here is what it means: the three branches are three days. [13] In three days Pharaoh will lift up your head and give you back your post, and you will place Pharaoh's cup in his hand, as was your custom before, when you served as his cupbearer. [14] Only remember me when things go well with you; do me the kindness of mentioning me to Pharaoh, and get me out of this house. [15] For I was kidnapped from the land of the Hebrews, and even here I have done nothing to deserve being put in this dungeon." [16] When the chief baker saw that the interpretation was favorable, he said to Joseph, "I too had a dream: there were three baskets of white bread on my head. [17] In the top basket were all sorts of baked goods for Pharaoh, a baker's handiwork, and the birds were eating them out of the basket on my head." [18] Joseph answered, "Here is what it means: the three baskets are three days. [19] In three days Pharaoh will lift up your head from you and hang you on a tree, and the birds will eat the flesh off you." [20] On the third day, Pharaoh's birthday, he gave a feast for all his servants, and in the presence of his servants he lifted up the head of the chief cupbearer and the head of the chief baker. [21] He put the chief cupbearer back in his position as cupbearer, and he once again placed the cup in Pharaoh's hand. [22] But the chief baker he hanged, just as Joseph had told them in his interpretation. [23] The chief cupbearer, however, did not remember Joseph; he forgot him.

## CHAPTER 41

[1] Two whole years later Pharaoh had a dream: he was standing beside the Nile, [2] when up out of the Nile came seven cows, sleek and fat, and they began grazing among the reeds. [3] After them seven other cows came up out of the Nile, ugly and gaunt, and stood beside the first cows on the bank of the Nile. [4] Then the ugly, gaunt cows devoured the seven sleek, fat cows. And Pharaoh woke up. [5] He went back to sleep and dreamed a second time: seven heads of grain, plump and good, were growing on a single stalk. [6] After them seven other heads sprouted, thin and blighted by the east wind. [7] The thin heads swallowed up the seven plump, full heads. Then Pharaoh woke up, and it had been a dream. [8] In the morning he was deeply disturbed, so he summoned all the magicians and all the wise men of Egypt. Pharaoh related his dreams to them, but no one could interpret them for him. [9] Then the chief cupbearer spoke up and said to Pharaoh, "Today I must call to mind my failings. [10] Once Pharaoh was angry with his servants, and he put me and the chief baker in custody in the house of the captain of the guard. [11] One night he and I both had dreams, and each dream had its own meaning. [12] A young Hebrew was there with us, a servant of the captain of the guard. We told him our dreams, and he interpreted them for us, giving each of us the meaning of his own dream. [13] Things turned out just as he had interpreted them for us: I was restored to my post, and the other man was hanged." [14] So Pharaoh sent for Joseph, and they hurried him out of the dungeon. After he had shaved and changed his clothes, he came before Pharaoh. [15] Pharaoh said to Joseph, "I had a dream, and no one can interpret it. But I have heard it said of you that you need only hear a dream to interpret it." [16] Joseph answered Pharaoh, "It is not in me. It is God who will give Pharaoh an answer for his welfare." [17] Then Pharaoh told Joseph, "In my dream I was standing on the bank of the Nile, [18] when up out of the Nile came seven cows, fat and sleek, and they began grazing among the reeds. [19] After them seven other cows came up, scrawny, very ugly, and lean; I have never seen such ugly cows anywhere in Egypt. [20] The lean, ugly cows devoured the first seven fat cows. [21] Yet after they had eaten them, no one could have told that they had eaten them, for they looked just as ugly as before. Then I woke up. [22] I also saw in my dream seven heads of grain, full and good, growing on a single stalk. [23] After them seven other heads sprouted, shriveled, thin, and blighted by the east wind. [24] The thin heads swallowed up the seven good heads. I told this to the magicians, but none of them could explain it to me." [25] Then Joseph said to Pharaoh, "Pharaoh's dreams are one and the same. God has made known to Pharaoh what he is about to do. [26] The seven good cows are seven years, and the seven good heads of grain are seven years; it is a single dream. [27] The seven lean, ugly cows that came up after them are seven years, and so are the seven empty heads of grain blighted by the east wind: they will be seven years of famine. [28] It is just as I told Pharaoh: God has let Pharaoh see what he is about to do. [29] Seven years of

great abundance are about to come throughout the land of Egypt, [30] but after them seven years of famine will follow, and all the abundance in the land of Egypt will be forgotten. The famine will ravage the land, [31] and the abundance in the land will leave no trace because of the famine that comes after it, so very severe will it be. [32] As for the dream being given to Pharaoh twice, it means that the matter has been firmly settled by God, and God will soon make it happen. [33] So now Pharaoh should seek out a man of understanding and wisdom and put him in charge of the land of Egypt. [34] Let Pharaoh act and appoint officials over the land, and collect a fifth of the land of Egypt's produce during the seven years of abundance. [35] Let them gather all the food of these good years that are coming, and pile up grain under Pharaoh's authority, to be kept as food in the cities. [36] This food will serve the land as a reserve for the seven years of famine that are coming on the land of Egypt, so that the land will not be ruined by the famine." [37] The plan seemed good to Pharaoh and to all his servants. [38] Pharaoh asked his servants, "Could we find anyone like this man, one in whom is the Spirit of God?" [39] Then Pharaoh said to Joseph, "Since God has made all this known to you, there is no one with understanding and wisdom like yours. [40] You will be in charge of my house, and by your word all my people shall be ruled. Only with respect to the throne will I be greater than you."* [41] Pharaoh said to Joseph, "I hereby put you in charge of the whole land of Egypt." [42] Pharaoh took his signet ring off his hand and put it on Joseph's hand. He had him dressed in robes of fine linen and placed a gold chain around his neck. [43] He had him ride in the second chariot he owned, and they called out ahead of him, "Abrek!" So he put him in charge of the whole land of Egypt.* [44] Pharaoh also said to Joseph, "I am Pharaoh, but apart from you no one will raise hand or foot anywhere in the land of Egypt." [45] Pharaoh gave Joseph the name Zaphenath-paneah, and he gave him Asenath daughter of Potiphera, priest of On, to be his wife. And Joseph went out over the land of Egypt. [46] Joseph was thirty years old when he took his stand before Pharaoh king of Egypt. Joseph left Pharaoh's presence and traveled throughout the land of Egypt. [47] In the seven years of abundance the land produced in handfuls. [48] Joseph collected all the food of the seven years that came on the land of Egypt and stored the food in the cities, placing in each city the food from the fields surrounding it. [49] Joseph piled up grain in great quantity, like the sand of the sea, until he gave up keeping count, because it was past measuring. [50] Before the year of famine came, two sons were born to Joseph by Asenath daughter of Potiphera, priest of On. [51] Joseph named the firstborn Manasseh, "Because God has made me forget all my trouble and all my father's house." [52] The second he named Ephraim, "Because God has made me fruitful in the land of my affliction." [53] The seven years of abundance in the land of Egypt came to an end, [54] and the seven years of famine began, just as Joseph had said. There was famine in every land, but throughout the land of Egypt there was bread. [55] When the whole land of Egypt began to feel the famine, the people cried out to Pharaoh for bread, and Pharaoh told all the Egyptians, "Go to Joseph and do whatever he tells you." [56] The famine spread over the whole face of the earth, and Joseph opened all the storehouses and sold grain to the Egyptians, for the famine grew severe in the land of Egypt. [57] People from all the earth came to Egypt to buy grain from Joseph, because the famine was severe over all the earth.

## CHAPTER 42

[1] Jacob learned that there was grain for sale in Egypt, and he said to his sons, "Why do you keep staring at one another?" [2] He went on, "I have heard that there is grain in Egypt. Go down and buy some for us there, so that we may stay alive and not die." [3] So ten of Joseph's brothers went down to buy grain from Egypt. [4] But Jacob would not send Joseph's brother Benjamin with his brothers, for he said, "Something bad might happen to him." [5] So the children of Israel came to buy grain along with the others who were coming, for the famine had reached the land of Canaan. [6] Joseph was the ruler over the land, the one who sold grain to all its people. When Joseph's brothers arrived, they bowed down before him with their faces to the ground. [7] As soon as Joseph saw his brothers, he recognized them, but he acted like a stranger toward them and spoke roughly to them. "Where do you come from?" he asked. "From the land of Canaan," they said, "to buy food." [8] Joseph recognized his brothers, but they did not recognize him. [9] Then Joseph remembered the dreams he had dreamed about them, and he said to them, "You are spies! You have come to see where the land lies exposed." [10] "No, my lord," they answered him. "Your servants have come to buy food. [11] We are all sons of one man. We are honest men; your servants are not spies." [12] "Not so," he told them. "You have come to see where the land lies exposed." [13] They said, "Your servants are twelve brothers, sons of one man in the land of Canaan. The youngest is now with our father, and one is no longer living." [14] Joseph said to them, "It is just as I told you: you are spies! [15] This is how you will be put to the test: as Pharaoh lives, you will not leave this place unless your youngest brother comes here. [16] Send one of your number to fetch your brother, while the rest of you are kept in confinement. Then your words will be tested to see whether you are telling the truth. If not, as Pharaoh lives, you are spies!" [17] And he locked them all up in custody for three days. [18] On the third day Joseph said to them, "Do this and you will live, for I fear God. [19] If you are honest men, let one of your brothers stay bound in the house where you are held, while the rest of you go and take grain home to your starving families. [20] Then bring your youngest brother to me. That way your words will be proved true, and you will not die." And they agreed to this. [21] They said to one another, "Surely we are bearing the guilt for what we did to our brother. We saw how distressed he was when he begged us for mercy, and we would not listen. That is why this distress has come upon us." [22] Reuben answered them, "Did I not tell you not to sin against the boy? But you would not listen. Now there is a reckoning for his blood." [23] They did not know that Joseph could understand them, since he was using an interpreter. [24] He turned away from them and wept. Then he came back and spoke to them, and he

took Simeon from among them and had him bound before their eyes. [25] Joseph gave orders to fill their containers with grain, to return each man's silver to his sack, and to give them supplies for the journey. This was done for them. [26] They loaded the grain on their donkeys and set off from there. [27] At the place where they spent the night, one of them opened his sack to feed his donkey, and he saw his silver right there in the mouth of his bag. [28] "My silver has been returned!" he said to his brothers. "Here it is in my bag!" Their hearts sank, and they turned to one another trembling and said, "What is this God has done to us?" [29] When they reached their father Jacob in the land of Canaan, they told him everything that had happened to them. [30] "The man who is lord of the land spoke roughly to us," they said, "and treated us as men spying on the country. [31] We told him, 'We are honest men, not spies. [32] We are twelve brothers, sons of the same father. One is no longer living, and the youngest is now with our father in the land of Canaan.' [33] Then the man who is lord of the land told us, 'This is how I will know whether you are honest men: leave one of your brothers here with me, take grain for your starving families, and go. [34] But bring your youngest brother to me, so that I will know you are not spies but honest men. Then I will give your brother back to you, and you may move about the land freely.'" [35] Then, as they were emptying their sacks, there in each man's sack was his pouch of silver! When they and their father saw the pouches of silver, they were frightened. [36] Their father Jacob said to them, "You are robbing me of my children! Joseph is gone, Simeon is gone, and now you want to take Benjamin. All of this falls on me!" [37] Then Reuben said to his father, "You may put my two sons to death if I do not bring him back to you. Entrust him to my care, and I will bring him back to you." [38] But Jacob said, "My son will not go down with you. His brother is dead, and he is the only one left. If any harm comes to him on the journey you are taking, you will bring my gray head down to Sheol in grief."

## CHAPTER 43

[1] The famine weighed heavily on the land. [2] So when they had used up the grain they had brought back from Egypt, their father said to them, "Go back and buy us a little food." [3] But Judah told him, "The man gave us a stern warning: 'You will not see my face unless your brother is with you.' [4] If you send our brother along with us, we will go down and buy food for you. [5] But if you do not send him, we will not go down, because the man told us, 'You will not see my face unless your brother is with you.'" [6] Israel said, "Why did you bring this trouble on me by telling the man you had another brother?" [7] They answered, "The man kept asking about us and our relatives: 'Is your father still living? Have you another brother?' We simply answered his questions. How could we have known he would say, 'Bring your brother down here'?" [8] Then Judah said to his father Israel, "Send the boy along with me, and let us be on our way, so that we may live and not die, we and you and our little ones too. [9] I myself will stand surety for him; you may demand him back from my hand. If I do not bring him back to you and set him here before you, I will bear the blame before you all my life. [10] If we had not wasted so much time, we could have gone and come back twice by now." [11] Their father Israel said to them, "If it has to be, then do this: put some of the land's finest products in your bags and take them down to the man as a present, a little balm and a little honey, gum and myrrh, pistachio nuts and almonds.* [12] Take twice the amount of silver with you, and take back the silver that was returned in the mouths of your sacks; it may have been a mistake. [13] Take your brother too, and set out and go back to the man. [14] May God Almighty move the man to show you mercy, so that he will let your other brother and Benjamin go free. As for me, if I must be bereaved, then bereaved I will be." [15] So the men took the present, and they took twice the amount of silver with them, and Benjamin. They set out, went down to Egypt, and presented themselves to Joseph. [16] When Joseph saw Benjamin with them, he told the man in charge of his house, "Take these men to the house; slaughter an animal and get it ready, for they will dine with me at noon." [17] The man did as Joseph told him and took the men to Joseph's house. [18] The men were frightened at being taken to Joseph's house. They said, "We are being brought here because of the silver that was put back in our sacks the first time. He wants to set upon us, overpower us, and seize us as servants, along with our donkeys." [19] So they approached the man in charge of Joseph's house and spoke to him at the door of the house. [20] "Please, my lord," they said, "we did come down the first time to buy food. [21] But when we reached the place where we stopped for the night, we opened our sacks, and there was each man's silver at the mouth of his sack, our silver in its full weight. So we have brought it back with us. [22] We have also brought down more silver with us to buy food. We have no idea who put our silver in our sacks." [23] He replied, "Peace to you; do not be afraid. Your God, the God of your father, has put treasure in your sacks for you. I received your silver." Then he brought Simeon out to them. [24] The man took the men into Joseph's house and gave them water to wash their feet, and he gave their donkeys feed. [25] They got the present ready for Joseph's arrival at noon, for they had heard that they were to eat a meal there. [26] When Joseph came home, they brought the present they had with them into the house to him and bowed down to the ground before him. [27] He asked how they were, and then he said, "How is your aged father you told me about? Is he still living?" [28] "Your servant our father is well," they replied. "He is still living." And they bowed low and paid him homage. [29] Looking up, he saw his brother Benjamin, his own mother's son, and asked, "Is this your youngest brother, the one you told me about?" And he said, "May God be gracious to you, my son." [30] Then Joseph hurried out, for he was deeply stirred at the sight of his brother, and he looked for a place to weep. He went into his private room and wept there. [31] After washing his face he came out, and keeping himself under control, he said, "Serve the meal." [32] They served him by himself, the brothers by themselves, and the Egyptians who ate with him by themselves, because Egyptians could not eat with Hebrews; that is an abomination to the Egyptians. [33] They were seated before

him in order of age, from the firstborn by right of his birth to the youngest according to his youth, and the men looked at one another in astonishment. [34] He had portions carried to them from his table, and Benjamin's portion was five times larger than any of the others'. So they drank and made merry with him.

## CHAPTER 44

[1] Joseph gave these orders to the man in charge of his house: "Fill the men's sacks with as much food as they can carry, and put each man's silver in the mouth of his sack. [2] Then put my cup, the silver one, in the mouth of the youngest one's sack, along with the silver for his grain." He did what Joseph told him. [3] At first light the men were sent on their way, they and their donkeys. [4] They had left the city but had not gone far when Joseph said to the man in charge of his house, "Go after those men at once. When you catch up with them, say to them, 'Why have you paid back evil for good? [5] Is this not the cup my lord drinks from, and the one he uses for divination? What you have done is wicked.'" [6] When he caught up with them, he repeated these words to them. [7] But they said to him, "Why does my lord say such things? Your servants would never do anything like that! [8] We even brought back to you from the land of Canaan the silver we found in the mouths of our sacks. Why would we steal silver or gold from your master's house? [9] If any of your servants is found to have it, let him die, and the rest of us will become my lord's servants." [10] He said, "All right, then, let it be as you say: the one who is found to have it will become my servant, but the rest of you will go free of blame." [11] Each of them quickly lowered his sack to the ground and opened it. [12] Then he searched, starting with the oldest and finishing with the youngest, and the cup turned up in Benjamin's sack. [13] At this they tore their clothes. Then each of them loaded his donkey, and they went back to the city. [14] Joseph was still in the house when Judah and his brothers arrived, and they threw themselves on the ground before him. [15] Joseph said to them, "What is this you have done? Did you not know that a man like me can find things out by divination?" [16] Judah replied, "What can we say to my lord? What can we plead? How can we prove our innocence? God has uncovered your servants' guilt. We are now my lord's servants, we ourselves as well as the one who was found with the cup." [17] But Joseph said, "Far be it from me to do such a thing! Only the man who was found with the cup will be my servant. As for the rest of you, go back in peace to your father." [18] Then Judah went up to him and said, "Please, my lord, allow your servant to say a word in my lord's hearing, and do not let your anger flare up against your servant, for you are the equal of Pharaoh himself. [19] My lord asked his servants, 'Do you have a father or a brother?' [20] And we told my lord, 'We have an aged father, and there is a young son born to him in his old age. That boy's brother is dead; he is the only one of his mother's sons left, and his father loves him.' [21] Then you told your servants, 'Bring him down to me so that I can see him with my own eyes.' [22] We said to my lord, 'The boy cannot leave his father; if he were to leave him, his father would die.' [23] But you told your servants, 'If your youngest brother does not come down with you, you will never see my face again.' [24] When we went back to your servant my father, we told him what my lord had said. [25] Later our father said, 'Go back and buy us a little food.' [26] But we answered, 'We cannot go down. Only if our youngest brother is with us will we go down, because we cannot see the man's face unless our youngest brother is with us.' [27] Your servant my father said to us, 'You know that my wife bore me two sons. [28] One of them went away from me, and I said, "He must have been torn to pieces." I have not seen him since. [29] If you take this one from me too and harm comes to him, you will bring my gray head down to Sheol in misery.' [30] So now, if I go back to your servant my father and the boy is not with us, since his very life is bound up with the boy's life, [31] then as soon as he sees that the boy is not with us, he will die, and your servants will have brought the gray head of your servant our father down to Sheol in grief. [32] For your servant became surety for the boy to my father, saying, 'If I do not bring him back to you, I will bear the blame before my father all my life.' [33] So now, please let your servant stay here as my lord's servant in place of the boy, and let the boy go back with his brothers. [34] How can I go back to my father if the boy is not with me? I could not bear to see the misery that would come upon my father."

## CHAPTER 45

[1] Joseph could no longer hold himself back in front of all his attendants, and he called out, "Have everyone leave my presence!" So no one else was with him when Joseph revealed himself to his brothers. [2] He wept so loudly that the Egyptians heard it, and Pharaoh's household heard of it. [3] Joseph said to his brothers, "I am Joseph! Is my father really still living?" But his brothers could not answer him, so shaken were they in his presence. [4] Then Joseph said to his brothers, "Come closer to me." When they had come closer, he said, "I am Joseph, your brother, the one you sold into Egypt. [5] But now, do not be distressed, and do not reproach yourselves for selling me here, because it was to save lives that God sent me ahead of you. [6] For two years now the famine has been in the land, and for five more years there will be no plowing and no harvest. [7] God sent me ahead of you to secure for you a remnant on the earth and to keep you alive by a great rescue. [8] So it was not you who sent me here, but God. He has made me a father to Pharaoh, master of his entire household, and ruler over the whole land of Egypt. [9] Go back quickly to my father and tell him, 'This is what your son Joseph says: God has made me master of all Egypt. Come down to me without delay. [10] You will live in the region of Goshen and be near me, you, your children and grandchildren, your flocks and herds, and everything you own. [11] I will provide for you there, since five years of famine are still to come; otherwise you and your household and all who are yours will fall into poverty.' [12] You can see for yourselves, and so can my brother Benjamin, that it is I myself who am speaking to you. [13] Tell my father about all the glory I have in Egypt and about everything you have seen. And hurry, bring my father down

here." [14] Then he fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck. [15] He kissed all his brothers and wept over them, and after that his brothers talked with him. [16] When word reached Pharaoh's palace that Joseph's brothers had come, Pharaoh and his servants were pleased. [17] Pharaoh said to Joseph, "Tell your brothers, 'Do this: load your animals and go back to the land of Canaan. [18] Bring your father and your families and come to me. I will give you the best of the land of Egypt, and you will feed on the richness of the land.' [19] You are also to tell them, 'Do this: take carts from the land of Egypt for your little ones and your wives, and bring your father and come. [20] Never mind your belongings, for the best of the whole land of Egypt will be yours.'" [21] The children of Israel did this. Joseph gave them carts as Pharaoh had ordered, and he gave them supplies for the journey. [22] He gave each of them a set of clothes, but to Benjamin he gave three hundred pieces of silver and five sets of clothes. [23] To his father he sent the following: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, bread, and other food for his father's journey. [24] Then he sent his brothers off, and as they were leaving he told them, "Do not get agitated on the way." [25] So they went up from Egypt and came to their father Jacob in the land of Canaan. [26] They told him, "Joseph is still alive! In fact, he is ruler over the whole land of Egypt." Jacob's heart went cold, for he did not believe them. [27] But when they told him everything Joseph had said to them, and when he saw the carts Joseph had sent to carry him, the spirit of their father Jacob came back to life. [28] "Enough!" said Israel. "My son Joseph is still alive. I will go and see him before I die."

## CHAPTER 46

[1] Israel set out with everything he had, and when he reached Beersheba he offered sacrifices to the God of his father Isaac. [2] In visions of the night God called to Israel, "Jacob! Jacob!" He answered, "Here I am." [3] God said, "I am God, the God of your father. Do not be afraid to go down to Egypt, for I will make you a great nation there. [4] I will go down with you to Egypt, and I will surely bring you back up again. And Joseph's own hand will close your eyes." [5] Then Jacob left Beersheba, and the children of Israel brought their father Jacob, their little ones, and their wives in the carts Pharaoh had sent to carry him. [6] They also took along their livestock and the property they had gained in the land of Canaan, and they came to Egypt, Jacob and all his seed with him. [7] He brought with him to Egypt his sons and grandsons, his daughters and granddaughters, all his seed. [8] These are the names of the children of Israel, Jacob and his sons, who went to Egypt: Reuben, Jacob's firstborn. [9] Reuben's sons: Hanoch, Pallu, Hezron, and Carmi. [10] Simeon's sons: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman. [11] Levi's sons: Gershon, Kohath, and Merari. [12] Judah's sons: Er, Onan, Shelah, Perez, and Zerah; Er and Onan, however, had died in the land of Canaan. Perez's sons were Hezron and Hamul. [13] Issachar's sons: Tola, Puvah, Job, and Shimron. [14] Zebulun's sons: Sered, Elon, and Jahleel. [15] These were the sons Leah bore to Jacob in Paddan-aram, together with his daughter Dinah. His sons and daughters numbered thirty-three in all. [16] Gad's sons: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. [17] Asher's sons: Imnah, Ishvah, Ishvi, and Beriah, and their sister Serah. Beriah's sons: Heber and Malchiel. [18] These were the children of Zilpah, whom Laban had given to his daughter Leah; she bore these to Jacob, sixteen in all. [19] The sons of Jacob's wife Rachel: Joseph and Benjamin. [20] In the land of Egypt, Manasseh and Ephraim were born to Joseph by Asenath daughter of Potiphera, priest of On. [21] Benjamin's sons: Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard. [22] These were the sons of Rachel who were born to Jacob, fourteen in all. [23] Dan's son: Hushim. [24] Naphtali's sons: Jahzeel, Guni, Jezer, and Shillem. [25] These were the sons of Bilhah, whom Laban had given to his daughter Rachel; she bore these to Jacob, seven in all. [26] All the persons who went with Jacob to Egypt, those who had come from his own body, not counting the wives of Jacob's sons, numbered sixty-six. [27] With the two sons born to Joseph in Egypt, the persons of the house of Jacob who came to Egypt numbered seventy in all. [28] Jacob sent Judah on ahead of him to Joseph to point out the way to Goshen, and they arrived in the region of Goshen. [29] Joseph had his chariot made ready and went up to Goshen to meet his father Israel. As soon as he appeared before him, he fell on his neck and went on weeping on his neck a good while. [30] Israel said to Joseph, "Now I can die, since I have seen your face and know that you are still alive." [31] Then Joseph said to his brothers and to his father's household, "I will go up and inform Pharaoh. I will tell him, 'My brothers and my father's household, who were living in the land of Canaan, have come to me. [32] The men are shepherds; they have always kept livestock, and they have brought along their flocks and herds and everything they own.' [33] So when Pharaoh calls for you and asks, 'What is your occupation?' [34] you are to answer, 'Your servants have kept livestock from our youth until now, both we and our fathers.' Then you will be allowed to settle in the region of Goshen, for every shepherd is an abomination to the Egyptians."

## CHAPTER 47

[1] So Joseph went and informed Pharaoh: "My father and my brothers have arrived from the land of Canaan with their flocks and herds and all their belongings, and they are now in the region of Goshen." [2] He had chosen five of his brothers, and he presented them to Pharaoh. [3] Pharaoh asked his brothers, "What is your occupation?" They told Pharaoh, "Your servants are shepherds, just as our fathers were." [4] They went on to say to Pharaoh, "We have come to live in this land as sojourners, because there is no pasture for your servants' flocks; the famine is so severe in the land of Canaan. So please allow your servants to settle in the region of Goshen." [5] Pharaoh said to Joseph, "Your father and your brothers have come to you. [6] The land of Egypt lies open before you; settle your father and brothers in the best part of the land. Let them live in the region of Goshen. And if you know of any able men among them, make them overseers of my own livestock." [7] Then Joseph brought in his father Jacob

and presented him to Pharaoh, and Jacob blessed Pharaoh. [8] Pharaoh asked Jacob, "How many are the days of the years of your life?" [9] Jacob answered Pharaoh, "The days of the years of my sojourning come to a hundred and thirty years. Few and hard have the days of the years of my life been, and they have not reached the days of the years my fathers lived during their sojourning." [10] Then Jacob blessed Pharaoh and left his presence. [11] Joseph settled his father and his brothers in Egypt and gave them property there, in the best part of the land, the district of Rameses, as Pharaoh had ordered. [12] Joseph also supplied his father, his brothers, and his father's whole household with food, according to the number of their little ones. [13] There was no food anywhere in the land, for the famine was extremely severe; the land of Egypt and the land of Canaan were wasting away because of the famine. [14] Joseph collected all the silver to be found in the land of Egypt and the land of Canaan as payment for the grain they were buying, and he brought the silver to Pharaoh's palace. [15] When the silver in the land of Egypt and the land of Canaan was used up, all Egypt came to Joseph and said, "Give us food! Why should we die in front of you? Our silver has run out." [16] "Bring your livestock, then," said Joseph. "Since your silver has run out, I will give you food in exchange for your livestock." [17] So they brought their livestock to Joseph, and he gave them food in exchange for their horses, their flocks of sheep and goats, their herds of cattle, and their donkeys. Throughout that year he kept them supplied with food in exchange for all their livestock. [18] When that year was over, they came to him the following year and said, "We cannot conceal from my lord that our silver is all spent and our herds of livestock belong to my lord. Nothing is left for my lord except our bodies and our land. [19] Why should we perish before your eyes, we and our land as well? Buy us and our land in exchange for food, and we and our land will be in bondage to Pharaoh. Give us seed so that we may live and not die, and so that the land will not become a wasteland." [20] So Joseph acquired all the land of Egypt for Pharaoh, because the Egyptians, one and all, sold their fields, so hard did the famine press upon them. The land became Pharaoh's, [21] and as for the people, he moved them into the cities from one end of Egypt's territory to the other. [22] The only land he did not acquire was the land of the priests, because the priests received a fixed portion from Pharaoh and lived on the portion Pharaoh gave them. That is why they did not sell their land. [23] Joseph said to the people, "Now that I have bought you and your land today for Pharaoh, here is seed for you; sow the land. [24] When the crops come in, give a fifth to Pharaoh. The other four-fifths you may keep as seed for the fields and as food for yourselves, your households, and your little ones." [25] "You have kept us alive," they said. "May we find favor in my lord's eyes; we will be servants of Pharaoh." [26] So Joseph established it as a law for the land of Egypt, still in force today, that a fifth belongs to Pharaoh. Only the land of the priests did not become Pharaoh's. [27] Israel settled in the land of Egypt, in the region of Goshen. They acquired property there and were fruitful and increased greatly in number. [28] Jacob lived in the land of Egypt seventeen years, and the length of Jacob's life came to a hundred and forty-seven years. [29] When the time of Israel's death drew near, he called for his son Joseph and said to him, "If I have found favor with you, put your hand under my thigh and show me steadfast love and faithfulness: do not, I beg you, bury me in Egypt. [30] When I lie down with my fathers, carry me out of Egypt and bury me where they are buried." Joseph said, "I will do as you ask." [31] "Swear it to me," he said, and Joseph swore it to him. Then Israel bowed down at the head of the bed.*

## CHAPTER 48

[1] Some time later Joseph was told, "Your father is ill." So he went, taking his two sons Manasseh and Ephraim with him. [2] When Jacob was told, "Your son Joseph has come to see you," Israel gathered his strength and sat up in bed. [3] Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan, and there he blessed me. [4] He said to me, 'I am going to make you fruitful and increase your numbers; I will make you a company of peoples, and I will give this land to your seed after you as a possession for all time.' [5] Now then, your two sons who were born to you in the land of Egypt before I came to you here in Egypt are mine. Ephraim and Manasseh will be mine, just as Reuben and Simeon are. [6] Any children you father after them will be yours; in their inheritance they will be listed under the names of their brothers. [7] As for me, when I was coming from Paddan, Rachel died, to my sorrow, in the land of Canaan while we were still on the way, some distance from Ephrath. I buried her there beside the road to Ephrath," that is, Bethlehem. [8] When Israel noticed Joseph's sons, he asked, "Who are these?" [9] "They are my sons, whom God has given me here," Joseph said to his father. Israel said, "Bring them to me, so that I may bless them." [10] Israel's eyes had grown heavy with age, and he could not see. Joseph brought them up close to him, and he kissed them and hugged them. [11] Israel said to Joseph, "I never thought I would see your face again, and now God has let me see your seed as well!" [12] Joseph took them from between his father's knees and bowed down with his face to the ground. [13] Then Joseph took the two of them, Ephraim with his right hand, toward Israel's left, and Manasseh with his left hand, toward Israel's right, and brought them close to him. [14] But Israel reached out his right hand and put it on the head of Ephraim, though he was the younger, and his left hand on Manasseh's head; he crossed his hands on purpose, although Manasseh was the firstborn. [15] Then he blessed Joseph, saying, "May the God in whose presence my fathers Abraham and Isaac walked, the God who has shepherded me all my life up to this day, [16] the Angel who has redeemed me from every harm, bless these boys. May my name live on in them, and the names of my fathers Abraham and Isaac, and may they increase into a great multitude on the earth." [17] Joseph saw that his father had put his right hand on Ephraim's head, and it displeased him. So he took hold of his father's hand to shift it from Ephraim's head onto Manasseh's head. [18] Joseph said to his father, "Not that way, my father! This one is the firstborn; put your right hand on his head." [19] But his father would not. "I

know, my son, I know," he said. "He too will become a people, and he too will be great. Yet his younger brother will be greater than he is, and his seed will become a whole host of nations." [20] So he blessed them that day, saying, "By you Israel will pronounce blessings, saying, 'May God make you like Ephraim and Manasseh.'" So he set Ephraim ahead of Manasseh. [21] Then Israel said to Joseph, "I am about to die, but God will be with you all and will bring you back to the land of your fathers. [22] And to you, over and above your brothers, I have given one portion, which I took from the hand of the Amorites with my sword and my bow."*

## CHAPTER 49

[1] Then Jacob called for his sons and said, "Gather around, and I will tell you what will happen to you in the days to come. [2] Come together and hear, you sons of Jacob; hear what Israel your father says. [3] Reuben, you are my firstborn, my strength and the first fruit of my vigor, foremost in rank and foremost in power. [4] Turbulent as water, you will not be foremost, for you climbed into your father's bed; you defiled it then. He climbed onto my couch! [5] Simeon and Levi are brothers; their blades are weapons of violence. [6] Into their council may my soul never enter; with their company may my glory never unite. For in their anger they slew men, and at their whim they hamstrung oxen.* [7] Cursed be their anger, so fierce, and their fury, so cruel! I will divide them up in Jacob and scatter them throughout Israel. [8] Judah, your brothers will praise you; your hand will be on the neck of your enemies; your father's sons will bow down before you. [9] A lion's whelp is Judah; from the prey, my son, you have come up. He stoops down, he crouches like a lion, like a lioness; who will dare to rouse him? [10] The scepter will not pass from Judah, nor the ruler's staff from between his feet, until Shiloh comes; and the peoples will render him obedience.* [11] He tethers his foal to the vine, his donkey's colt to the choicest vine; he washes his clothing in wine, his robe in the blood of grapes. [12] His eyes are dark with wine, and his teeth are white with milk. [13] Zebulun will live by the seashore; he will be a harbor for ships, and his border will reach to Sidon. [14] Issachar is a sturdy donkey, lying down between the sheepfolds. [15] He saw how good a resting place was and how pleasant the land, and he bent his shoulder to the load and submitted to forced labor. [16] Dan will provide justice for his people as one of the tribes of Israel. [17] Dan will be a snake beside the road, a viper along the path, that bites at the horse's heels so that its rider tumbles backward. [18] For your salvation I wait, O LORD. [19] Gad will be raided by raiders, but he will raid them at their heels. [20] Asher's food will be rich; he will provide delicacies fit for a king. [21] Naphtali is a doe set free, bringing forth lovely words. [22] Joseph is a fruitful branch, a fruitful branch beside a spring, whose shoots climb over the wall. [23] Archers provoked him bitterly; they shot at him and pursued him with hostility. [24] But his bow stayed firm, and his arms were kept nimble by the hands of the Mighty One of Jacob, from where the Shepherd comes, the Stone of Israel; [25] by the God of your father, who helps you, and by the Almighty, who blesses you with blessings of the heavens above, blessings of the deep that crouches below, blessings of breast and womb. [26] Your father's blessings surpass the blessings of my forebears, up to the farthest bounds of the age-old hills. May they rest on the head of Joseph, on the brow of the one set apart from his brothers. [27] Benjamin is a wolf that tears its prey; in the morning he devours what he has seized, and in the evening he divides the plunder." [28] These are all the twelve tribes of Israel, and this is what their father said to them as he blessed them, giving each one the blessing appropriate to him. [29] Then he gave them his instructions: "I am about to be gathered to my people. Bury me with my fathers in the cave in the field of Ephron the Hittite, [30] the cave in the field of Machpelah, facing Mamre in the land of Canaan, which Abraham bought along with the field from Ephron the Hittite as a burial site of his own. [31] Abraham and his wife Sarah were buried there, Isaac and his wife Rebekah were buried there, and there I buried Leah. [32] The field and the cave in it were bought from the sons of Heth." [33] When Jacob had finished giving instructions to his sons, he drew his feet up onto the bed, breathed his last, and was gathered to his people.

## CHAPTER 50

[1] Joseph threw himself on his father's face, wept over him, and kissed him. [2] Then Joseph ordered his servants, the physicians, to embalm his father, and the physicians embalmed Israel. [3] They took forty full days for it, since that is the time needed for embalming, and the Egyptians wept for him seventy days. [4] When the days of weeping for him were over, Joseph spoke to Pharaoh's household: "If I have found favor in your eyes, please put this to Pharaoh for me: [5] 'My father made me take an oath, saying, "I am about to die. Bury me in my tomb that I dug for myself in the land of Canaan." So now please let me go up and bury my father; then I will come back.'" [6] Pharaoh said, "Go up and bury your father, just as he made you swear." [7] So Joseph went up to bury his father, and with him went all Pharaoh's officials, the elders of his household and all the elders of the land of Egypt, [8] as well as all Joseph's household, his brothers, and his father's household. Only their little ones and their flocks and herds were left behind in the region of Goshen. [9] Chariots and horsemen also went up with him; it was a very large company. [10] When they reached the threshing floor of Atad, beyond the Jordan, they raised a loud and bitter lament there, and Joseph mourned for his father seven days. [11] When the Canaanites who lived in the land saw the mourning at the threshing floor of Atad, they said, "The Egyptians are holding a solemn mourning." That is why the place beyond the Jordan is called Abel-mizraim. [12] So Jacob's sons did for him just what he had commanded them. [13] His sons carried him to the land of Canaan and buried him in the cave in the field of Machpelah, facing Mamre, which Abraham had bought along with the field from Ephron the Hittite as a burial site of his own. [14] After burying his father, Joseph went back to Egypt, together with his brothers and all who had gone up with him to bury his father. [15] Now that their father was dead, Joseph's brothers said, "Suppose

Joseph turns hostile toward us and repays us in full for all the evil we did to him!" [16] So they sent word to Joseph: "Before he died your father left these instructions: [17] 'This is what you are to say to Joseph: I ask you, please forgive your brothers' offense and their sin, for they did you wrong.' So now please forgive the offense of the servants of your father's God." Joseph wept when their message came to him. [18] Then his brothers came themselves, threw themselves down before him, and said, "Here we are, your servants." [19] But Joseph said to them, "Do not be afraid. Am I in the place of God? [20] You planned evil against me, but God planned it for good, so as to keep many people alive, as is happening this day. [21] So do not be afraid. I will provide for you and your little ones." So he comforted them and spoke to their hearts. [22] Joseph remained in Egypt, along with his father's household. Joseph lived a hundred and ten years [23] and saw Ephraim's descendants to the third generation. The children of Manasseh's son Machir were also born on Joseph's knees. [24] Then Joseph said to his brothers, "I am about to die. But God will surely come to your aid and bring you up out of this land to the land he promised on oath to Abraham, Isaac, and Jacob." [25] And Joseph made the children of Israel take an oath: "God will surely come to your aid, and then you must carry my bones up from here." [26] So Joseph died at the age of a hundred and ten. They embalmed him, and he was placed in a coffin in Egypt.

# Exodus

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## CHAPTER 1

[1] These are the names of the children of Israel who came into Egypt with Jacob, each man with his household: [2] Reuben, Simeon, Levi and Judah, [3] Issachar, Zebulun and Benjamin, [4] Dan and Naphtali, Gad and Asher. [5] The persons descended from Jacob numbered seventy in all; Joseph was in Egypt already. [6] In time Joseph died, as did all his brothers and that whole generation. [7] But the children of Israel bore fruit and teemed; they increased and became very, very strong, until the land was full of them. [8] Then over Egypt there arose a new king, one who had not known Joseph. [9] He told his people, "See, the children of Israel are a people more numerous and stronger than we are. [10] Come, we must act wisely toward them, or they will keep multiplying; and should war come, they might side with our enemies, fight us and go up from the land." [11] So they put slave masters over them to oppress them with forced labor, and they built Pithom and Raamses as storage cities for Pharaoh. [12] Yet the harder they oppressed them, the more they multiplied and spread, until the Egyptians were filled with dread of the children of Israel. [13] So the Egyptians forced the children of Israel to work ruthlessly, [14] and made their lives bitter with heavy labor in mortar and brick and with every sort of fieldwork; all the labor they imposed on them was ruthless. [15] The king of Egypt also spoke to the Hebrew midwives, one named Shiphrah and the other Puah. [16] He said, "When you deliver the Hebrew women and look at the birthstool, if it is a son, put him to death; if it is a daughter, let her live." [17] The midwives, however, feared God; they did not do what the king of Egypt had told them, and they kept the boys alive. [18] So the king of Egypt summoned the midwives and asked them, "Why have you done this and kept the boys alive?" [19] The midwives answered Pharaoh, "The Hebrew women are not like Egyptian women. They are full of life and have given birth before the midwife reaches them." [20] God was good to the midwives, and the people kept multiplying and became very strong. [21] Because the midwives feared God, he gave them households of their own. [22] Then Pharaoh gave an order to all his people: "Every son who is born you are to cast into the Nile, but let every daughter live."

## CHAPTER 2

[1] A man from the house of Levi went and married a daughter of Levi. [2] The woman became pregnant and gave birth to a son. Seeing that he was a beautiful child, she kept him hidden for three months. [3] When she could hide him no longer, she got a papyrus basket for him, sealed it with tar and pitch, laid the child in it and set it among the reeds at the edge of the Nile. [4] His sister took her stand some way off, to learn what would happen to him. [5] Then Pharaoh's daughter went down to the Nile to bathe, and her attendants were walking beside the Nile. She caught sight of the basket among the reeds and sent her slave girl to fetch it. [6] She opened it and saw the child: there was a little boy, weeping. She took pity on him and said, "This is one of the Hebrew children." [7] His sister then asked Pharaoh's daughter, "Shall I go and summon a nurse for you from among the Hebrew women, to nurse the child for you?" [8] "Go," Pharaoh's daughter told her. So the girl went and summoned the child's mother. [9] Pharaoh's daughter said to her, "Take this child and nurse him for me, and I will pay your wages." So the woman took the child and nursed him. [10] When the child was older, she brought him to Pharaoh's daughter, and he became her son. She gave him the name Moses, saying, "For out of the water I drew him." [11] In those days, after Moses had grown up, he went out to his brothers and watched them at their heavy labor. He saw an Egyptian striking a Hebrew, one of his own brothers. [12] Looking this way and that and seeing no one, he struck the Egyptian dead and hid him in the sand. [13] The following day he went out, and two Hebrew men were fighting. He said to the one at fault, "Why do you strike your fellow?" [14] The man replied, "Who appointed you ruler and judge over us? Are you planning to kill me the way you killed the Egyptian?" Moses was afraid and thought, "So the matter has become known." [15] When Pharaoh heard about it, he tried to have Moses killed. But Moses fled from Pharaoh and settled in the land of Midian, and he sat down beside a well. [16] The priest of Midian had seven daughters. They came to draw water and fill the troughs, to water their father's flock. [17] Some shepherds came and chased them off, but Moses

rose up and came to their aid and watered their flock. [18] When they came home to Reuel their father, he asked, "Why have you come back so early today?" [19] "An Egyptian rescued us from the shepherds," they said. "He even drew water for us and watered the flock." [20] "Then where is he?" he asked his daughters. "Why did you leave the man behind? Invite him to have something to eat." [21] Moses agreed to live with the man, and he gave his daughter Zipporah to Moses. [22] She gave birth to a son, and he called him Gershom, for he said, "I have become a stranger in a foreign land." [23] Over that long period the king of Egypt died. The children of Israel groaned under their bondage and cried out, and their plea for help on account of the bondage rose up to God. [24] God heard their groaning, and God called to mind his covenant with Abraham, with Isaac and with Jacob. [25] God looked upon the children of Israel, and God took notice.

## CHAPTER 3

[1] Moses was tending the flock of his father-in-law Jethro, the priest of Midian. He led the flock to the back of the wilderness and came to Horeb, the mountain of God. [2] There the angel of the LORD appeared to him in a flame of fire from within a bush. He looked, and though the bush was burning with fire, it was not being consumed. [3] Moses said, "Let me turn aside and look at this great sight; why is the bush not burning up?" [4] When the LORD saw that he had turned aside to look, God called to him from within the bush, "Moses, Moses!" And he answered, "Here I am." [5] "Come no closer," he said. "Take your sandals off your feet, for the place where you stand is holy ground." [6] And he said, "I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob." At this Moses hid his face, because he was afraid to look at God. [7] The LORD said, "I have seen, truly seen, the misery of my people in Egypt. I have heard them cry out because of their slave drivers; I know what they suffer. [8] I have come down to rescue them from the power of the Egyptians and to bring them up from that land into a good and spacious land, a land flowing with milk and honey, the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. [9] Now see, the cry of the children of Israel has reached me, and I have also seen how the Egyptians are oppressing them. [10] So come now; I am sending you to Pharaoh, and you are to bring my people, the children of Israel, out of Egypt." [11] Moses said to God, "Who am I, that I should go to Pharaoh and that I should lead the children of Israel out of Egypt?" [12] "I will be with you," he answered, "and this will be your sign that I am the one who sent you: when you have brought the people out of Egypt, you will all worship God on this mountain." [13] Moses said to God, "Look, if I go to the children of Israel and tell them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what am I to tell them?" [14] God said to Moses, "I AM WHO I AM." And he said, "This is what you are to say to the children of Israel: 'I AM has sent me to you.'"* [15] God said further to Moses, "Say this to the children of Israel: 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob, has sent me to you.' This is my name for all time, and by this I am to be remembered in every generation. [16] Go, assemble the elders of Israel and tell them, 'The LORD, the God of your fathers, the God of Abraham, Isaac and Jacob, appeared to me and said: "I have paid close attention to you and to what is being done to you in Egypt, [17] and I have promised to bring you up out of your misery in Egypt into the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites, a land flowing with milk and honey."' [18] They will heed what you say. Then you and the elders of Israel are to go to the king of Egypt and tell him, 'The LORD, the God of the Hebrews, has met with us. So now let us go, we ask, three days' journey into the wilderness to sacrifice to the LORD our God.' [19] I know, however, that the king of Egypt will not allow you to go unless a mighty hand compels him. [20] So I will stretch out my hand and strike Egypt with all the wonders I will perform among them; after that he will send you away. [21] And I will make the Egyptians look with favor on this people, so that when you leave you will not go empty-handed. [22] Each woman is to ask her neighbor, and any woman staying in her house, for silver and gold jewelry and for clothing, and you will put them on your sons and daughters. In this way you will strip Egypt of its goods."*

## CHAPTER 4

[1] Moses answered, "But suppose they do not believe me or listen to what I say, and they say, 'The LORD did not appear to you'?" [2] The LORD asked him, "What is that in your hand?" "A staff," he replied. [3] "Throw it to the ground," he said. He threw it to the ground; it turned into a snake, and Moses ran from it. [4] Then the LORD told Moses, "Reach out your hand and grab it by the tail." He reached out and took hold of it, and it turned back into a staff in his hand. [5] "This is so that they will believe that the LORD, the God of their fathers, the God of Abraham, the God of Isaac and the God of Jacob, has appeared to you." [6] The LORD said to him again, "Put your hand into the fold of your garment." He put his hand into the fold of his garment, and when he drew it out, the hand was leprous, white as snow. [7] "Put your hand back into the fold of your garment," he said. He put it back, and when he drew it out from the fold, it had become again like the rest of his flesh. [8] "If they do not believe you and pay no attention to the first sign, they may believe the message of the second sign. [9] And if they do not believe even these two signs and do not listen to you, take some water from the Nile and pour it out on the dry ground; the water you take from the Nile will turn to blood on the dry ground." [10] Moses said to the LORD, "Pardon me, Lord, I have never been a man of words, not before and not since you began speaking to your servant. I am heavy of mouth and heavy of tongue." [11] The LORD answered him, "Who gave man a mouth? Who makes anyone mute or deaf, sighted or blind? Is it not I, the LORD? [12] So go now. I will be with your mouth and will teach you what to say." [13] But he said, "Pardon me, Lord; please send someone else, whomever you will send." [14] The LORD's anger blazed against Moses, and he said, "What about your brother Aaron the Levite? I know he is a good speaker. In fact he is already on his way to meet you, and he will

be glad at heart when he sees you. [15] Speak to him and put the words in his mouth. I will be with your mouth and with his, and I will teach you both what to do. [16] He will speak to the people for you. He will serve as your mouth, and you will be as God to him. [17] And take this staff in your hand; with it you will perform the signs." [18] Moses went back to his father-in-law Jethro and said, "Let me return, please, to my brothers in Egypt to see if they are still living." Jethro told Moses, "Go in peace." [19] In Midian the LORD said to Moses, "Go back to Egypt, for all the men who wanted to take your life are dead." [20] So Moses took his wife and sons, set them on the donkey and started back to the land of Egypt. In his hand Moses carried the staff of God. [21] The LORD told Moses, "As you go back to Egypt, make sure you perform before Pharaoh all the wonders I have placed in your power. I, however, will harden his heart, and he will not let the people go. [22] Then say to Pharaoh, 'This is what the LORD says: Israel is my son, my firstborn. [23] I told you, "Let my son go, so that he may serve me," but you refused to let him go. Now I am going to kill your son, your firstborn.'" [24] On the way, at the place where they stopped for the night, the LORD met him and tried to put him to death. [25] But Zipporah took a sharp flint, cut off her son's foreskin and touched his feet with it, saying, "You are a bridegroom of blood to me indeed!"* [26] So he left him alone. At that time she said "a bridegroom of blood" with reference to the circumcision. [27] The LORD told Aaron, "Go into the wilderness to meet Moses." He went, met him at the mountain of God and kissed him. [28] Moses reported to Aaron everything the LORD had sent him to say and all the signs he had ordered him to perform. [29] Moses and Aaron then went and assembled all the elders of the children of Israel. [30] Aaron told them everything the LORD had said to Moses, and he performed the signs before the people. [31] The people believed. When they heard that the LORD had come to the aid of the children of Israel and had seen their misery, they bowed down and worshiped.

## CHAPTER 5

[1] After this Moses and Aaron went to Pharaoh and told him, "This is what the LORD, the God of Israel, says: 'Let my people go, so that they may celebrate a feast to me in the wilderness.'" [2] Pharaoh answered, "Who is the LORD, that I should listen to his voice and let Israel go? I do not know the LORD, and what is more, I will not let Israel go." [3] They said, "The God of the Hebrews has met with us. Let us go, we ask you, three days' journey into the wilderness to sacrifice to the LORD our God, so that he does not strike us with plague or with sword." [4] The king of Egypt said to them, "Moses and Aaron, why are you drawing the people away from their tasks? Go back to your labor!" [5] And Pharaoh said, "See how many the people of the land now are, and you would have them stop their labor!" [6] That very day Pharaoh gave orders to the slave drivers over the people and to their foremen: [7] "Do not go on supplying the people with straw for making bricks as you have been doing. Let them go and collect straw for themselves. [8] But require of them the same number of bricks they were making before; do not lower it. They are lazy; that is why they are crying, 'Let us go and sacrifice to our God.' [9] Make the work heavier for the men, so that they are kept busy with it and pay no heed to lies." [10] The people's slave drivers and foremen went out and told the people, "This is what Pharaoh says: 'I am not giving you any straw. [11] Go and get your own straw wherever you can find it, but your work will not be lessened in the least.'" [12] So the people spread out over the whole land of Egypt to collect stubble to use for straw. [13] The slave drivers kept pushing them: "Finish your work, the full amount for each day, just as when straw was supplied." [14] The foremen of the children of Israel, whom Pharaoh's slave drivers had put over them, were beaten, and they were asked, "Why did you not finish your required number of bricks yesterday and today, as you used to?" [15] So the foremen of the children of Israel went and cried out to Pharaoh, "Why do you treat your servants like this? [16] Your servants are given no straw, yet we are told, 'Make bricks!' Your servants are being beaten, but the fault lies with your own people." [17] He said, "Lazy, that is what you are, lazy! That is why you keep saying, 'Let us go and sacrifice to the LORD.' [18] Now get to work. You will be given no straw, but you must still turn out the full number of bricks." [19] The foremen of the children of Israel saw that they were in a bad situation when they were told, "You must not lower your number of bricks for each day." [20] As they left Pharaoh's presence, they came upon Moses and Aaron, who were standing there waiting for them. [21] They said to them, "May the LORD look at you and judge! You have made us stink in the eyes of Pharaoh and his servants and have put a sword in their hands to kill us." [22] Moses turned back to the LORD and said, "Lord, why have you brought trouble on this people? Why is it that you sent me? [23] Ever since I came to Pharaoh to speak in your name, he has brought trouble on this people, and you have done nothing at all to rescue your people."

## CHAPTER 6

[1] The LORD said to Moses, "Now you will see what I will do to Pharaoh. Compelled by a strong hand he will let them go; compelled by a strong hand he will drive them from his land." [2] God spoke further to Moses and told him, "I am the LORD. [3] To Abraham, Isaac and Jacob I appeared as God Almighty, but by my name the LORD I was not known to them. [4]* I also set up my covenant with them, to give them the land of Canaan, the land where they lived as foreigners. [5] And I have heard the groaning of the children of Israel, whom the Egyptians are keeping in bondage, and I have remembered my covenant. [6] So tell the children of Israel: 'I am the LORD. I will bring you out from beneath the forced labor of the Egyptians and free you from bondage to them. I will redeem you with an outstretched arm and with mighty acts of judgment. [7] I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from beneath the forced labor of the Egyptians. [8] And I will bring you to the land I lifted my hand to give to Abraham, Isaac and Jacob; I will give it to you as your own. I am the LORD.'" [9] Moses told this to the children of Israel, but they would not listen to Moses,

because their spirit was crushed and their bondage was cruel. [10] Then the LORD spoke to Moses, saying, [11] "Go and tell Pharaoh king of Egypt to send the children of Israel out of his land." [12] But Moses said in the LORD's presence, "If the children of Israel have not listened to me, why would Pharaoh listen to me, since my lips are uncircumcised?" [13] Yet the LORD spoke to Moses and Aaron and gave them orders concerning the children of Israel and concerning Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt. [14] These were the heads of their fathers' houses. The sons of Reuben, Israel's firstborn: Hanoch, Pallu, Hezron and Carmi. These were the clans of Reuben. [15] The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, son of a Canaanite woman. These were the clans of Simeon. [16] These were the names of the sons of Levi, by their generations: Gershon, Kohath and Merari. Levi lived a hundred and thirty-seven years. [17] The sons of Gershon, clan by clan: Libni and Shimei. [18] The sons of Kohath: Amram, Izhar, Hebron and Uzziel. Kohath lived a hundred and thirty-three years. [19] The sons of Merari: Mahli and Mushi. These were the clans of Levi, by their generations. [20] Amram married Jochebed, his father's sister, and she bore him Aaron and Moses. Amram lived a hundred and thirty-seven years. [21] The sons of Izhar: Korah, Nepheg and Zichri. [22] The sons of Uzziel: Mishael, Elzaphan and Sithri. [23] Aaron married Elisheba, daughter of Amminadab and sister of Nahshon, and she bore him Nadab, Abihu, Eleazar and Ithamar. [24] The sons of Korah: Assir, Elkanah and Abiasaph. These were the Korahite clans. [25] Aaron's son Eleazar married one of Putiel's daughters, and she bore him Phinehas. These were the heads of the Levite fathers' houses, clan by clan. [26] It was this Aaron and this Moses to whom the LORD said, "Bring the children of Israel out of the land of Egypt, army by army." [27] They are the ones who spoke to Pharaoh king of Egypt to bring the children of Israel out of Egypt: this same Moses and Aaron. [28] On the day the LORD spoke to Moses in the land of Egypt, [29] the LORD told Moses, "I am the LORD. Tell Pharaoh king of Egypt everything I am telling you." [30] But Moses said in the LORD's presence, "My lips are uncircumcised; why would Pharaoh listen to me?"

## CHAPTER 7

[1] The LORD said to Moses, "See, I have made you God to Pharaoh, and your brother Aaron will be your prophet. [2] You are to speak everything I command you, and your brother Aaron is to tell Pharaoh to send the children of Israel out of his land. [3] But I will make Pharaoh's heart hard, and I will multiply my signs and wonders in the land of Egypt. [4] Pharaoh will not listen to you. Then I will lay my hand on Egypt and bring my armies, my people the children of Israel, out of the land of Egypt with mighty acts of judgment. [5] The Egyptians will know that I am the LORD when I stretch out my hand against Egypt and bring the children of Israel out from among them." [6] Moses and Aaron did this; they did just as the LORD commanded them. [7] Moses was eighty years old, and Aaron eighty-three, when they spoke to Pharaoh. [8] The LORD said to Moses and Aaron, [9] "When Pharaoh tells you, 'Show a miracle for yourselves,' say to Aaron, 'Take your staff and throw it down in front of Pharaoh,' and it will turn into a serpent." [10] So Moses and Aaron went to Pharaoh and did what the LORD had commanded. Aaron threw his staff down in front of Pharaoh and his servants, and it turned into a serpent. [11] Pharaoh in turn summoned the wise men and sorcerers, and the magicians of Egypt also did the same thing by their secret arts. [12] Each of them threw his staff down, and the staffs turned into serpents. But Aaron's staff swallowed theirs. [13] Still Pharaoh's heart was hard, and he would not listen to them, just as the LORD had said. [14] The LORD said to Moses, "Pharaoh's heart is stubborn; he refuses to let the people go. [15] Go to Pharaoh in the morning when he goes out to the water. Wait for him on the bank of the Nile, and take in your hand the staff that turned into a snake. [16] Tell him, 'The LORD, the God of the Hebrews, sent me to you to say, "Let my people go, so that they may serve me in the wilderness." Until now you have not listened. [17] This is what the LORD says: "By this you will know that I am the LORD: with the staff in my hand I am going to strike the water of the Nile, and it will turn into blood. [18] The fish in the Nile will die, the Nile will reek, and the Egyptians will find it impossible to drink water from the Nile."'" [19] And the LORD said to Moses, "Tell Aaron, 'Take your staff and stretch your hand out over the waters of Egypt, over their rivers, their canals, their ponds and every reservoir of water, so that they turn to blood.' There will be blood all over the land of Egypt, even in containers of wood and of stone." [20] Moses and Aaron did just as the LORD commanded. In the sight of Pharaoh and his servants he raised the staff and struck the water of the Nile, and all the water in the Nile turned to blood. [21] The fish in the Nile died, and the Nile reeked so badly that the Egyptians could not drink its water. Blood was everywhere in the land of Egypt. [22] But the magicians of Egypt did the same thing by their secret arts, so Pharaoh's heart remained hard, and he would not listen to them, just as the LORD had said. [23] Pharaoh turned away and went into his palace, and he paid no attention even to this. [24] All the Egyptians dug along the Nile for drinking water, since they could not drink the water of the Nile. [25] Seven days passed after the LORD struck the Nile.

## CHAPTER 8

[1] Then the LORD said to Moses, "Go to Pharaoh and tell him, 'This is what the LORD says: "Let my people go, so that they may serve me. [2] If you refuse to let them go, I am going to strike your whole country with frogs. [3] The Nile will teem with frogs. They will come up into your palace, into your bedroom and onto your bed, into the houses of your servants and among your people, into your ovens and your kneading troughs. [4] The frogs will come up over you, over your people and over all your servants."'" [5] And the LORD said to Moses, "Tell Aaron, 'Stretch out your hand with your staff over the rivers, the canals and the ponds, and bring the frogs up over the land of Egypt.'" [6] Aaron stretched his hand out over the waters of Egypt, and the frogs came up and covered the land of Egypt. [7] But the magicians

did the same thing by their secret arts; they too brought frogs up over the land of Egypt. [8] Pharaoh summoned Moses and Aaron and said, "Pray to the LORD to remove the frogs from me and my people, and I will let the people go to sacrifice to the LORD." [9] Moses said to Pharaoh, "The honor is yours: tell me when I should pray for you, your servants and your people, for the frogs to be removed from you and your houses and be left only in the Nile." [10] "Tomorrow," he said. Moses replied, "It will be as you say, so that you will know there is no one like the LORD our God. [11] The frogs will go away from you, your houses, your servants and your people; they will be left only in the Nile." [12] After Moses and Aaron left Pharaoh, Moses cried out to the LORD about the frogs he had brought on Pharaoh. [13] The LORD did what Moses asked: the frogs died off in the houses, the courtyards and the fields. [14] They were piled up in heaps, and the land reeked. [15] But when Pharaoh saw that he had some relief, he made his heart stubborn and would not listen to them, just as the LORD had said. [16] The LORD said to Moses, "Tell Aaron, 'Stretch out your staff and strike the dust of the ground, and it will turn into gnats all over the land of Egypt.'" [17] They did so: Aaron stretched out his hand with his staff and struck the dust of the ground, and gnats came on people and animals. All the dust of the ground turned into gnats all over the land of Egypt. [18] The magicians tried by their secret arts to produce gnats, but they could not. The gnats stayed on people and animals. [19] The magicians told Pharaoh, "This is the finger of God." But Pharaoh's heart remained hard, and he would not listen to them, just as the LORD had said. [20] Then the LORD said to Moses, "Get up early in the morning and present yourself to Pharaoh when he goes out to the water. Tell him, 'This is what the LORD says: "Let my people go, so that they may serve me. [21] If you do not let my people go, I am going to send swarms of flies on you, your servants and your people, and into your houses. The houses of the Egyptians will be filled with the swarms, and so will the ground they stand on. [*] [22] But on that day I will treat the land of Goshen differently, where my people live; no swarms will be there, so that you may know that I, the LORD, am in the midst of the land. [23] I will make a division between my people and your people. This sign will take place tomorrow.'"" [*] [24] And the LORD did so. Dense swarms of flies poured into Pharaoh's palace and into his servants' houses, and all over Egypt the land was ruined by the swarms. [25] Pharaoh summoned Moses and Aaron and said, "Go and sacrifice to your God here in the land." [26] Moses answered, "That would not be proper. What we sacrifice to the LORD our God is detestable to the Egyptians. If we offer sacrifices the Egyptians find detestable right in front of them, will they not stone us? [27] We must go three days' journey into the wilderness and sacrifice to the LORD our God, as he commands us." [28] Pharaoh said, "I will let you go to sacrifice to the LORD your God in the wilderness, only do not go too far. Pray for me." [29] Moses said, "As soon as I leave you, I will pray to the LORD, and tomorrow the swarms will go away from Pharaoh, his servants and his people. Only Pharaoh must not deceive us again by refusing to let the people go to sacrifice to the LORD." [30] Moses left Pharaoh's presence and prayed to the LORD. [31] The LORD did what Moses asked and removed the swarms from Pharaoh, his servants and his people; not a single one was left. [32] But this time too Pharaoh made his heart stubborn and did not let the people go.

## CHAPTER 9

[1] Then the LORD told Moses, "Go to Pharaoh and tell him, 'This is what the LORD, the God of the Hebrews, says: "Let my people go, so that they may serve me. [2] If you refuse to let them go and keep holding on to them, [3] the hand of the LORD will come with a very heavy plague on your livestock out in the field: on the horses, donkeys and camels, on the cattle and the flocks. [4] But the LORD will set the livestock of Israel apart from the livestock of Egypt, and not one animal belonging to the children of Israel will die."'" [5] The LORD fixed a time and said, "Tomorrow the LORD will do this in the land." [6] And on the next day the LORD did it. All the livestock of Egypt died, but not one animal of the children of Israel died. [7] Pharaoh sent men to check, and not a single animal of Israel's livestock had died. Yet Pharaoh's heart was stubborn, and he would not let the people go. [8] The LORD said to Moses and Aaron, "Take handfuls of soot from a furnace, and have Moses toss it into the air as Pharaoh watches. [9] It will become a fine dust over the whole land of Egypt, and on people and animals all over the land of Egypt it will cause boils that break out into sores." [10] So they took soot from a furnace and stood in front of Pharaoh. Moses tossed it into the air, and boils broke out into sores on people and animals. [11] The magicians could not even stand in front of Moses because of the boils, for the boils had come on the magicians as on all the Egyptians. [12] But the LORD made Pharaoh's heart hard, and he would not listen to them, just as the LORD had told Moses. [13] The LORD said to Moses, "Get up early in the morning, present yourself to Pharaoh and tell him, 'This is what the LORD, the God of the Hebrews, says: "Let my people go, so that they may serve me. [14] This time I am sending the full force of my plagues on you yourself, on your servants and on your people, so that you will know that there is no one like me anywhere on earth. [15] For by now I could have stretched out my hand and struck you and your people with plague, and you would have been wiped off the earth. [*] [16] But this is the very reason I have let you stand: to show you my power, and so that my name will be proclaimed throughout the earth. [17] You are still setting yourself up against my people and will not let them go. [18] So at this time tomorrow I will send down a hailstorm, a very heavy one, unlike any Egypt has seen from the day it was founded until now. [19] Now send word to bring your livestock and everything you have in the field under shelter. Every person and animal caught in the field and not brought inside will die when the hail falls on them.'"" [20] Those of Pharaoh's servants who feared the word of the LORD hurried their servants and livestock indoors, [21] but those who paid no attention to the word of the LORD left their servants and livestock out in the field. [22] The LORD said to Moses, "Stretch your hand toward the sky,

and hail will fall on the whole land of Egypt, on people and animals and on every plant of the field in the land of Egypt." [23] When Moses stretched his staff toward the sky, the LORD sent thunder and hail, and fire struck down to the ground. So the LORD rained hail on the land of Egypt. [24] The hail fell, with fire flashing back and forth through it. It was very heavy, worse than any in the whole land of Egypt since it had become a nation. [25] Over all the land of Egypt the hail struck everything in the open, people and animals alike; it beat down every plant of the field and splintered every tree. [26] Only in the land of Goshen, where the children of Israel lived, was there no hail. [27] Pharaoh then summoned Moses and Aaron. "This time I have sinned," he told them. "The LORD is in the right, and my people and I are in the wrong. [28] Pray to the LORD; we have had enough of God's thunder and hail. I will let you go; you will not have to stay any longer." [29] Moses answered him, "When I have left the city, I will spread out my hands to the LORD. The thunder will stop and there will be no more hail, so that you will know that the earth belongs to the LORD. [30] But I know that you and your servants still do not fear the LORD God." [31] (The flax and barley were destroyed, since the barley had headed and the flax was in bloom. [32] The wheat and spelt, however, were not destroyed, because they ripen later.) [33] Moses left Pharaoh and went out of the city and spread out his hands to the LORD. The thunder and hail stopped, and the rain no longer poured down on the earth. [34] When Pharaoh saw that the rain, hail and thunder had stopped, he sinned again: he and his servants made their hearts stubborn. [35] So Pharaoh's heart remained hard, and he did not let the children of Israel go, just as the LORD had said through Moses.

## CHAPTER 10

[1] The LORD said to Moses, "Go to Pharaoh, for I have made his heart and the hearts of his servants stubborn, so that I may put these signs of mine among them, [2] and so that you may tell your children and grandchildren how I made fools of the Egyptians and what signs I performed among them. Then you will know that I am the LORD." [3] Moses and Aaron went to Pharaoh and told him, "This is what the LORD, the God of the Hebrews, says: 'How long will you refuse to humble yourself before me? Let my people go, so that they may serve me. [4] If you refuse to let my people go, tomorrow I am going to bring locusts into your country. [5] They will cover the surface of the ground until the ground cannot be seen. They will devour whatever little you have left from the hail, including every tree you have growing in the fields. [6] They will fill your palaces and the houses of all your servants and of all the Egyptians, something neither your fathers nor your grandfathers ever saw from the day they came into being until today.'" Then he turned and left Pharaoh. [7] Pharaoh's servants said to him, "How long is this man going to be a trap for us? Let the men go and serve the LORD their God. Do you still not realize that Egypt is ruined?" [8] So Moses and Aaron were brought back to Pharaoh. "Go, serve the LORD your God," he said to them. "But just who will be going?" [9] Moses answered, "We will go with our young and our old, with our sons and our daughters; we will go with our flocks and our herds, because we are to hold a feast to the LORD." [10] He said to them, "The LORD would have to be with you if I ever let you go along with your little ones! Clearly you are up to something evil.* [11] No! Let the men go and serve the LORD, since that is what you have been asking for." And they were driven out of Pharaoh's presence. [12] The LORD said to Moses, "Stretch your hand out over the land of Egypt so that locusts swarm over the land of Egypt and devour every plant in the land, everything the hail left." [13] Moses stretched his staff out over the land of Egypt, and the LORD drove an east wind across the land all that day and all that night. By morning the east wind had carried in the locusts. [14] The locusts came up over the whole land of Egypt and settled on every part of Egypt in great numbers. There had never been a locust swarm like it before, and there never will be again. [15] They covered the surface of the whole land until the land turned dark. They devoured every plant in the land and all the fruit on the trees that the hail had left. Nothing green was left on tree or plant anywhere in the land of Egypt. [16] Pharaoh quickly summoned Moses and Aaron and said, "I have sinned against the LORD your God and against you. [17] Now forgive my sin, I beg you, just this once, and pray to the LORD your God to take this deadly thing away from me." [18] Moses left Pharaoh and prayed to the LORD. [19] And the LORD changed the wind to a very strong west wind, which lifted the locusts and hurled them into the Red Sea. Not one locust was left anywhere in Egypt.* [20] But the LORD made Pharaoh's heart hard, and he did not let the children of Israel go. [21] The LORD said to Moses, "Stretch your hand toward the sky, so that darkness spreads over the land of Egypt, darkness thick enough to be felt." [22] Moses stretched his hand toward the sky, and deep darkness covered the whole land of Egypt for three days. [23] People could not see one another, and no one left his place for three days. But all the children of Israel had light where they lived. [24] Pharaoh summoned Moses and said, "Go, serve the LORD. Even your little ones may go with you; only your flocks and herds must stay behind." [25] Moses replied, "You must also let us have sacrifices and burnt offerings to present to the LORD our God. [26] Our livestock must go with us as well; not a hoof will be left behind. We have to take some of them to serve the LORD our God, and until we get there we will not know what we are to serve the LORD with." [27] But the LORD made Pharaoh's heart hard, and he would not agree to let them go. [28] Pharaoh said to him, "Get out of my sight! Be sure you do not see my face again, for the day you see my face you will die." [29] "You have spoken rightly," Moses replied. "I will not see your face again."

## CHAPTER 11

[1] The LORD had said to Moses, "I will bring one more plague on Pharaoh and on Egypt. After that he will let you leave this place; indeed, when he lets you go, he will drive you out of here altogether. [2] Tell the people that each man is to ask his neighbor, and each woman hers, for silver and gold jewelry." [3] The LORD made the Egyptians look with favor on the people. The man

Moses himself was highly regarded in the land of Egypt, both by Pharaoh's servants and by the people. [4] So Moses said, "This is what the LORD says: 'Around midnight I will go out through the midst of Egypt, [5] and every firstborn in the land of Egypt will die, from the firstborn of Pharaoh, who sits on his throne, to the firstborn of the slave woman at the hand mill, as well as all the firstborn of the livestock. [6] A loud wailing will go up all over the land of Egypt, worse than there has ever been or ever will be again. [7] But among the children of Israel not even a dog will growl at any person or animal, so that you may know that the LORD distinguishes between Egypt and Israel.' [8] Then all these servants of yours will come down to me and bow before me, saying, 'Leave, you and all the people who follow you!' After that I will leave." And he went out from Pharaoh, blazing with anger. [9] The LORD had told Moses, "Pharaoh will not listen to you, so that my wonders may increase in the land of Egypt." [10] Moses and Aaron performed all these wonders in Pharaoh's presence, but the LORD made Pharaoh's heart hard, and he would not let the children of Israel go out of his land.

## CHAPTER 12

[1] In the land of Egypt the LORD said to Moses and Aaron, [2] "This month is to be the first of months for you; count it as the first month of your year. [3] Tell the whole congregation of Israel that on the tenth of this month each man is to take a lamb for his father's house, one lamb per household. [4] If a household is too small for a whole lamb, the man and the neighbor living closest to him are to take one, according to the number of people there are. Count how many will share the lamb by what each person eats. [5] The animal you take must be a flawless male in its first year; you may take it from the sheep or from the goats. [6] Keep it in your care until the fourteenth day of this month; then the entire assembly of the congregation of Israel is to slaughter their lambs at twilight.* [7] They are to take some of the blood and smear it on the two doorposts and the lintel of the houses where they will eat the lambs. [8] That same night they are to eat the meat roasted over the fire, eating it with unleavened bread and bitter herbs. [9] Do not eat any of it raw or cooked in water, but only roasted over the fire, head, legs and inner organs. [10] Leave none of it over until morning; whatever is still left in the morning you must burn up. [11] This is how you are to eat it: with your belt tied, your sandals on your feet and your staff in your hand. Eat it in a hurry; it is the LORD's Passover. [12] That night I will go through the land of Egypt and strike down every firstborn in the land of Egypt, both people and animals, and on all the gods of Egypt I will carry out judgments. I am the LORD. [13] The blood on the houses where you are staying will be your sign. When I see the blood I will pass over you, and no plague will fall on you to destroy you when I strike the land of Egypt. [14] This day will be a day of remembrance for you. Celebrate it as a feast to the LORD; for all your generations to come you are to celebrate it as a lasting ordinance. [15] For seven days eat unleavened bread. On the first day clear the leaven out of your houses, for anyone who eats something leavened from the first day through the seventh is to be cut off from Israel. [16] On the first day and again on the seventh you are to hold a holy assembly. Do no work at all on those days, except to prepare what each person needs to eat; that alone you may do. [17] Observe the Feast of Unleavened Bread, because on this very day I brought your armies out of the land of Egypt. Observe this day in all your generations as a lasting ordinance. [18] In the first month you are to eat unleavened bread from the evening of the fourteenth day until the evening of the twenty-first day of the month. [19] For seven days no leaven may be found in your houses. Anyone, whether foreigner or native-born, who eats anything leavened is to be cut off from the congregation of Israel. [20] Eat nothing leavened. Wherever you live, you must eat unleavened bread.'" [21] Moses summoned all the elders of Israel and told them, "Go, pick out lambs for your clans and slaughter the Passover. [22] Take a bundle of hyssop, dip it into the blood in the basin and touch the lintel and both doorposts with the blood from the basin. Not one of you may go out the door of his house until morning. [23] When the LORD goes through to strike Egypt, he will see the blood on the lintel and both doorposts, and the LORD will pass over that door; he will not let the destroyer enter your houses to strike you. [24] Keep this command as an ordinance for you and your children forever. [25] When you enter the land the LORD will give you, as he promised, keep this rite. [26] And when your children ask you, 'What does this rite of yours mean?' [27] tell them, 'It is the Passover sacrifice to the LORD, who passed over the houses of the children of Israel in Egypt when he struck the Egyptians and spared our homes.'" Then the people bowed down and worshiped. [28] The children of Israel went off and did exactly what the LORD had commanded Moses and Aaron. [29] At midnight the LORD struck down every firstborn in the land of Egypt, from the firstborn of Pharaoh, who sat on his throne, to the firstborn of the prisoner in the dungeon, as well as all the firstborn of the livestock. [30] Pharaoh got up during the night, he and all his servants and all Egypt, and there was loud wailing in Egypt, because there was no house without someone dead. [31] During the night he summoned Moses and Aaron and said, "Get up! Leave my people, you and the children of Israel! Go and serve the LORD as you asked. [32] Take your flocks and your herds too, as you asked, and go. And bless me as well." [33] The Egyptians pressed the people to leave the land quickly. "Otherwise we will all die!" they said. [34] So the people picked up their dough before the leaven was added, with their kneading troughs wrapped in their cloaks on their shoulders. [35] The children of Israel had done as Moses said and had asked the Egyptians for silver and gold jewelry and for clothing. [36] And the LORD had made the Egyptians look with favor on the people, so they gave them what they asked for. In this way they stripped Egypt of its goods. [37] The children of Israel set out from Raamses for Succoth, about six hundred thousand men on foot, not counting the children. [38] A large mixed crowd went up with them as well, along with flocks and herds, a great mass of livestock. [39] From the dough they had brought out of Egypt they baked loaves of unleavened bread. It had no leaven because they

had been driven out of Egypt without time to delay; they had not even prepared food for the journey. [40] The children of Israel had lived in Egypt for four hundred and thirty years. [41] At the end of the four hundred and thirty years, to the very day, all the armies of the LORD left the land of Egypt. [42] Because the LORD kept watch that night to bring them out of the land of Egypt, this same night is to be kept as a watch to the LORD by all the children of Israel for generations to come. [43] The LORD told Moses and Aaron, "This is the ordinance of the Passover: no foreigner may eat it. [44] Any slave a man has bought with money may eat it once you have circumcised him, [45] but a temporary resident or hired worker may not eat it. [46] It must be eaten inside one house. Take none of the meat outside the house, and break none of its bones. [47] The whole congregation of Israel is to celebrate it. [48] If a foreigner living among you wants to celebrate the LORD's Passover, every male in his household must be circumcised; then he may come and celebrate it, and he will be like one born in the land. But no uncircumcised man may eat it. [49] The same law applies to the native-born and to the foreigner living among you." [50] All the children of Israel did just what the LORD had commanded Moses and Aaron. [51] On that same day the LORD brought the children of Israel out of the land of Egypt, army by army.

## CHAPTER 13

[1] The LORD spoke to Moses, saying, [2] "Set apart to me every firstborn. The first to open the womb among the children of Israel, whether human or animal, belongs to me." [3] Moses said to the people, "Remember this day, the day you came out of Egypt, out of the house of slavery, because the LORD brought you out of here with a strong hand. Nothing leavened is to be eaten. [4] You are leaving today, in the month of Abib. [5] When the LORD brings you into the land of the Canaanites, Hittites, Amorites, Hivites and Jebusites, the land he swore to your fathers to give you, a land flowing with milk and honey, you are to observe this rite in this month. [6] For seven days eat unleavened bread, and on the seventh day hold a feast to the LORD. [7] Unleavened bread is to be eaten throughout the seven days. Nothing leavened may be seen among you, nor any leaven anywhere within your borders. [8] On that day tell your son, 'I do this because of what the LORD did for me when I came out of Egypt.' [9] It will serve you as a sign on your hand and a reminder between your eyes, so that the law of the LORD will be on your lips; for with a strong hand the LORD brought you out of Egypt. [10] So keep this ordinance at its set time every year. [11] When the LORD brings you into the land of the Canaanites and gives it to you, as he swore to you and your fathers, [12] you are to hand over to the LORD everything that first opens the womb. Every firstborn male of your animals belongs to the LORD. [13] Redeem every firstborn donkey with a lamb; if you do not redeem it, break its neck. And redeem every firstborn among your sons. [14] In days to come, when your son asks you, 'What does this mean?' tell him, 'With a strong hand the LORD brought us out of Egypt, out of the house of slavery. [15] When Pharaoh stubbornly refused to let us go, the LORD killed every firstborn in the land of Egypt, firstborn of people and of animals alike. That is why I sacrifice to the LORD every male that first opens the womb, but redeem every firstborn of my sons.' [16] It will be a sign on your hand and a band between your eyes, because with a strong hand the LORD brought us out of Egypt." [17] When Pharaoh had let the people go, God did not lead them along the road through the land of the Philistines, though it was the shorter way. For God said, "If the people face war, they may change their minds and go back to Egypt." [18] Instead God led the people around by the wilderness road toward the Red Sea. The children of Israel went up out of the land of Egypt ready for battle.* [19] Moses took Joseph's bones with him, because Joseph had made the children of Israel take a solemn oath: "God will surely come to your aid, and then you must carry my bones up from here with you." [20] Setting out from Succoth, they camped at Etham, at the edge of the wilderness. [21] By day the LORD went ahead of them in a pillar of cloud to guide them on their way, and by night in a pillar of fire to give them light, so that they could travel day or night. [22] Neither the pillar of cloud by day nor the pillar of fire by night ever left its place in front of the people.

## CHAPTER 14

[1] Then the LORD spoke to Moses, saying, [2] "Tell the children of Israel to turn back and camp before Pi-hahiroth, between Migdol and the sea; opposite Baal-zephon you shall camp, facing it, beside the sea. [3] Pharaoh will say of the children of Israel, 'They are lost and confused in the land; the wilderness has closed in on them.' [4] I will harden Pharaoh's heart, and he will chase after them; and I will be glorified through Pharaoh and through all his army, and the Egyptians will know that I am the LORD." And they did so. [5] When it was reported to the king of Egypt that the people had fled, the heart of Pharaoh and of his servants turned against the people, and they said, "What have we done? We have let Israel go, and now they will no longer serve us!" [6] So he had his chariot made ready and took his people with him. [7] He took six hundred select chariots and all the other chariots of Egypt, with officers over every one of them. [8] The LORD hardened the heart of Pharaoh king of Egypt, and he chased after the children of Israel; but the children of Israel were going out with a raised hand. [9] The Egyptians, all Pharaoh's chariot horses, his horsemen and his army, chased after them and caught up with them where they were camped beside the sea, near Pi-hahiroth, opposite Baal-zephon. [10] As Pharaoh came near, the children of Israel looked up, and there were the Egyptians marching after them! They were terrified, and the children of Israel cried out to the LORD. [11] They said to Moses, "Were there no graves in Egypt, that you have brought us out to die in the wilderness? Why have you done this to us, bringing us out of Egypt? [12] Did we not tell you this very thing in Egypt, when we said, 'Let us alone and let us serve the Egyptians'? Serving the Egyptians would have been better for us than dying in the wilderness." [13] Moses said to the people, "Do not be afraid. Take your stand and watch the salvation that the LORD will bring

about for you today; for the Egyptians you see today you will never see again, ever. [14] The LORD will fight for you; you need only be still." [15] The LORD said to Moses, "Why are you crying out to me? Tell the children of Israel to move on. [16] And you, raise your staff, stretch out your hand over the sea and split it, so that the children of Israel may go through the middle of the sea on dry ground. [17] As for me, I am about to harden the hearts of the Egyptians so that they will go in after them, and I will be glorified through Pharaoh and all his army, through his chariots and his horsemen. [18] The Egyptians will know that I am the LORD when I am glorified through Pharaoh, through his chariots and through his horsemen." [19] Then the angel of God, who had been going ahead of the camp of Israel, moved and went behind them. The pillar of cloud also moved from in front of them and took its place behind them. [20] It came between the camp of the Egyptians and the camp of Israel. There was the cloud and the darkness, and yet it lit up the night, so that the one camp did not come near the other all night long. [21] Moses stretched out his hand over the sea, and all that night the LORD drove the sea back with a strong east wind and turned the sea into dry land; and the waters were split apart. [22] The children of Israel went into the middle of the sea on dry ground, with the waters forming a wall for them on their right and on their left. [23] The Egyptians chased them and went in after them, all of Pharaoh's horses, his chariots and his horsemen, into the middle of the sea. [24] In the morning watch the LORD looked down on the Egyptian army from the pillar of fire and cloud, and he threw the Egyptian army into panic. [25] He took off the wheels of their chariots, so that they drove them with difficulty. Then the Egyptians said, "Let us flee from Israel, for the LORD is fighting for them against Egypt."* [26] Then the LORD said to Moses, "Stretch out your hand over the sea, so that the waters may flow back over the Egyptians, over their chariots and over their horsemen." [27] Moses stretched out his hand over the sea, and as morning broke the sea went back to its full flow. The Egyptians were fleeing toward it, and the LORD shook the Egyptians off into the middle of the sea. [28] The waters came back and covered the chariots and the horsemen, the whole army of Pharaoh that had gone into the sea after them; not even one of them was left. [29] But the children of Israel had walked on dry ground in the middle of the sea, with the waters forming a wall for them on their right and on their left. [30] So on that day the LORD saved Israel from the hand of Egypt, and Israel saw the Egyptians lying dead on the shore of the sea. [31] When Israel saw the great hand with which the LORD had acted against the Egyptians, the people feared the LORD, and they believed in the LORD and in Moses his servant.

## CHAPTER 15

[1] Then Moses and the children of Israel sang this song to the LORD. They said, "I will sing to the LORD, for he has risen up in triumph; horse and rider he has hurled into the sea. [2] The LORD is my strength and my song, and he has become my salvation. He is my God, and I will praise him; the God of my father, and I will lift him high.* [3] The LORD is a warrior; the LORD is his name. [4] The chariots of Pharaoh and his army he has thrown into the sea; the best of his officers are drowned in the Red Sea. [5] The deep waters covered them; they sank to the bottom like a stone. [6] Your right hand, O LORD, is majestic in strength; your right hand, O LORD, smashes the enemy. [7] In your great majesty you throw down those who rise against you; you let loose your burning anger, and it devours them like stubble. [8] By the breath of your nostrils the waters were heaped up; the streams stood upright like a mound; the depths turned solid in the heart of the sea. [9] The enemy said, 'I will chase, I will catch up, I will divide the plunder; my appetite will have its fill of them. I will draw my sword; my hand will wipe them out.' [10] You blew with your breath, and the sea covered them; they sank like lead in the mighty waters. [11] Who among the gods is like you, O LORD? Who is like you, majestic in holiness, to be feared in praises, working wonders? [12] You stretched out your right hand, and the earth swallowed them. [13] In your steadfast love you have led the people you redeemed; in your strength you have guided them to your holy dwelling place. [14] The peoples have heard, and they shake; pangs have seized those who live in Philistia. [15] Then the chiefs of Edom were terrified; trembling seized the leaders of Moab; all who live in Canaan have melted away. [16] Terror and dread fall on them; by the might of your arm they are as still as a stone, until your people pass by, O LORD, until the people you have acquired pass by. [17] You will bring them in and plant them on the mountain that is your inheritance, the place, O LORD, that you made for your dwelling, the sanctuary, O Lord, that your hands have established. [18] The LORD will reign forever and ever." [19] For when Pharaoh's horses with his chariots and his horsemen went into the sea, the LORD brought the waters of the sea back over them; but the children of Israel walked on dry ground in the middle of the sea. [20] Then Miriam the prophetess, Aaron's sister, took a tambourine in her hand, and all the women followed her with tambourines and dancing. [21] Miriam sang back to them, "Sing to the LORD, for he has risen up in triumph; horse and rider he has hurled into the sea." [22] Then Moses had Israel set out from the Red Sea, and they went out into the wilderness of Shur. For three days they traveled in the wilderness without finding water. [23] When they came to Marah, they could not drink the water of Marah because it was bitter; that is why it was called Marah. [24] The people grumbled against Moses and said, "What are we to drink?" [25] He cried out to the LORD, and the LORD pointed out to him a piece of wood. He threw it into the water, and the water turned sweet. There he laid down for them a statute and a rule, and there he put them to the test. [26] He said, "If you will listen carefully to the voice of the LORD your God, and do what is right in his eyes, and pay attention to his commandments and keep all his statutes, I will not bring on you any of the diseases that I brought on the Egyptians; for I am the LORD who heals you." [27] Then they came to Elim, where there were twelve springs of water and seventy palm trees, and they camped there beside the water.

## CHAPTER 16

[1] They moved on from Elim, and the whole congregation of the children of Israel came to the wilderness of Sin, which lies between Elim and Sinai, on the fifteenth day of the second month after they had left the land of Egypt. [2] There in the wilderness the whole congregation of the children of Israel grumbled against Moses and Aaron. [3] The children of Israel said to them, "If only we had died by the LORD's hand in the land of Egypt, when we sat beside the pots of meat and ate bread until we were full! But you have brought us out into this wilderness to starve this whole assembly to death." [4] Then the LORD said to Moses, "I am about to rain down bread from the heavens for you. The people are to go out each day and gather enough for that day, so that I may test them and see whether they will walk in my law or not. [5] On the sixth day, when they prepare what they bring in, it will be double what they gather on other days." [6] So Moses and Aaron said to all the children of Israel, "This evening you will know that it was the LORD who brought you out of the land of Egypt, [7] and in the morning you will see the glory of the LORD, because he has heard your grumbling against the LORD. As for us, what are we, that you grumble against us?" [8] Moses also said, "You will know it when the LORD gives you meat to eat in the evening and bread in the morning until you are full, because the LORD has heard the grumbling you direct against him. What are we? It is not against us that you grumble, but against the LORD." [9] Moses said to Aaron, "Tell the whole congregation of the children of Israel, 'Come near before the LORD, for he has heard your grumbling.'" [10] While Aaron was speaking to the whole congregation of the children of Israel, they turned toward the wilderness, and there the glory of the LORD appeared in the cloud. [11] The LORD spoke to Moses, saying, [12] "I have heard the grumbling of the children of Israel. Tell them, 'At twilight you will eat meat, and in the morning you will have your fill of bread. Then you will know that I am the LORD your God.'" [13] That evening quail came up and covered the camp, and in the morning a layer of dew lay all around the camp. [14] When the layer of dew lifted, there on the surface of the wilderness was something fine and flaky, fine as frost on the ground. [15] The children of Israel saw it and said to one another, "What is it?" For they did not know what it was. Moses told them, "This is the bread the LORD has given you to eat. [*] [16] Here is what the LORD has commanded: 'Each of you is to gather as much of it as he can eat, an omer per person, by the number of people you have; each one is to gather for those in his tent.'" [17] The children of Israel did so. Some gathered more and some less. [18] But when they measured it by the omer, the one who had gathered much had nothing extra, and the one who had gathered little did not come up short. Each had gathered just as much as he could eat. [19] Moses told them, "No one is to keep any of it until morning." [20] But they did not listen to Moses. Some kept part of it until morning, and it became wormy and smelled bad; and Moses was angry with them. [21] Every morning they gathered it, each as much as he could eat, and when the sun grew hot it melted away. [22] On the sixth day they gathered a double amount of bread, two omers for each person. All the leaders of the congregation came and reported this to Moses. [23] He said to them, "This is what the LORD has said: 'Tomorrow is a day of complete rest, a holy Sabbath to the LORD. Bake what you want to bake and boil what you want to boil, and set aside all that is left over and keep it until morning.'" [24] So they set it aside until morning, as Moses had commanded, and it did not smell bad, nor were there any worms in it. [25] Moses said, "Eat it today, because today is a Sabbath to the LORD. Today you will not find any in the field. [26] For six days you are to gather it, but on the seventh day, the Sabbath, there will be none." [27] Even so, on the seventh day some of the people went out to gather, and they found nothing. [28] Then the LORD said to Moses, "How long will you refuse to keep my commandments and my laws? [29] Consider this: the LORD has given you the Sabbath. That is why on the sixth day he gives you bread for two days. Each of you is to stay where he is; no one is to leave his place on the seventh day." [30] So the people rested on the seventh day. [31] The house of Israel called it manna. It was white, like coriander seed, and it tasted like wafers made with honey. [32] Moses said, "This is what the LORD has commanded: 'Keep a full omer of it for your generations to come, so that they may see the bread I fed you in the wilderness when I brought you out of the land of Egypt.'" [33] Moses said to Aaron, "Take a jar, put a full omer of manna in it, and set it before the LORD to be kept for your generations to come." [34] Just as the LORD had commanded Moses, Aaron set it before the testimony to be kept. [35] The children of Israel ate manna for forty years, until they came to land where people lived; they ate manna until they reached the border of the land of Canaan. [36] An omer is one tenth of an ephah.

## CHAPTER 17

[1] The whole congregation of the children of Israel set out from the wilderness of Sin, traveling in stages as the LORD directed, and they camped at Rephidim. But there was no water there for the people to drink. [2] So the people quarreled with Moses. "Give us water to drink," they said. Moses answered them, "Why are you quarreling with me? Why are you putting the LORD to the test?" [3] But the people were thirsty there for water, and they grumbled against Moses and said, "Why did you bring us up out of Egypt, only to kill us and our children and our livestock with thirst?" [4] Then Moses cried out to the LORD, "What am I to do with this people? A little more and they will stone me!" [5] The LORD answered Moses, "Go on ahead of the people, and take some of the elders of Israel with you. Take in your hand the staff you used to strike the Nile, and go. [6] I will stand there before you on the rock at Horeb. You are to strike the rock, and water will come out of it for the people to drink." Moses did this in the sight of the elders of Israel. [7] He named the place Massah and Meribah, because the children of Israel quarreled there and because they put the LORD to the test, saying, "Is the LORD among us or not?" [8] Then Amalek came and attacked Israel at

Rephidim. [9] Moses said to Joshua, "Pick out men for us and go out and fight Amalek. Tomorrow I will stand on top of the hill with the staff of God in my hand." [10] Joshua did what Moses had told him and fought Amalek, while Moses, Aaron and Hur went up to the top of the hill. [11] As long as Moses kept his hand raised, Israel was winning; but whenever he let his hand down, Amalek was winning. [12] When Moses' hands grew heavy, they took a stone and set it under him, and he sat on it. Aaron and Hur held up his hands, one on one side and one on the other, so that his hands stayed steady until sunset. [13] So Joshua defeated Amalek and his people with the edge of the sword. [14] Then the LORD said to Moses, "Write this in a book as something to be remembered, and make sure Joshua hears it: I will completely wipe out the memory of Amalek from under the heavens." [15] Moses built an altar and named it The LORD Is My Banner. [16] He said, "A hand is on the throne of the LORD; the LORD will be at war with Amalek from generation to generation."*

## CHAPTER 18

[1] Now Jethro, the priest of Midian and Moses' father-in-law, heard about everything God had done for Moses and for his people Israel, how the LORD had brought Israel out of Egypt. [2] So Jethro, Moses' father-in-law, took Zipporah, Moses' wife, whom Moses had sent back home, [3] along with her two sons. One of them was named Gershom, because Moses had said, "I have become a sojourner in a foreign land"; [4] the other was named Eliezer, because he had said, "The God of my father was my help; he rescued me from Pharaoh's sword." [5] Jethro, Moses' father-in-law, came with Moses' sons and his wife to Moses in the wilderness, where he was camped at the mountain of God. [6] He sent word to Moses, "I, your father-in-law Jethro, am coming to you, together with your wife and her two sons." [7] Moses went out to meet his father-in-law. He bowed down and kissed him, and they asked each other how they were; then they went into the tent. [8] Moses told his father-in-law everything the LORD had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship they had met along the way, and how the LORD had rescued them. [9] Jethro was glad because of all the good the LORD had done for Israel in rescuing them from the hand of the Egyptians. [10] Jethro said, "Blessed be the LORD, who has rescued you from the hand of the Egyptians and from the hand of Pharaoh, and who has rescued the people from under the hand of the Egyptians. [11] Now I know that the LORD is greater than all the gods; it has been shown in the very matter in which they treated them with arrogance." [12] Then Jethro, Moses' father-in-law, brought a burnt offering and sacrifices for God, and Aaron came with all the elders of Israel to eat bread with Moses' father-in-law in the presence of God. [13] The next day Moses took his seat to judge the people, and the people stood around Moses from morning until evening. [14] When Moses' father-in-law saw everything he was doing for the people, he said, "What is this you are doing for the people? Why do you sit by yourself, while all the people stand around you from morning until evening?" [15] Moses answered his father-in-law, "Because the people come to me to inquire of God. [16] Whenever they have a dispute, it comes to me, and I decide between one person and another, and I make known to them God's statutes and his laws." [17] Moses' father-in-law said to him, "What you are doing is not good. [18] You will certainly wear yourself out, and these people with you as well, for the task is too heavy for you; you cannot carry it out by yourself. [19] Now listen to me. I will give you advice, and may God be with you. You are to stand for the people before God and bring their disputes to God. [20] Warn them about the statutes and the laws, and make known to them the way they are to walk and the work they are to do. [21] But you yourself are to look out from all the people capable men who fear God, trustworthy men who hate dishonest gain, and set them over the people as officials over thousands, over hundreds, over fifties and over tens. [22] Let them judge the people at all times. Every major case they are to bring to you, but every minor case they can decide themselves. That will lighten your load, and they will carry it with you. [23] If you do this, and God so commands you, you will be able to hold up, and all these people too will go home in peace." [24] Moses listened to his father-in-law and did everything he had said. [25] Moses chose capable men from all Israel and made them heads over the people, officials over thousands, over hundreds, over fifties and over tens. [26] They judged the people at all times. The difficult cases they brought to Moses, but every minor case they decided themselves. [27] Then Moses sent his father-in-law on his way, and Jethro went back to his own land.

## CHAPTER 19

[1] In the third month after the children of Israel left the land of Egypt, on that same day, they came to the wilderness of Sinai. [2] They had set out from Rephidim and entered the wilderness of Sinai, and they camped in the wilderness; Israel camped there in front of the mountain. [3] Moses went up to God, and the LORD called to him from the mountain: "This is what you are to say to the house of Jacob and tell the children of Israel: [4] 'You have seen for yourselves what I did to Egypt, and how I carried you on eagles' wings and brought you to myself. [5] So now, if you will truly listen to my voice and keep my covenant, you will be my own special possession out of all the peoples, for the whole earth is mine. [6] You will be for me a kingdom of priests and a holy nation.' These are the words you are to speak to the children of Israel." [7] So Moses came and summoned the elders of the people and laid before them all these words that the LORD had commanded him. [8] All the people answered as one, "We will do everything the LORD has spoken." And Moses took the people's answer back to the LORD. [9] The LORD said to Moses, "I am going to come to you in a dense cloud, so that the people will hear when I speak with you and will trust you from then on." Then Moses reported the people's words to the LORD. [10] The LORD said to Moses, "Go to the people and consecrate them today and tomorrow. Have them wash their clothes [11] and be ready by the third day, because on the third day the LORD will come down on Mount Sinai in the sight of all the people. [12]

Set a boundary for the people all around and tell them, 'Be careful not to go up the mountain or even touch its edge. Anyone who touches the mountain must be put to death. [13] No hand is to touch him; he must be stoned or shot with arrows. Whether animal or man, he must not live.' Only when the ram's horn sounds a long blast may they go up to the mountain." [14] Moses went down from the mountain to the people and consecrated them, and they washed their clothes. [15] He told the people, "Be ready by the third day. Do not go near a woman." [16] On the third day, when morning came, there were thunderclaps and flashes of lightning, a heavy cloud on the mountain and a very loud blast of the ram's horn, and all the people in the camp shook with fear. [17] Moses led the people out of the camp to meet God, and they stood at the foot of the mountain. [18] Mount Sinai was covered with smoke, because the LORD had come down on it in fire. The smoke rose from it like smoke from a kiln, and the whole mountain shook violently. [19] As the sound of the ram's horn grew louder and louder, Moses would speak, and God would answer him with a voice. [20] The LORD came down on Mount Sinai, onto the top of the mountain. The LORD called Moses to the top of the mountain, and Moses went up. [21] The LORD said to Moses, "Go down and warn the people not to force their way through to the LORD to look, or many of them will fall dead. [22] Even the priests, who come near to the LORD, must consecrate themselves, or the LORD will break out against them." [23] Moses said to the LORD, "The people cannot come up Mount Sinai, because you yourself warned us, 'Set a boundary around the mountain and make it holy.'" [24] The LORD said to him, "Go down, and then come back up, you and Aaron with you. But the priests and the people must not force their way through to come up to the LORD, or he will break out against them." [25] So Moses went down to the people and told them.

## CHAPTER 20

[1] Then God spoke all these words: [2] "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slaves. [3] You shall have no other gods before me. [4] You shall not make for yourself a carved image, nor any likeness of anything in the heavens above, or on the earth below, or in the waters under the earth. [5] You shall not bow down to them or serve them, for I, the LORD your God, am a jealous God, who brings the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me, [6] but who shows steadfast love to thousands of those who love me and keep my commandments. [7] You shall not take the name of the LORD your God in vain, for the LORD will not leave unpunished anyone who takes his name in vain. [8] Remember the Sabbath day by keeping it holy. [9] Six days you shall labor and do all your work, [10] but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or your daughter, nor your male or female servant, nor your livestock, nor the sojourner who lives within your gates. [11] For in six days the LORD made the heavens and the earth, the sea and everything in them, and he rested on the seventh day. That is why the LORD blessed the Sabbath day and made it holy. [12] Honor your father and your mother, so that you may live long in the land the LORD your God is giving you. [13] You shall not murder. [*] [14] You shall not commit adultery. [15] You shall not steal. [16] You shall not give false testimony against your neighbor. [17] You shall not covet your neighbor's house. You shall not covet your neighbor's wife, nor his male or female servant, nor his ox or his donkey, nor anything that belongs to your neighbor." [18] All the people were witnessing the thunderclaps and the lightning, the sound of the ram's horn and the mountain smoking. When the people saw it, they trembled and stood at a distance. [19] They said to Moses, "You speak to us, and we will listen. But do not let God speak to us, or we will die." [20] Moses said to the people, "Do not be afraid. God has come to put you to the test, so that the fear of him may be before you and keep you from sinning." [21] The people stayed at a distance, while Moses approached the thick darkness where God was. [22] The LORD said to Moses, "This is what you are to say to the children of Israel: 'You have seen for yourselves that I have spoken with you from the heavens. [23] You shall not make anything to set beside me: gods of silver or gods of gold you shall not make for yourselves. [24] Make for me an altar of earth, and sacrifice on it your burnt offerings and your peace offerings, your sheep and your cattle. In every place where I cause my name to be remembered, I will come to you and bless you. [25] If you make me an altar of stones, do not build it of cut stones, for if you use your tool on it, you will profane it. [26] And you shall not go up to my altar by steps, so that your nakedness is not exposed on it.'

## CHAPTER 21

[1] "These are the judgments you are to lay before them. [2] If you buy a Hebrew servant, he is to serve for six years, but in the seventh year he shall go free without paying anything. [3] If he came in alone, he shall go out alone; if he had a wife, his wife shall go out with him. [4] If his master gives him a wife and she bears him sons or daughters, the wife and her children will belong to her master, and he shall go out alone. [5] But if the servant declares, 'I love my master, my wife and my children; I do not want to go free,' [6] then his master shall bring him to God. He shall bring him to the door or the doorpost and pierce his ear with an awl, and he will serve him for life. [*] [7] If a man sells his daughter as a female servant, she shall not go free the way the male servants do. [8] If she does not please her master, who has designated her for himself, he must let her be redeemed. He has no right to sell her to a foreign people, since he has broken faith with her. [*] [9] If he designates her for his son, he must treat her as a daughter is treated. [10] If he takes another wife for himself, he must not reduce the first one's food, her clothing or her marital rights. [11] If he does not provide her with these three things, she shall go free without any payment of money. [12] Anyone who strikes a person so that he dies must be put to death. [13] But if he did not lie in wait for him, and God let it happen by his hand,

then I will designate for you a place where he may flee. [14] But if a man schemes against his neighbor and kills him by treachery, you shall take him even from my altar to be put to death. [15] Anyone who strikes his father or his mother must be put to death. [16] Anyone who kidnaps a person must be put to death, whether he has sold him or he is still found in his possession. [17] Anyone who curses his father or his mother must be put to death. [18] If men quarrel and one strikes the other with a stone or with his fist, and the man does not die but is confined to bed, [19] then if he gets up and walks around outside with his staff, the one who struck him shall go unpunished. He must only pay for the time the injured man lost and see that he is fully healed. [20] If a man strikes his male or female servant with a rod and the servant dies under his hand, the death must be avenged. [21] But if the servant survives a day or two, there is to be no vengeance, for the servant is his own money. [22] If men are fighting and they hit a pregnant woman so that her children come out, but there is no further harm, the guilty one must be fined whatever the woman's husband demands of him, and he shall pay as the judges decide. * [23] But if there is harm, then you shall give life for life, [24] eye for eye, tooth for tooth, hand for hand, foot for foot, [25] burn for burn, wound for wound, bruise for bruise. [26] If a man strikes the eye of his male or female servant and destroys it, he must let the servant go free in payment for the eye. [27] If he knocks out a tooth of his male or female servant, he must let the servant go free in payment for the tooth. [28] If an ox gores a man or a woman to death, the ox must be stoned, and its meat may not be eaten; but the owner of the ox shall not be held liable. [29] But if the ox has had the habit of goring before, and its owner has been warned but has not kept it penned up, and it kills a man or a woman, the ox shall be stoned, and its owner also shall be put to death. [30] If a ransom is set for him instead, he shall pay whatever is set for him to redeem his life. [31] If the ox gores a son or a daughter, the owner shall be dealt with by this same judgment. [32] If the ox gores a male or female servant, the owner shall pay thirty shekels of silver to the servant's master, and the ox shall be stoned. [33] If a man uncovers a pit, or digs a pit and does not cover it, and an ox or a donkey falls into it, [34] the owner of the pit must make it good. He shall pay money to the animal's owner, and the dead animal will be his. [35] If one man's ox hurts another man's ox so that it dies, they shall sell the live ox and split the money, and they shall also split the dead animal. [36] But if it was known that the ox had the habit of goring before, and its owner did not keep it penned up, he must pay ox for ox, and the dead animal will be his.

## CHAPTER 22

[1] "If a man steals an ox or a sheep and slaughters it or sells it, he must pay back five head of cattle for the ox and four sheep for the sheep. [2] If a thief is caught in the act of breaking in and is struck and dies, the one who struck him bears no guilt for his blood; [3] but if it happens after sunrise, there is guilt for his blood. A thief must make full restitution; if he has nothing, he shall be sold to pay for what he stole. [4] If the stolen animal is found alive in his hand, whether ox or donkey or sheep, he must pay back twice its value. [5] If a man lets a field or a vineyard be grazed and turns his animal loose so that it grazes in someone else's field, he must make it good from the best of his own field and the best of his own vineyard. [6] If a fire breaks out and spreads to thornbushes, so that stacked grain or standing grain or the whole field is burned up, the one who started the fire must make full restitution. [7] If a man gives his neighbor money or goods for safekeeping and they are stolen from that man's house, the thief, if he is caught, must pay back double. [8] If the thief is not caught, the owner of the house shall be brought before God to determine whether he has laid his hand on his neighbor's property. [9] In every case of wrongdoing, whether over an ox, a donkey, a sheep, a garment or any lost item about which someone says, 'This is mine,' both parties shall bring their case before God. The one whom God condemns must pay back double to his neighbor. [10] If a man gives his neighbor a donkey, an ox, a sheep or any other animal to look after, and it dies or is injured or is carried off while no one is looking, [11] the matter between the two of them shall be settled by an oath before the LORD that he has not laid his hand on his neighbor's property. The owner must accept this, and no restitution is required. [12] But if the animal was in fact stolen from him, he must make restitution to its owner. [13] If it was torn to pieces by a wild animal, he shall bring the remains as evidence; he does not have to make good what was torn. [14] If a man borrows anything from his neighbor and it is injured or dies while its owner is not with it, he must make full restitution. [15] If the owner was with it, he does not have to make it good. If it was hired, the hiring price covers the loss. [16] If a man seduces a virgin who is not engaged and sleeps with her, he must pay the bride-price for her and take her as his wife. [17] If her father absolutely refuses to give her to him, he must still pay silver equal to the bride-price for virgins. [18] Do not allow a sorceress to live. [19] Anyone who has sexual relations with an animal must be put to death. [20] Anyone who sacrifices to any god other than the LORD alone shall be devoted to destruction. [21] Do not mistreat or oppress a sojourner, for you yourselves were sojourners in the land of Egypt. [22] Do not afflict any widow or orphan. [23] If you afflict them at all, and they cry out to me, I will certainly hear their cry. [24] My anger will blaze, and I will kill you with the sword; then your own wives will be widows and your children orphans. [25] If you lend money to one of my people among you who is poor, do not act toward him like a creditor; you must not charge him interest. [26] If you ever take your neighbor's cloak as a pledge, give it back to him by sunset, [27] because that cloak is the only covering he has for his body. What else will he sleep in? When he cries out to me, I will listen, for I am gracious. [28] Do not curse God, and do not curse a leader of your people. * [29] Do not hold back the abundance of your harvest or the juice of your presses. You must give me the firstborn of your sons. [30] Do the same with your cattle and your sheep. Let the firstborn stay with its mother for seven days; on the eighth day give it to me. [31] You are to be holy men for me. So you must not eat the meat of any animal

torn by wild beasts in the field; throw it to the dogs.

## CHAPTER 23

[1] "Do not spread a false rumor. Do not lend your hand to a wicked man by being a lying witness. [2] Do not go along with the majority in doing wrong. When you give testimony in a case, do not lean toward the majority and so twist justice. [3] And do not favor a poor man in his case. [4] If you come across your enemy's ox or donkey wandering off, be sure to take it back to him. [5] If you see the donkey of someone who hates you collapsed under its load, do not walk away and leave it to him; you must help him with it and set it free. [6] Do not deny justice to the poor among you in their cases. [7] Stay far away from a false charge, and do not put the innocent and the righteous to death, for I will not acquit the guilty. [8] Do not accept a bribe, for a bribe blinds those who see clearly and twists the words of the righteous. [9] Do not oppress a sojourner. You yourselves know how a sojourner feels, because you were sojourners in the land of Egypt. [10] For six years you are to sow your land and gather in its produce, [11] but in the seventh year you are to let it rest and leave it unplowed, so that the poor among your people may eat from it, and the wild animals may eat what they leave. Do the same with your vineyard and your olive grove. [12] For six days you are to do your work, but on the seventh day you are to stop, so that your ox and your donkey may rest, and the son of your female servant and the sojourner may catch their breath. [13] Take care to do everything I have told you. Do not invoke the names of other gods; do not let them be heard on your lips. [14] Three times a year you are to celebrate a festival to me. [15] Keep the Feast of Unleavened Bread. For seven days eat unleavened bread, as I commanded you, at the set time in the month of Abib, because in that month you came out of Egypt. No one is to appear before me empty-handed. [16] Keep also the Feast of Harvest, with the firstfruits of the crops you have sown in the field, and the Feast of Ingathering at the close of the year, when you gather in your crops from the field. [17] Three times a year all your males are to appear before the Lord GOD. [18] Do not offer the blood of my sacrifice together with anything containing leaven, and do not let the fat of my festival offering remain until morning. [19] Bring the very first of the firstfruits of your soil to the house of the LORD your God. Do not cook a young goat in its mother's milk. [20] I am sending an angel ahead of you to guard you along the way and to bring you to the place I have prepared. [21] Be attentive to him and listen to his voice. Do not defy him, for he will not forgive your rebellion, because my name is in him. [22] But if you truly listen to his voice and do all that I say, I will be an enemy to your enemies and an opponent to those who oppose you. [23] For my angel will go ahead of you and bring you to the Amorites, Hittites, Perizzites, Canaanites, Hivites and Jebusites, and I will wipe them out. [24] Do not bow down to their gods or serve them, and do not follow their practices. Instead, tear them down completely and smash their sacred pillars to pieces. [25] Serve the LORD your God, and he will bless your bread and your water. I will remove sickness from among you. [26] No one in your land will miscarry or be barren. I will give you the full number of your days. [27] I will send my terror ahead of you and throw into confusion every people you come against. I will make all your enemies turn and run from you. [28] I will send the hornet ahead of you, and it will drive the Hivites, the Canaanites and the Hittites out of your way. [29] I will not drive them out from before you in a single year, or the land would become a wasteland and the wild animals would become too many for you. [30] I will drive them out from before you a little at a time, until you have grown numerous enough to take possession of the land. [31] I will fix your borders from the Red Sea to the Sea of the Philistines, and from the wilderness to the River. I will hand the inhabitants of the land over to you, and you will drive them out before you. [32] Do not make a covenant with them or with their gods. [33] They are not to live in your land, or they will cause you to sin against me; for if you serve their gods, it will certainly become a snare to you."

## CHAPTER 24

[1] Then he said to Moses, "Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and bow down at a distance. [2] Only Moses is to come near the LORD; the others must not come near, and the people must not go up with him." [3] Moses came and related to the people all the words of the LORD and all the judgments, and all the people answered with a single voice, "Everything the LORD has said, we will do." [4] Moses wrote down all the words of the LORD. Early the next morning he built an altar at the foot of the mountain and set up twelve pillars, one for each of the twelve tribes of Israel. [5] He sent young men of the children of Israel, and they offered burnt offerings and sacrificed young bulls to the LORD as peace offerings. [6] Moses took half of the blood and put it in bowls, and the other half of the blood he splashed on the altar. [7] Then he took the book of the covenant and read it aloud to the people, and they said, "Everything the LORD has said we will do, and we will obey." [8] Moses took the blood, splashed it on the people and said, "Here is the blood of the covenant that the LORD has made with you on the terms of all these words." [9] Then Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel went up, [10] and they saw the God of Israel. Under his feet was something like a pavement made of sapphire, as clear as the sky itself. [11] But he did not raise his hand against the leaders of the children of Israel; they saw God, and they ate and drank. [12] The LORD said to Moses, "Come up to me on the mountain and remain there, and I will give you the tablets of stone, the law and the commandment, which I have written to teach them." [13] So Moses got up, together with Joshua his assistant, and Moses went up the mountain of God. [14] He said to the elders, "Wait here for us until we come back to you. Aaron and Hur are with you; whoever has a dispute can go to them." [15] When Moses went up the mountain, the cloud covered the mountain. [16] The glory of the LORD settled on Mount Sinai, and for six days the cloud covered it. On the seventh day he called to Moses from inside the cloud. [17] To the eyes of the children of Israel the glory of the LORD looked like a consuming fire on the top of the

mountain. [18] Moses went into the cloud as he went up the mountain, and he stayed on the mountain forty days and forty nights.

## CHAPTER 25

[1] The LORD spoke to Moses, saying, [2] "Tell the children of Israel to take up a contribution for me. You are to receive my contribution from every man whose heart prompts him to give. [3] This is the contribution you are to receive from them: gold, silver and bronze; [4] blue, purple and scarlet yarn, fine linen and goats' hair; [5] rams' skins dyed red, goatskins and acacia wood; [*6] oil for the light, spices for the anointing oil and for the fragrant incense; [7] onyx stones and other stones to be mounted on the ephod and on the breastpiece. [8] Have them make a sanctuary for me, so that I may dwell among them. [9] You are to make the tabernacle and all its furnishings exactly according to the pattern I am showing you. [10] They are to make an ark of acacia wood, two and a half cubits long, a cubit and a half wide and a cubit and a half high. [11] Overlay it with pure gold, both inside and out, and make a gold molding around it. [12] Cast four gold rings for it and attach them to its four feet, two rings on one side and two rings on the other. [13] Make poles of acacia wood and overlay them with gold. [14] Insert the poles into the rings on the sides of the ark, so that the ark can be carried with them. [15] The poles are to stay in the rings of the ark; they must not be removed from it. [16] Then place in the ark the testimony that I will give you. [17] Make a mercy seat of pure gold, two and a half cubits long and a cubit and a half wide. [18] Make two cherubim of gold; make them of hammered work at the two ends of the mercy seat. [19] Make one cherub at one end and the other cherub at the other end; make the cherubim of one piece with the mercy seat, at its two ends. [20] The cherubim are to have their wings spread upward, sheltering the mercy seat with their wings, and they are to face each other, looking toward the mercy seat. [21] Set the mercy seat on top of the ark, and place inside the ark the testimony that I will give you. [22] There I will meet with you, and from above the mercy seat, between the two cherubim that are over the ark of the testimony, I will speak with you about everything I will command you for the children of Israel. [23] Make a table of acacia wood, two cubits long, one cubit wide and a cubit and a half high. [24] Overlay it with pure gold and make a gold molding around it. [25] Make a rim a handbreadth wide around it, and put a gold molding around the rim. [26] Make four gold rings for it and fasten the rings at the four corners, where its four legs are. [27] The rings are to be close to the rim to hold the poles used to carry the table. [28] Make the poles of acacia wood and overlay them with gold; the table is to be carried with them. [29] Make its plates and dishes, and its flagons and bowls for pouring out offerings; make them of pure gold. [30] Place the bread of the Presence on the table before me at all times. [31] Make a lampstand of pure gold. The lampstand is to be of hammered work, with its base and its shaft; its cups, its knobs and its flowers are to be of one piece with it. [32] Six branches are to extend from its sides, three branches of the lampstand on one side and three on the other. [33] On one branch there are to be three cups shaped like almond blossoms, each with a knob and a flower, and three cups shaped like almond blossoms on the next branch, each with a knob and a flower; the same for all six branches that extend from the lampstand. [34] On the lampstand itself there are to be four cups shaped like almond blossoms, with their knobs and flowers. [35] There is to be a knob under the first pair of branches extending from it, a knob under the second pair and a knob under the third pair; so for all six branches that extend from the lampstand. [36] The knobs and the branches are to be of one piece with it; the whole lampstand is to be a single hammered piece of pure gold. [37] Make its seven lamps, and set the lamps up on it so that they light the area in front of it. [38] Its tongs and its trays are to be of pure gold. [39] It is to be made, together with all these utensils, from a talent of pure gold. [40] See that you make them according to the pattern you are being shown on the mountain.

## CHAPTER 26

[1] "The tabernacle itself you are to make from ten curtains of fine twisted linen with blue, purple and scarlet yarn; work cherubim into them, the work of a skilled craftsman. [2] Each curtain is to be twenty-eight cubits long and four cubits wide; all the curtains are to be the same size. [3] Join five of the curtains to each other, and join the other five to each other as well. [4] Make loops of blue yarn along the edge of the end curtain in the one set, and do the same along the edge of the end curtain in the second set. [5] Put fifty loops on the one curtain and fifty loops on the edge of the end curtain in the second set, with the loops facing each other. [6] Then make fifty gold clasps and use them to fasten the curtains to each other, so that the tabernacle forms a single unit. [*7] Make curtains of goats' hair as a tent to cover the tabernacle; make eleven of them. [8] Each curtain is to be thirty cubits long and four cubits wide; all eleven curtains are to be the same size. [9] Join five of the curtains into one set and six into another, and fold the sixth curtain double at the front of the tent. [10] Put fifty loops along the edge of the end curtain in the one set and fifty loops along the edge of the curtain in the other set. [11] Then make fifty bronze clasps, hook them into the loops and fasten the tent together so that it forms a single unit. [12] As for the extra length of the tent curtains, the half curtain left over is to hang down at the rear of the tabernacle. [13] The tent curtains will be a cubit longer on each side; this extra length is to hang over the sides of the tabernacle, one side and the other, to cover it. [14] For the tent make a covering of rams' skins dyed red, and over that a covering of goatskins. [15] Make upright frames of acacia wood for the tabernacle. [16] Each frame is to be ten cubits long and a cubit and a half wide, [17] with two tenons on each frame, set parallel to each other. Make all the frames of the tabernacle this way. [18] Make twenty frames for the south side of the tabernacle, the side facing the Negev, [19] and make forty silver bases to go under the twenty frames, two bases under each frame, one for each of its two tenons. [20] For the other side of the tabernacle, the north side, make twenty frames [21] with their forty silver bases, two under each frame. [22] For the far end of the tabernacle, the west side, make six frames, [23] and make two frames for the corners of the

tabernacle at the far end. [24] At these two corners the frames are to be double from the bottom and joined all the way to the top, at the first ring; both corners are to be made alike. [25] So there will be eight frames with their silver bases, sixteen bases in all, two under each frame. [26] Make bars of acacia wood as well: five for the frames on one side of the tabernacle, [27] five for the frames on the other side, and five for the frames on the west side, at the far end of the tabernacle. [28] The center bar is to run through the middle of the frames from one end to the other. [29] Overlay the frames with gold, make gold rings on them to hold the bars, and overlay the bars with gold too. [30] Then set up the tabernacle in keeping with the design you were shown on the mountain. [31] Make a veil of blue, purple and scarlet yarn and fine twisted linen, with cherubim worked into it by a skilled craftsman. [32] Hang it on four pillars of acacia wood overlaid with gold, which have gold hooks and stand on four silver bases. [33] Hang the veil from the clasps, and bring the ark of the testimony behind the veil. The veil will divide the holy place from the most holy place for you.* [34] Place the mercy seat on the ark of the testimony in the most holy place. [35] Set the table outside the veil on the north side of the tabernacle, and put the lampstand across from it on the south side. [36] For the entrance to the tent make a screen of blue, purple and scarlet yarn and fine twisted linen, the work of an embroiderer.* [37] For the screen make five pillars of acacia wood overlaid with gold, with gold hooks, and cast five bronze bases for them.

## CHAPTER 27

[1] "Make the altar of acacia wood, five cubits long and five cubits wide. The altar is to be square, and three cubits high. [2] Make a horn at each of its four corners; the horns are to be of one piece with the altar. Then overlay it with bronze. [3] Make all its utensils of bronze: the pots for clearing away its ashes, and its shovels, basins, forks and firepans. [4] Make a grating for it, a bronze network, and put a bronze ring on each of the four corners of the network. [5] Set it beneath the ledge of the altar, down below, so that the network comes halfway up the altar. [6] Make poles for the altar out of acacia wood and overlay them with bronze. [7] The poles are to be inserted into the rings so that they are on the two sides of the altar when it is carried. [8] Make the altar hollow, out of boards. It is to be made just as you were shown on the mountain. [9] "Make the court of the tabernacle. The south side, facing the Negev, is to have hangings of fine twisted linen a hundred cubits long on that one side, [10] with twenty pillars and twenty bronze bases, and with silver hooks and bands on the pillars. [11] The north side likewise is to have hangings a hundred cubits long, with twenty pillars and twenty bronze bases, and with silver hooks and bands on the pillars. [12] Across the width of the court on the west side there are to be hangings fifty cubits long, with ten pillars and ten bases. [13] On the east side, toward the sunrise, the court is to be fifty cubits wide. [14] Hangings fifteen cubits long are to be on one side of the entrance, with three pillars and three bases, [15] and hangings fifteen cubits long on the other side, with three pillars and three bases. [16] For the gate of the court there is to be a screen twenty cubits long, of blue, purple and scarlet yarn and fine twisted linen, the work of an embroiderer, with four pillars and four bases. [17] All the pillars around the court are to have silver bands and silver hooks, and bronze bases. [18] The court is to be a hundred cubits long and fifty cubits wide all along, with hangings of fine twisted linen five cubits high and bases of bronze. [19] All the tabernacle's equipment used in any of its service, and all its tent pegs and those of the court, are to be of bronze. [20] "Command the children of Israel to bring you clear oil of pressed olives for the light, so that the lamp can be kept burning at all times. [21] In the tent of meeting, outside the veil that is in front of the testimony, Aaron and his sons are to keep it in order before the LORD from evening until morning. This is a lasting ordinance for the children of Israel, for all their generations.

## CHAPTER 28

[1] "Have your brother Aaron come to you from among the children of Israel, together with his sons, Nadab, Abihu, Eleazar and Ithamar, so that they may serve me as priests. [2] Make sacred garments for your brother Aaron, to give him glory and splendor. [3] Speak to all the skilled craftsmen whom I have filled with a spirit of wisdom, and have them make garments for Aaron to consecrate him to serve me as priest. [4] These are the garments they are to make: a breastpiece, an ephod, a robe, a woven tunic, a turban and a sash. They are to make these sacred garments for your brother Aaron and his sons, so that they may serve me as priests. [5] They are to use gold, blue, purple and scarlet yarn, and fine linen. [6] "They are to make the ephod of gold, of blue, purple and scarlet yarn, and of fine twisted linen, the work of a skilled craftsman. [7] It is to have two shoulder pieces attached at its two ends, so that it can be fastened together. [8] Its woven waistband is to be made like it, of one piece with the ephod: of gold, of blue, purple and scarlet yarn, and of fine twisted linen. [9] Take two onyx stones and engrave on them the names of the children of Israel, [10] six names on one stone and the other six on the second stone, in the order of their birth. [11] Engrave the names of the children of Israel on the two stones the way a gem cutter engraves a seal, and mount the stones in gold filigree settings. [12] Fasten the two stones on the shoulder pieces of the ephod as memorial stones for the children of Israel. Aaron is to carry their names on his two shoulders before the LORD as a reminder. [13] Make gold filigree settings [14] and two chains of pure gold, braided like cords, and attach the braided chains to the settings. [15] "Make the breastpiece of judgment, the work of a skilled craftsman. Make it in the same way as the ephod: of gold, of blue, purple and scarlet yarn, and of fine twisted linen. [16] It is to be square when folded double, a span long and a span wide. [17] Mount four rows of stones on it. In the first row are to be a carnelian, a topaz and an emerald;* [18] in the second row, a turquoise, a sapphire and a diamond; [19] in the third row, a jacinth, an agate and an amethyst; [20] in the fourth row, a beryl, an onyx and a jasper. They are to be mounted in gold filigree settings. [21] There are to be twelve stones, one for each of the

names of the children of Israel, each engraved like a seal with the name of one of the twelve tribes. [22] For the breastpiece make braided chains of pure gold, like cords. [23] Make two gold rings for the breastpiece and attach them to its two upper corners. [24] Fasten the two gold cords to the two rings at the corners of the breastpiece, [25] and fasten the other ends of the two cords to the two settings, attaching them to the shoulder pieces of the ephod at the front. [26] Make two more gold rings and attach them to the two lower corners of the breastpiece, on the inner edge that lies against the ephod. [27] Make two more gold rings and attach them to the bottom of the two shoulder pieces on the front of the ephod, close to the seam just above the woven waistband of the ephod. [28] The rings of the breastpiece are to be tied to the rings of the ephod with a blue cord, so that the breastpiece rests above the waistband of the ephod and does not swing loose from it. [29] "In this way, whenever Aaron enters the holy place, he will carry the names of the children of Israel over his heart in the breastpiece of judgment, as a constant reminder before the LORD. [30] Put the Urim and the Thummim in the breastpiece of judgment, so that they are over Aaron's heart whenever he comes before the LORD. Thus Aaron will always carry the judgment of the children of Israel over his heart before the LORD. [31] "Make the robe of the ephod entirely of blue. [32] It is to have an opening for the head in the center, with a woven edge around the opening like the opening of a coat of mail, so that it will not tear. [*] [33] Around its hem make pomegranates of blue, purple and scarlet yarn, all the way around, with gold bells between them, [34] alternating a gold bell and a pomegranate, a gold bell and a pomegranate, around the whole hem of the robe. [35] Aaron must wear it when he ministers, and the sound will be heard when he enters the holy place before the LORD and when he leaves, so that he will not die. [36] "Make a plate of pure gold and engrave on it, as on a seal: HOLY TO THE LORD. [37] Attach it with a blue cord to the turban; it is to be on the front of the turban. [38] It will be on Aaron's forehead, and Aaron will bear the guilt attached to the holy things that the children of Israel set apart, whatever their holy gifts may be. It is to be on his forehead continually, so that they will be accepted before the LORD. [39] Weave the tunic of fine linen, make the turban of fine linen, and make a sash, the work of an embroiderer. [40] For Aaron's sons make tunics, sashes and caps, to give them glory and splendor. [41] Put these garments on your brother Aaron and his sons; anoint them, ordain them and consecrate them, so that they may serve me as priests. [*] [42] Make linen undergarments for them to cover their bare bodies, reaching from the waist to the thighs. [43] Aaron and his sons must wear them whenever they enter the tent of meeting or approach the altar to minister in the holy place, so that they will not incur guilt and die. This is to be a lasting ordinance for Aaron and his descendants after him.

## CHAPTER 29

[1] "This is how you are to consecrate them to serve me as priests. Take a young bull and two rams with no defect, [2] along with unleavened bread, unleavened cakes mixed with oil and unleavened wafers smeared with oil, all made from fine wheat flour. [3] Put them in a single basket and present them in the basket, together with the bull and the two rams. [4] Then bring Aaron and his sons to the entrance of the tent of meeting and wash them with water. [5] Take the garments and clothe Aaron with the tunic, the robe of the ephod, the ephod itself and the breastpiece, and tie the woven waistband of the ephod around him. [6] Set the turban on his head and attach the holy crown to the turban. [7] Take the anointing oil and anoint him by pouring it on his head. [8] Next bring his sons and clothe them with tunics. [9] Tie sashes around Aaron and his sons and fit the caps on them. The priesthood is to be theirs by a lasting ordinance. In this way you are to ordain Aaron and his sons. [10] "Bring the bull to the front of the tent of meeting, and have Aaron and his sons lay their hands on its head. [11] Slaughter the bull in the LORD's presence at the entrance of the tent of meeting. [12] Take some of the bull's blood and put it on the horns of the altar with your finger; pour out all the rest of the blood at the base of the altar. [13] Then take all the fat around the inner organs, the long lobe of the liver, and both kidneys with the fat on them, and burn them on the altar. [14] But burn the bull's flesh, its hide and its dung outside the camp. It is a sin offering. [15] "Take one of the rams, and have Aaron and his sons lay their hands on its head. [16] Slaughter the ram, take its blood and splash it against all sides of the altar. [17] Cut the ram into pieces, wash the inner organs and the legs, and place them with the pieces and the head. [18] Then burn the entire ram on the altar. It is a burnt offering to the LORD, a soothing aroma, a food offering to the LORD. [*] [19] "Take the other ram, and have Aaron and his sons lay their hands on its head. [20] Slaughter it, take some of its blood and put it on the lobe of Aaron's right ear and on the lobes of his sons' right ears, on the thumbs of their right hands and on the big toes of their right feet. Splash the rest of the blood against all sides of the altar. [21] Then take some of the blood on the altar and some of the anointing oil and sprinkle it on Aaron and his garments and on his sons and their garments. So he and his garments will be made holy, and his sons and their garments with him. [22] "From this ram take the fat, the fat tail, the fat around the inner organs, the long lobe of the liver, both kidneys with the fat on them, and the right thigh, since this is the ram of ordination. [23] From the basket of unleavened bread set before the LORD take one loaf of bread, one cake made with oil and one wafer. [24] Place all these in the hands of Aaron and his sons, and have them wave them before the LORD as a wave offering. [25] Then take them back from their hands and burn them on the altar on top of the burnt offering, as a soothing aroma before the LORD. It is a food offering to the LORD. [26] Take the breast of the ram for Aaron's ordination and wave it before the LORD as a wave offering; it will be your share. [27] Set apart the breast that was waved and the thigh that was presented as a contribution, the parts of the ram of ordination that belong to Aaron and his sons. [28] This is always to be the share of Aaron and his sons from the children of Israel, because it is a contribution. It is to be the contribution the children of Israel make from their sacrifices of peace offerings, their

contribution to the LORD. [29] "Aaron's sacred garments will pass to his sons after him, so that they can be anointed and ordained in them. [30] The son who succeeds him as priest and enters the tent of meeting to minister in the holy place is to wear them for seven days. [31] "Take the ram of ordination and cook its meat in a holy place. [32] At the entrance of the tent of meeting Aaron and his sons are to eat the meat of the ram and the bread in the basket. [33] They are to eat the things by which atonement was made for them at their ordination and consecration. No outsider may eat them, because they are holy. [34] If any of the ordination meat or any of the bread is left until morning, burn up what is left. It must not be eaten, because it is holy. [35] "Do all this for Aaron and his sons, just as I have commanded you, taking seven days to ordain them. [36] Each day offer a bull as a sin offering to make atonement. Purify the altar by making atonement for it, and anoint it to consecrate it. [37] For seven days make atonement for the altar and consecrate it. Then the altar will be most holy, and whatever touches it will become holy. [38] "This is what you are to offer on the altar regularly each day: two lambs a year old. [39] Offer one lamb in the morning and the other at twilight. [*] [40] With the first lamb offer a tenth of an ephah of fine flour mixed with a quarter of a hin of oil from pressed olives, and a quarter of a hin of wine as a drink offering. [41] Offer the other lamb at twilight with the same grain offering and drink offering as in the morning, as a soothing aroma, a food offering to the LORD. [42] For all your generations to come this is to be the regular burnt offering at the entrance of the tent of meeting before the LORD. There I will meet you and speak to you. [43] There too I will meet with the children of Israel, and the place will be made holy by my glory. [44] So I will consecrate the tent of meeting and the altar, and I will consecrate Aaron and his sons to serve me as priests. [45] Then I will dwell in the midst of the children of Israel and be their God. [46] They will know that I am the LORD their God, who brought them out of the land of Egypt so that I might dwell among them. I am the LORD their God.

## CHAPTER 30

[1] "Make an altar of acacia wood on which to burn incense. [2] It is to be square, a cubit long and a cubit wide, and two cubits high, with its horns of one piece with it. [3] Overlay its top, its sides all around and its horns with pure gold, and make a gold molding around it. [4] Make two gold rings for it below the molding, on two opposite sides, to hold the poles by which it is carried. [5] Make the poles of acacia wood and overlay them with gold. [6] Place the altar in front of the veil that hangs before the ark of the testimony, in front of the mercy seat over the testimony, where I will meet with you. [7] Aaron is to burn fragrant incense on it every morning when he trims the lamps. [8] He is to burn it again when he lights the lamps at twilight, so that incense burns before the LORD regularly for all your generations. [9] Do not offer on this altar any unauthorized incense or any burnt offering or grain offering, and do not pour a drink offering on it. [10] Once a year Aaron is to make atonement on its horns. With the blood of the sin offering for atonement he is to make atonement for it once a year for all your generations. It is most holy to the LORD." [11] Then the LORD said to Moses, [12] "When you take a census of the children of Israel to count them, each man must pay the LORD a ransom for his life at the time he is counted, so that no plague will come on them when you count them. [13] Everyone who crosses over to those already counted is to give half a shekel, by the sanctuary shekel, which is twenty gerahs. This half shekel is a contribution to the LORD. [14] Everyone twenty years old or more who crosses over to those counted is to give the LORD's contribution. [15] When you give the LORD's contribution to make atonement for your lives, the rich are not to give more than half a shekel, and the poor are not to give less. [16] Collect the atonement money from the children of Israel and use it for the service of the tent of meeting. It will be a reminder of the children of Israel before the LORD, making atonement for your lives." [17] The LORD said to Moses, [18] "Make a bronze basin with a bronze stand for washing. Set it between the tent of meeting and the altar and put water in it. [19] Aaron and his sons are to wash their hands and feet with water from it. [20] Whenever they enter the tent of meeting they must wash with water so that they will not die; likewise when they approach the altar to minister by burning a food offering to the LORD, [21] they must wash their hands and feet so that they will not die. This is to be a lasting ordinance for Aaron and his descendants for all their generations." [22] The LORD also said to Moses, [23] "Take the choicest spices: five hundred shekels of liquid myrrh, half that amount, two hundred and fifty shekels, of fragrant cinnamon, two hundred and fifty shekels of fragrant cane, [24] five hundred shekels of cassia, by the sanctuary shekel, and a hin of olive oil. [25] From these make a holy anointing oil, a fragrant blend prepared by a perfumer. It will be the holy anointing oil. [26] Use it to anoint the tent of meeting, the ark of the testimony, [27] the table and all its utensils, the lampstand and its utensils, the altar of incense, [28] the altar of burnt offering and all its utensils, and the basin with its stand. [29] Consecrate them so that they will be most holy; whatever touches them will become holy. [30] Anoint Aaron and his sons as well, and consecrate them to serve me as priests. [31] Tell the children of Israel, 'This is to be my holy anointing oil for all your generations. [32] Do not pour it on ordinary people's bodies, and do not make any oil with the same formula. It is holy, and you are to treat it as holy. [33] Whoever blends any like it or puts any of it on an outsider is to be cut off from his people.'" [34] Then the LORD said to Moses, "Take fragrant spices, stacte, onycha and galbanum, these fragrant spices together with pure frankincense, all in equal amounts, [35] and make an incense blended as a perfumer would, salted, pure and holy. [36] Grind some of it into fine powder and place it in front of the testimony in the tent of meeting, where I will meet with you. You are to regard it as most holy. [37] Do not make any incense with this formula for yourselves; treat it as holy, set apart for the LORD. [38] Whoever makes any like it to enjoy its fragrance is to be cut off from his people."

## CHAPTER 31

[1] The LORD said to Moses, [2] "See, I have chosen Bezalel son of
Uri, the son of Hur, of the tribe of Judah, calling him by name. [3]
I have filled him with the Spirit of God, giving him wisdom,
understanding and knowledge in every kind of craft, [4] to
conceive artistic designs and to carry them out in gold, silver and
bronze, [5] to cut stones for mounting and to carve wood, to work
at every kind of craft. [6] And I myself have given him Oholiab son
of Ahisamach, of the tribe of Dan, to work with him. I have also
put wisdom in the hearts of all the skilled workers, so that they
can make everything I have commanded you: [7] the tent of
meeting, the ark of the testimony with the mercy seat on it, and
all the other furnishings of the tent, [8] the table and its utensils,
the pure gold lampstand and all its utensils, the altar of incense, [9]
the altar of burnt offering and all its utensils, the basin with its
stand, [10] the woven garments, both the sacred garments for
Aaron the priest and the garments for his sons when they serve as
priests, [11] and the anointing oil and fragrant incense for the holy
place. They are to make them just as I have commanded you." [12]
Then the LORD said to Moses, [13] "Tell the children of Israel,
'You must certainly keep my Sabbaths. This is a sign between me
and you for all your generations, so that you may know that I am
the LORD, who makes you holy. [14] Keep the Sabbath, because it
is holy for you. Anyone who desecrates it must be put to death;
whoever does any work on that day is to be cut off from among
his people. [15] For six days work may be done, but the seventh day
is a Sabbath of complete rest, holy to the LORD. Anyone who
does work on the Sabbath day must be put to death. [16] The
children of Israel are to keep the Sabbath, celebrating it for all
their generations as a lasting covenant. [17] It is a sign between me
and the children of Israel for all time, because in six days the
LORD made the heavens and the earth, and on the seventh day
he ceased from work and was refreshed.'" [18] When the LORD
had finished speaking with Moses on Mount Sinai, he gave him
the two tablets of the testimony, tablets of stone inscribed by the
finger of God.

## CHAPTER 32

[1] The people saw that Moses was slow in coming down from the
mountain, so they crowded around Aaron and told him, "Come,
make us gods who will go ahead of us. As for this Moses, the man
who brought us up from the land of Egypt, we have no idea what
has happened to him." [2] Aaron answered them, "Pull off the
gold rings in the ears of your wives, your sons and your
daughters, and bring them to me." [3] So all the people pulled off
the gold rings from their ears and brought them to Aaron. [4] He
took what they handed him, shaped it with a graving tool and
made it into a cast metal calf. Then they said, "These are your
gods, Israel, who brought you up from the land of Egypt!" [* 5]
Seeing this, Aaron built an altar in front of the calf and
announced, "Tomorrow there will be a feast to the LORD." [6]
Early the next day they got up and offered burnt offerings and
presented peace offerings. The people sat down to eat and drink,
and then got up to revel. [7] The LORD said to Moses, "Go down
at once! Your people, whom you brought up from the land of
Egypt, have acted corruptly. [8] They have been quick to turn
away from the path I commanded them. They have made
themselves a cast metal calf; they have bowed down to it,
sacrificed to it and said, 'These are your gods, Israel, who
brought you up from the land of Egypt!'" [9] The LORD also said
to Moses, "I have watched this people, and they are indeed a
stiff-necked people. [10] So now leave me alone, so that my anger
may blaze against them and I may wipe them out. Then I will
make you into a great nation." [11] But Moses sought the favor of
the LORD his God. "LORD," he said, "why should your anger
blaze against your people, whom you brought out of the land of
Egypt with great power and a strong hand? [12] Why let the
Egyptians say, 'He brought them out with evil intent, to kill
them in the mountains and wipe them off the face of the earth'?
Turn back from your burning anger and change your mind
about this disaster for your people. [13] Remember your servants
Abraham, Isaac and Israel, to whom you swore by your own self,
telling them, 'I will make your descendants as many as the stars
of the sky, and I will give your descendants all this land I have
promised, and it will be their possession forever.'" [14] And the
LORD changed his mind about the disaster he had said he
would bring on his people. [15] Moses turned and went down the
mountain with the two tablets of the testimony in his hands.
The tablets were inscribed on both sides, front and back. [16] The
tablets were God's work, and the writing was God's writing,
engraved on the tablets. [17] When Joshua heard the noise of the
people shouting, he said to Moses, "There is the sound of battle
in the camp." [18] But Moses replied, "It is not the sound of a
victory cry, nor the sound of a cry of defeat; it is the sound of
singing that I hear." [19] As he drew near the camp and saw the calf
and the dancing, Moses' anger blazed. He flung the tablets from
his hands and smashed them at the foot of the mountain. [20] He
took the calf they had made and burned it in the fire; then he
ground it to powder, scattered it over the water and made the
children of Israel drink it. [21] Moses said to Aaron, "What did this
people do to you, that you brought such a great sin on them?" [22]
"My lord must not be angry," Aaron answered. "You yourself
know how bent on evil this people is. [23] They said to me, 'Make
us gods who will go ahead of us. As for this Moses, the man who
brought us up from the land of Egypt, we have no idea what has
happened to him.' [24] So I told them, 'Whoever has gold, take it
off.' They gave it to me; I threw it into the fire, and out came this
calf!" [25] Moses saw that the people were running wild, for Aaron
had let them get out of control, to the scorn of their enemies. [26]
So Moses stood at the gate of the camp and said, "Whoever is for
the LORD, come to me!" And all the Levites rallied to him. [27]
He told them, "This is what the LORD, the God of Israel, says:
'Each of you strap a sword to your side. Go back and forth
through the camp from one gate to the other, and each of you
kill his brother, his friend and his neighbor.'" [28] The Levites did
as Moses commanded, and that day about three thousand of the
people fell. [29] Moses said, "Consecrate yourselves today to the

LORD, each one at the cost of his son and his brother, so that he may grant you a blessing today."* 30 The next day Moses said to the people, "You have committed a great sin. But now I will go up to the LORD; perhaps I can make atonement for your sin." 31 So Moses went back to the LORD and said, "Alas, this people has committed a great sin; they have made gods of gold for themselves. 32 But now, if only you would forgive their sin! If not, then blot me out of the book you have written." 33 The LORD answered Moses, "The one who has sinned against me is the one I will blot out of my book. 34 Now go, lead the people to the place I told you about. My angel will go ahead of you. But on the day I punish, I will punish them for their sin." 35 And the LORD struck the people with a plague because of what they did with the calf Aaron had made.

## CHAPTER 33

1 The LORD said to Moses, "Leave this place, you and the people you brought up from the land of Egypt, and go up to the land I swore to Abraham, Isaac and Jacob when I said, 'I will give it to your descendants.' 2 I will send an angel ahead of you and drive out the Canaanites, Amorites, Hittites, Perizzites, Hivites and Jebusites. 3 Go up to a land flowing with milk and honey. But I will not go up among you, because you are a stiff-necked people, and I might destroy you on the way." 4 When the people heard these grim words, they went into mourning, and no one put on any jewelry. 5 For the LORD had told Moses, "Say to the children of Israel, 'You are a stiff-necked people. If I went up among you even for a moment, I would destroy you. Now take off your jewelry, and I will decide what to do with you.'" 6 So from Mount Horeb on, the children of Israel stripped off their jewelry. 7 Moses would take the tent and set it up outside the camp, at some distance from it, and he called it the tent of meeting. Anyone seeking the LORD would go out to the tent of meeting outside the camp. 8 Whenever Moses went out to the tent, all the people would get up and stand at the entrances of their tents, watching Moses until he entered the tent. 9 As Moses went into the tent, the pillar of cloud would come down and stay at the entrance of the tent while the LORD spoke with Moses. 10 When all the people saw the pillar of cloud standing at the entrance of the tent, they would all get up and bow down, each at the entrance of his own tent. 11 The LORD would speak to Moses face to face, the way a man speaks with his friend. Then Moses would go back to the camp, but his young aide Joshua son of Nun did not leave the tent. 12 Moses said to the LORD, "Look, you keep telling me, 'Lead this people up,' but you have not told me whom you will send with me. And yet you have said, 'I know you by name, and you have found favor with me.' 13 So now, if I have indeed found favor with you, let me know your ways, so that I may know you and keep finding favor with you. Remember too that this nation is your people." 14 He answered, "My presence will go with you, and I will give you rest."* 15 Moses said to him, "If your presence does not go with us, do not send us up from here. 16 How else will anyone know that I and your people have found favor with you? Is it not by your going with us, so that we, I and your people, stand apart from every other people on the face of the earth?" 17 The LORD said to Moses, "This very thing you have asked I will also do, because you have found favor with me and I know you by name." 18 Then Moses said, "Show me your glory, I pray." 19 He replied, "I will cause all my goodness to pass in front of you, and I will proclaim the name of the LORD in your presence. I will be gracious to whom I will be gracious, and I will show compassion to whom I will show compassion. 20 But you cannot see my face," he said, "for no one may see me and live." 21 The LORD said, "There is a place near me where you may stand on the rock. 22 When my glory passes by, I will put you in a crevice of the rock and cover you with my hand until I have passed by. 23 Then I will remove my hand, and you will see my back; but my face must not be seen."

## CHAPTER 34

1 The LORD said to Moses, "Chisel out two stone tablets like the first ones, and I will write on them the words that were on the first tablets, which you smashed. 2 Be ready by morning, and in the morning come up Mount Sinai and present yourself to me there on top of the mountain. 3 No one is to come up with you, and no one is to be seen anywhere on the mountain. Not even the flocks or herds may graze in front of that mountain." 4 So Moses chiseled out two stone tablets like the first ones. He got up early in the morning and climbed Mount Sinai as the LORD had commanded him, carrying the two stone tablets in his hands. 5 The LORD came down in the cloud, stood there with him and proclaimed the name of the LORD. 6 The LORD passed in front of him and proclaimed, "The LORD, the LORD, a God compassionate and gracious, slow to anger, rich in steadfast love and faithfulness, 7 maintaining steadfast love to thousands, forgiving iniquity, transgression and sin; yet he will by no means leave the guilty unpunished, but brings the iniquity of the fathers on the children and the grandchildren, to the third and fourth generation." 8 At once Moses bowed to the ground and worshiped. 9 "Lord," he said, "if I have found favor with you, then let the Lord go among us. This is a stiff-necked people, but forgive our iniquity and our sin and take us as your own possession." 10 He said, "Here and now I am making a covenant. In front of all your people I will do wonders such as have never been performed anywhere on earth or in any nation. All the people you live among will see the work of the LORD, for what I am about to do with you is awe-inspiring. 11 Keep what I command you today. I am going to drive out before you the Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebusites. 12 Be careful not to make a covenant with those who live in the land you are entering, or they will become a trap among you. 13 Instead, tear down their altars, smash their sacred pillars and cut down their Asherim.* 14 You must not bow down to any other god, for the LORD, whose name is Jealous, is a jealous God. 15 Do not make a covenant with those who live in the land, for when they prostitute themselves to their gods and sacrifice to them, someone will invite you and you will eat from his sacrifice,

16 and you will take some of their daughters as wives for your sons; then their daughters will prostitute themselves to their gods and lead your sons to do the same. 17 Do not make cast metal gods for yourself. 18 Keep the Feast of Unleavened Bread. For seven days eat unleavened bread, as I commanded you, at the set time in the month of Abib, because in the month of Abib you came out of Egypt. 19 Every first offspring of the womb belongs to me, including all the firstborn males of your livestock, whether cattle or sheep. 20 Redeem the firstborn of a donkey with a lamb; if you do not redeem it, break its neck. Redeem all the firstborn of your sons. No one is to appear before me empty-handed. 21 For six days you may work, but on the seventh day rest; even at plowing time and at harvest you are to rest. 22 Celebrate the Feast of Weeks with the firstfruits of the wheat harvest, and the Feast of Ingathering at the turn of the year. 23 Three times a year all your males are to appear before the Lord GOD, the God of Israel. 24 I will drive out nations before you and enlarge your territory, and no one will covet your land when you go up three times a year to appear before the LORD your God. 25 Do not offer the blood of my sacrifice along with anything leavened, and do not let the sacrifice from the Passover feast remain until morning. 26 Bring the best of the firstfruits of your soil to the house of the LORD your God. Do not cook a young goat in its mother's milk." 27 The LORD said to Moses, "Write down these words, for in keeping with these words I have made a covenant with you and with Israel." 28 Moses stayed there with the LORD forty days and forty nights without eating bread or drinking water. And he wrote on the tablets the words of the covenant, the Ten Commandments.* 29 When Moses came down from Mount Sinai with the two tablets of the testimony in his hands, he was not aware that the skin of his face shone because he had been speaking with the LORD.* 30 Aaron and all the children of Israel looked at Moses, and the skin of his face shone, so they were afraid to approach him. 31 But Moses called out to them, and Aaron and all the leaders of the congregation came back to him, and Moses spoke with them. 32 After that all the children of Israel came near, and he passed on to them as commands everything the LORD had told him on Mount Sinai. 33 When Moses had finished speaking to them, he put a veil over his face. 34 Whenever he went in before the LORD to speak with him, Moses took the veil off until he came out. When he came out, he told the children of Israel what he had been commanded, 35 and the children of Israel would see that the skin of Moses' face shone. Then Moses would put the veil back over his face until he went in again to speak with the LORD.

## CHAPTER 35

1 Moses assembled the whole congregation of the children of Israel and told them, "These are the things the LORD has commanded you to do. 2 For six days work may be done, but the seventh day is to be holy for you, a Sabbath of complete rest to the LORD. Anyone who works on it is to be put to death. 3 Do not light a fire in any of your homes on the Sabbath day." 4 Moses said to the whole congregation of the children of Israel, "This is what the LORD has commanded: 5 Take from what you have a contribution for the LORD. Let everyone whose heart is willing bring the LORD's contribution: gold, silver and bronze; 6 blue, purple and scarlet yarn, fine linen and goats' hair; 7 rams' skins dyed red, goatskins and acacia wood; 8 oil for the light, spices for the anointing oil and for the fragrant incense; 9 onyx stones and other stones to be mounted on the ephod and on the breastpiece. 10 "All who are skilled among you are to come and make everything the LORD has commanded: 11 the tabernacle with its tent and its covering, its clasps, frames, bars, pillars and bases; 12 the ark with its poles, the mercy seat and the veil that screens it off; 13 the table with its poles and all its utensils, and the bread of the Presence; 14 the lampstand for the light with its utensils and lamps, and the oil for the light; 15 the altar of incense with its poles, the anointing oil and the fragrant incense; the screen for the doorway at the entrance of the tabernacle; 16 the altar of burnt offering with its bronze grating, its poles and all its utensils; the basin with its stand; 17 the hangings of the court with its pillars and bases, and the screen for the gate of the court; 18 the tent pegs for the tabernacle and for the court, and their ropes; 19 the woven garments for ministering in the holy place, both the sacred garments for Aaron the priest and the garments for his sons when they serve as priests." 20 Then the whole congregation of the children of Israel went out from Moses' presence. 21 Everyone whose heart moved him and whose spirit prompted him came and brought the LORD's contribution for the work on the tent of meeting, for all its service and for the sacred garments. 22 Men and women alike came, all whose hearts were willing, bringing brooches, earrings, rings and necklaces, gold objects of every kind; each one presented his gold as a wave offering to the LORD. 23 Everyone who had blue, purple or scarlet yarn, fine linen, goats' hair, rams' skins dyed red or goatskins brought them. 24 All who could give silver or bronze brought it as the LORD's contribution, and all who had acacia wood that could be used for any part of the work brought it. 25 Every skilled woman spun with her own hands and brought what she had spun: blue, purple and scarlet yarn and fine linen. 26 And all the women whose hearts moved them and who had the skill spun the goats' hair. 27 The leaders brought onyx stones and other stones to be mounted on the ephod and the breastpiece, 28 as well as spices and oil for the light, for the anointing oil and for the fragrant incense. 29 So the children of Israel brought a freewill offering to the LORD: every man and woman whose heart moved them to bring something for all the work the LORD had commanded through Moses. 30 Then Moses said to the children of Israel, "See, the LORD has chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, calling him by name. 31 He has filled him with the Spirit of God, giving him wisdom, understanding and knowledge in every kind of craft, 32 to conceive artistic designs and carry them out in gold, silver and bronze, 33 to cut stones for mounting and to carve wood, to do every sort of skilled work. 34 He has also given both him and Oholiab son of Ahisamach, of the tribe of Dan, the ability to teach others. 35 He has filled them with skill to do every

kind of work as engravers, designers and embroiderers in blue, purple and scarlet yarn and fine linen, and as weavers; they can do any work and conceive any design.

## CHAPTER 36

[1] "Bezalel and Oholiab are to work, together with every skilled person to whom the LORD has given wisdom and understanding to know how to do all the work of building the sanctuary, doing everything just as the LORD has commanded."[*] [2] Moses summoned Bezalel and Oholiab and every skilled person whose heart the LORD had filled with wisdom, everyone whose heart moved him to come and take part in the work. [3] From Moses they received all the contributions the children of Israel had brought for carrying out the work on the sanctuary. Meanwhile the people kept bringing him freewill offerings morning after morning. [4] So all the skilled workers who were doing the work on the sanctuary left what each of them was doing and came [5] to tell Moses, "The people are bringing far more than is needed for the work the LORD commanded us to do." [6] So Moses gave an order, and word was sent throughout the camp: "No man or woman is to make anything more as a contribution for the sanctuary." So the people were held back from bringing more, [7] because what they already had was enough to do all the work, and more than enough. [8] All the skilled workers among them made the tabernacle from ten curtains of fine twisted linen with blue, purple and scarlet yarn, with cherubim worked into them by a skilled craftsman. [9] Each curtain was twenty-eight cubits long and four cubits wide; all the curtains were the same size. [10] He joined five of the curtains to each other and joined the other five to each other as well. [11] He made loops of blue yarn along the edge of the end curtain in the one set, and did the same along the edge of the end curtain in the second set. [12] He put fifty loops on the one curtain and fifty loops on the edge of the end curtain in the second set, with the loops facing each other. [13] Then he made fifty gold clasps and used them to fasten the curtains to each other, so that the tabernacle formed a single unit. [14] He made curtains of goats' hair as a tent to cover the tabernacle, eleven of them in all. [15] Each curtain was thirty cubits long and four cubits wide; all eleven curtains were the same size. [16] He joined five of the curtains into one set and six into another. [17] He put fifty loops along the edge of the end curtain in the one set and fifty loops along the edge of the curtain in the other set. [18] He made fifty bronze clasps to fasten the tent together so that it formed a single unit. [19] For the tent he made a covering of rams' skins dyed red, and over that a covering of goatskins. [20] He made upright frames of acacia wood for the tabernacle. [21] Each frame was ten cubits long and a cubit and a half wide, [22] with two tenons on each frame, set parallel to each other. He made all the frames of the tabernacle this way. [23] He made twenty frames for the south side of the tabernacle, the side facing the Negev, [24] and he made forty silver bases to go under the twenty frames, two bases under each frame, one for each of its two tenons. [25] For the other side of the tabernacle, the north side, he made twenty frames [26] with their forty silver bases, two under each frame. [27] For the far end of the tabernacle, the west side, he made six frames, [28] and he made two frames for the corners of the tabernacle at the far end. [29] At these two corners the frames were double from the bottom and joined all the way to the top, at the first ring; he made both corners alike. [30] So there were eight frames with their silver bases, sixteen bases in all, two under each frame. [31] He made bars of acacia wood as well: five for the frames on one side of the tabernacle, [32] five for the frames on the other side, and five for the frames on the west side, at the far end of the tabernacle. [33] He made the center bar run through the middle of the frames from one end to the other. [34] He overlaid the frames with gold, made gold rings on them to hold the bars, and overlaid the bars with gold too. [35] He made the veil of blue, purple and scarlet yarn and fine twisted linen, with cherubim worked into it by a skilled craftsman. [36] For it he made four pillars of acacia wood and overlaid them with gold, with gold hooks, and he cast four silver bases for them. [37] For the entrance to the tent he made a screen of blue, purple and scarlet yarn and fine twisted linen, the work of an embroiderer, [38] together with its five pillars and their hooks. He overlaid the tops of the pillars and their bands with gold, and their five bases were bronze.

## CHAPTER 37

[1] Bezalel made the ark of acacia wood, two and a half cubits long, a cubit and a half wide and a cubit and a half high. [2] He overlaid it with pure gold, both inside and out, and made a gold molding around it. [3] He cast four gold rings for it and attached them to its four feet, two rings on one side and two rings on the other. [4] He made poles of acacia wood and overlaid them with gold, [5] and he inserted the poles into the rings on the sides of the ark for carrying it. [6] He made the mercy seat of pure gold, two and a half cubits long and a cubit and a half wide. [7] He made two cherubim of gold, making them of hammered work at the two ends of the mercy seat, [8] one cherub at one end and the other cherub at the other end; he made the cherubim of one piece with the mercy seat, at its two ends. [9] The cherubim had their wings spread upward, sheltering the mercy seat with their wings. They faced each other, looking toward the mercy seat. [10] He made the table of acacia wood, two cubits long, one cubit wide and a cubit and a half high. [11] He overlaid it with pure gold and made a gold molding around it. [12] He made a rim a handbreadth wide around it and put a gold molding around the rim. [13] He cast four gold rings for it and fastened the rings at the four corners, where its four legs were. [14] The rings were close to the rim to hold the poles used to carry the table. [15] He made the poles for carrying the table of acacia wood and overlaid them with gold. [16] And he made the utensils for the table of pure gold: its plates and dishes, and its bowls and flagons for pouring out offerings. [17] He made the lampstand of pure gold. He made the lampstand of hammered work, with its base and its shaft; its cups, its knobs and its flowers were of one piece with it. [18] Six branches extended from its sides, three branches of the lampstand on one side and three on the other. [19] On one branch were three cups shaped like

almond blossoms, each with a knob and a flower, and three cups shaped like almond blossoms on the next branch, each with a knob and a flower; the same for all six branches that extended from the lampstand. [20] On the lampstand itself were four cups shaped like almond blossoms, with their knobs and flowers. [21] There was a knob under the first pair of branches extending from it, a knob under the second pair and a knob under the third pair; so for all six branches that extended from it. [22] The knobs and the branches were of one piece with it; the whole lampstand was a single hammered piece of pure gold. [23] He made its seven lamps, and its tongs and trays, of pure gold. [24] He made the lampstand and all its utensils from a talent of pure gold. [25] He made the altar of incense of acacia wood. It was square, a cubit long and a cubit wide, and two cubits high, with its horns of one piece with it. [26] He overlaid its top, its sides all around and its horns with pure gold, and made a gold molding around it. [27] He made two gold rings for it below the molding, on two opposite sides, to hold the poles by which it was carried. [28] He made the poles of acacia wood and overlaid them with gold. [29] He also made the holy anointing oil and the pure fragrant incense, blended as a perfumer would.

## CHAPTER 38

[1] He made the altar of burnt offering of acacia wood, five cubits long and five cubits wide. It was square, and three cubits high. [2] He made a horn at each of its four corners, of one piece with the altar, and overlaid it with bronze. [3] He made all the altar's utensils of bronze: the pots, shovels, basins, forks and firepans. [4] He made a grating for the altar, a bronze network, beneath its ledge, down below, coming halfway up. [5] He cast four rings for the four corners of the bronze grating to hold the poles. [6] He made the poles of acacia wood and overlaid them with bronze, [7] and he inserted the poles into the rings on the sides of the altar so it could be carried with them. He made it hollow, out of boards. [8] He made the bronze basin and its bronze stand from the mirrors of the women who served at the entrance of the tent of meeting. [9] He made the court as well. On the south side, facing the Negev, the hangings of the court were of fine twisted linen, a hundred cubits long, [10] with twenty pillars and twenty bronze bases, and with silver hooks and bands on the pillars. [11] The north side also had hangings a hundred cubits long, with twenty pillars and twenty bronze bases, and with silver hooks and bands on the pillars. [12] On the west side were hangings fifty cubits long, with ten pillars and ten bases, and with silver hooks and bands on the pillars. [13] The east side, toward the sunrise, was fifty cubits wide. [14] Hangings fifteen cubits long were on one side of the entrance, with three pillars and three bases, [15] and on the other side as well; on both sides of the gate of the court were hangings fifteen cubits long, with three pillars and three bases. [16] All the hangings surrounding the court were of fine twisted linen. [17] The bases for the pillars were bronze, and the hooks and bands on the pillars were silver; their tops were overlaid with silver, and all the pillars of the court had silver bands. [18] The screen for the gate of the court was embroidered work of blue, purple and scarlet yarn and fine twisted linen. It was twenty cubits long and, like the hangings of the court, five cubits high across its width, [19] with four pillars and four bronze bases. Their hooks were silver, and their tops and their bands were overlaid with silver. [20] All the tent pegs of the tabernacle and of the surrounding court were bronze. [21] These are the amounts used for the tabernacle, the tabernacle of the testimony, which were recorded at Moses' command as the work of the Levites under the direction of Ithamar son of Aaron the priest. [22] Bezalel son of Uri, the son of Hur, of the tribe of Judah, made everything the LORD had commanded Moses. [23] With him was Oholiab son of Ahisamach, of the tribe of Dan, an engraver, a designer and an embroiderer in blue, purple and scarlet yarn and fine linen. [24] The total amount of gold from the wave offering that was used for all the work on the sanctuary came to twenty-nine talents and seven hundred and thirty shekels, by the sanctuary shekel. [25] The silver from those of the congregation who were counted came to a hundred talents and one thousand seven hundred and seventy-five shekels, by the sanctuary shekel, [26] a beka per person, that is, half a shekel by the sanctuary shekel, from everyone who crossed over to those counted, twenty years old or more, six hundred and three thousand five hundred and fifty men. [27] The hundred talents of silver went to cast the bases of the sanctuary and the bases of the veil, a hundred bases from the hundred talents, one talent per base. [28] From the one thousand seven hundred and seventy-five shekels he made the hooks for the pillars, overlaid their tops and made bands for them. [29] The bronze from the wave offering came to seventy talents and two thousand four hundred shekels. [30] From it he made the bases for the entrance to the tent of meeting, the bronze altar with its bronze grating and all the altar's utensils, [31] the bases for the surrounding court and for the gate of the court, and all the tent pegs for the tabernacle and for the surrounding court.

## CHAPTER 39

[1] From the blue, purple and scarlet yarn they made woven garments for ministering in the holy place. They also made the sacred garments for Aaron, as the LORD had commanded Moses. [2] He made the ephod of gold, of blue, purple and scarlet yarn, and of fine twisted linen. [3] They hammered the gold into thin sheets and cut it into threads to weave in among the blue, purple and scarlet yarn and the fine linen, the work of a skilled craftsman. [4] They made shoulder pieces for the ephod, attached at its two ends so that it could be fastened together. [5] Its woven waistband was made like it, of one piece with the ephod: of gold, of blue, purple and scarlet yarn, and of fine twisted linen, as the LORD had commanded Moses. [6] They prepared the onyx stones, mounted in gold filigree settings and engraved the way a seal is engraved with the names of the children of Israel. [7] He fastened them on the shoulder pieces of the ephod as memorial stones for the children of Israel, as the LORD had commanded Moses. [8] He made the breastpiece, the work of a skilled craftsman, in the same way as the ephod: of gold, of blue, purple and scarlet yarn, and of fine twisted linen. [9] It was square; they

made the breastpiece folded double, a span long and a span wide when doubled. [10] They mounted four rows of stones on it. In the first row were a carnelian, a topaz and an emerald; [11] in the second row, a turquoise, a sapphire and a diamond; [12] in the third row, a jacinth, an agate and an amethyst; [13] in the fourth row, a beryl, an onyx and a jasper. They were mounted in gold filigree settings. [14] There were twelve stones, one for each of the names of the children of Israel, each engraved like a seal with the name of one of the twelve tribes. [15] For the breastpiece they made braided chains of pure gold, like cords. [16] They made two gold filigree settings and two gold rings, and attached the two rings to the two upper corners of the breastpiece. [17] They fastened the two gold cords to the two rings at the corners of the breastpiece, [18] and fastened the other ends of the two cords to the two settings, attaching them to the shoulder pieces of the ephod at the front. [19] They made two more gold rings and attached them to the two lower corners of the breastpiece, on the inner edge that lies against the ephod. [20] They made two more gold rings and attached them to the bottom of the two shoulder pieces on the front of the ephod, close to the seam just above the woven waistband of the ephod. [21] They tied the rings of the breastpiece to the rings of the ephod with a blue cord, so that the breastpiece rested above the waistband and did not swing loose from the ephod, as the LORD had commanded Moses. [22] He made the robe of the ephod entirely of blue, the work of a weaver. [23] The opening of the robe was in its center, like the opening of a coat of mail, with an edge around the opening so that it would not tear. [24] Around the hem of the robe they made pomegranates of blue, purple and scarlet yarn, twisted. [*] [25] They made bells of pure gold and fastened them between the pomegranates all around the hem of the robe, [26] alternating a bell and a pomegranate, a bell and a pomegranate, around the whole hem of the robe worn for ministering, as the LORD had commanded Moses. [27] For Aaron and his sons they made tunics of fine linen, the work of a weaver, [28] and the turban of fine linen, the decorated caps of fine linen, and the undergarments of fine twisted linen, [29] and the sash of fine twisted linen with blue, purple and scarlet yarn, the work of an embroiderer, as the LORD had commanded Moses. [30] They made the plate, the holy crown, of pure gold and inscribed on it, as on a seal: HOLY TO THE LORD. [31] They attached a blue cord to it to fasten it to the turban on top, as the LORD had commanded Moses. [32] So all the work on the tabernacle, the tent of meeting, was completed. The children of Israel did everything just as the LORD had commanded Moses. [33] Then they brought the tabernacle to Moses: the tent with all its furnishings, its clasps, frames, bars, pillars and bases; [34] the covering of rams' skins dyed red, the covering of goatskins and the screening veil; [35] the ark of the testimony with its poles and the mercy seat; [36] the table with all its utensils and the bread of the Presence; [37] the pure gold lampstand with its row of lamps and all its utensils, and the oil for the light; [38] the gold altar, the anointing oil, the fragrant incense and the screen for the entrance to the tent; [39] the bronze altar with its bronze grating, its poles and all its utensils; the basin with its stand; [40] the hangings of the court with its pillars and bases, the screen for the gate of the court, its ropes and tent pegs, and all the equipment for the service of the tabernacle, the tent of meeting; [41] and the woven garments for ministering in the holy place, both the sacred garments for Aaron the priest and the garments for his sons when they served as priests. [42] The children of Israel had done all the work exactly as the LORD had commanded Moses. [43] Moses inspected all the work and saw that they had done it; just as the LORD had commanded, so they had done it. And Moses blessed them.

## CHAPTER 40

[1] The LORD said to Moses, [2] "On the first day of the first month set up the tabernacle, the tent of meeting. [3] Place the ark of the testimony in it and screen off the ark with the veil. [4] Bring in the table and arrange what belongs on it. Then bring in the lampstand and set up its lamps. [5] Place the gold altar of incense in front of the ark of the testimony, and hang the screen at the entrance to the tabernacle. [6] Put the altar of burnt offering in front of the entrance to the tabernacle, the tent of meeting. [7] Put the basin between the tent of meeting and the altar and fill it with water. [8] Set up the court around it and hang the screen at the gate of the court. [9] Take the anointing oil and anoint the tabernacle and everything in it. Consecrate it with all its furnishings, and it will be holy. [10] Anoint the altar of burnt offering and all its utensils; consecrate the altar, and it will be most holy. [11] Anoint the basin and its stand and consecrate it. [12] Bring Aaron and his sons to the entrance of the tent of meeting and wash them with water. [13] Dress Aaron in the sacred garments, anoint him and consecrate him, so that he may serve me as priest. [14] Bring his sons and clothe them with tunics. [15] Anoint them just as you anointed their father, so that they may serve me as priests. Their anointing will make them a lasting priesthood for all their generations." [16] Moses did everything just as the LORD had commanded him. [17] So the tabernacle was set up on the first day of the first month in the second year. [18] When Moses set up the tabernacle, he put its bases in place, set up its frames, inserted its bars and erected its pillars. [19] He spread the tent over the tabernacle and put the covering of the tent over it, as the LORD had commanded Moses. [20] He took the testimony and placed it in the ark, attached the poles to the ark, and set the mercy seat on top of the ark. [21] Then he brought the ark into the tabernacle and hung the veil that screens it off, so that the ark of the testimony was screened off, as the LORD had commanded Moses. [22] He placed the table in the tent of meeting on the north side of the tabernacle, outside the veil, [23] and arranged the bread on it before the LORD, as the LORD had commanded Moses. [24] He set the lampstand in the tent of meeting across from the table, on the south side of the tabernacle, [25] and set up the lamps before the LORD, as the LORD had commanded Moses. [26] He placed the gold altar in the tent of meeting, in front of the veil, [27] and burned fragrant incense on it, as the LORD had commanded Moses. [28] He hung the screen at the entrance to the tabernacle. [29] He set the altar of burnt offering at the entrance to the tabernacle, the tent of meeting, and offered on it the burnt

offering and the grain offering, as the LORD had commanded Moses. [30] He put the basin between the tent of meeting and the altar and filled it with water for washing, [31] and Moses, Aaron and his sons used it to wash their hands and feet. [32] They washed whenever they entered the tent of meeting and whenever they approached the altar, as the LORD had commanded Moses. [33] Finally he set up the court around the tabernacle and the altar and hung the screen at the gate of the court. And so Moses completed the work. [34] Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. [35] Moses could not go into the tent of meeting, because the cloud had settled on it and the glory of the LORD filled the tabernacle. [36] Throughout all their journeys, whenever the cloud lifted from above the tabernacle, the children of Israel would set out; [37] but if the cloud did not lift, they did not set out until the day it lifted. [38] For the cloud of the LORD was over the tabernacle by day, and fire was in it by night, in the sight of the whole house of Israel throughout all their journeys.

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## CHAPTER 1

[1] The LORD called to Moses and spoke to him out of the tent of meeting, saying, [2] "Speak to the children of Israel and tell them: When anyone among you presents an offering to the LORD, you are to present your offering from the animals, from the herd or from the flock. [3] "If his offering is a burnt offering from the herd, he is to present an unblemished male. He shall present it at the entrance of the tent of meeting, for his acceptance before the LORD. [4] He shall press his hand on the head of the burnt offering, and it will be accepted on his behalf, to make atonement for him. [5] He shall slaughter the young bull before the LORD, and Aaron's sons, the priests, shall present the blood and dash it on every side of the altar that stands at the entrance of the tent of meeting. [6] Then he is to skin the burnt offering and cut it up into its pieces. [7] The sons of Aaron the priest are to put fire on the altar and lay out wood on the fire. [8] Then Aaron's sons, the priests, shall lay out the pieces, with the head and the suet, on the wood that is on the fire upon the altar. [9] Its inner parts and its legs he shall wash in water, and the priest shall send up the whole of it in smoke on the altar: a burnt offering, a food offering, a pleasing aroma to the LORD. [*] [10] "If his offering for a burnt offering is from the flock, from the sheep or the goats, he is to present an unblemished male. [11] He shall slaughter it before the LORD at the north side of the altar, and Aaron's sons, the priests, shall dash its blood on every side of the altar. [12] He shall cut it into its pieces, together with its head and its suet, and the priest shall lay them out on the wood that is on the fire upon the altar. [13] The inner parts and the legs he shall wash in water, and the priest shall present the whole and send it up in smoke on the altar. It is a burnt offering, a food offering, a pleasing aroma to the LORD. [14] "If his offering to the LORD is a burnt offering of birds, then he shall present his offering from the turtledoves or from the young pigeons. [15] The priest shall bring it to the altar, pinch off its head, and send it up in smoke on the altar; and its blood shall be drained out against the side of the altar. [16] He shall take away the crop and what it contains and cast it beside the altar on the east, at the place of the ashes. [17] He shall tear it open by its wings without severing it, and the priest shall send it up in smoke on the altar, on the wood upon the fire. It is a burnt offering, a food offering, a pleasing aroma to the LORD.

## CHAPTER 2

[1] "When a person presents a grain offering as an offering to the LORD, his offering is to be fine flour. He shall pour oil over it and place frankincense on it, [2] and bring it to Aaron's sons, the priests. The priest shall scoop out from it a handful of its fine flour and its oil, together with all its frankincense, and send this up in smoke on the altar as its memorial portion, a food offering, a pleasing aroma to the LORD. [3] The rest of the grain offering belongs to Aaron and his sons, a most holy portion from the food offerings of the LORD. [4] "When you present as an offering a grain offering baked in the oven, it is to be of fine flour: unleavened cakes mixed with oil or unleavened wafers brushed with oil. [5] If your offering is a grain offering made on the griddle, it shall be of fine flour mixed with oil, without leaven. [6] Break it into pieces and pour oil over it; it is a grain offering. [7] If your offering is a grain offering made in a pan, it is to be prepared of fine flour with oil. [8] You shall bring to the LORD the grain offering made from these things; it shall be handed to the priest, who shall bring it near to the altar. [9] The priest shall lift out from the grain offering its memorial portion and send it up in smoke on the altar, a food offering, a pleasing aroma to the LORD. [10] The remainder of the grain offering belongs to Aaron and his sons, a most holy portion from the food offerings of the LORD. [11] "No grain offering that you present to the LORD is to be made with leaven, for you must not send up in smoke any leaven or any honey as a food offering to the LORD. [12] You may present them to the LORD as an offering of firstfruits, but they are not to go up on the altar for a pleasing aroma. [13] Every grain offering of yours you shall season with salt; do not leave the salt of your God's covenant out of your grain offering. With all your offerings you are to present salt. [14] "If you present to the LORD a grain offering of firstfruits, you shall present for the grain offering of your firstfruits green ears roasted in the fire, crushed kernels of fresh grain. [15] Put oil on it and set frankincense on it; it is a grain offering. [16] Then the priest shall send up in smoke its memorial portion, part of its crushed grain and part of its oil, with all its frankincense, as a food offering to the LORD.

## CHAPTER 3

[1] "If his offering is a sacrifice of peace offerings, and he presents it from the herd, whether male or female, he is to present an

unblemished animal before the LORD. [2] He shall press his hand on the head of his offering and slaughter it at the entrance of the tent of meeting, and Aaron's sons, the priests, shall dash the blood on every side of the altar. [3] Then from the sacrifice of peace offerings he shall present a food offering to the LORD: the fat covering the inner parts and all the fat that is upon the inner parts, [4] the two kidneys with the fat on them, which is by the loins, and the appendage on the liver, which he is to take away along with the kidneys. [5] Aaron's sons shall send it up in smoke on the altar, upon the burnt offering that lies on the wood over the fire, as a food offering, a pleasing aroma to the LORD. [6] "If his offering for a sacrifice of peace offerings to the LORD is from the flock, male or female, he is to present an unblemished animal. [7] If it is a lamb that he presents as his offering, he shall present it before the LORD. [8] He shall press his hand on the head of his offering and slaughter it before the tent of meeting, and Aaron's sons shall dash its blood on every side of the altar. [9] From the sacrifice of peace offerings he shall present its fat as a food offering to the LORD: the entire broad tail, which he is to remove close to the backbone, the fat covering the inner parts and all the fat upon the inner parts, [10] the two kidneys with the fat on them, which is by the loins, and the appendage on the liver, which he is to take away along with the kidneys. [11] The priest shall send it up in smoke on the altar; it is food, a food offering to the LORD. [12] "If his offering is a goat, he shall present it before the LORD. [13] He shall press his hand on its head and slaughter it before the tent of meeting, and the sons of Aaron shall dash its blood on every side of the altar. [14] From it he shall present his offering as a food offering to the LORD: the fat covering the inner parts and all the fat upon the inner parts, [15] the two kidneys with the fat on them, which is by the loins, and the appendage on the liver, which he is to take away along with the kidneys. [16] The priest shall send them up in smoke on the altar; it is food, a food offering for a pleasing aroma. All fat belongs to the LORD. [17] This is a statute forever for your generations, in all the places where you live: you must not eat any fat or any blood."

## CHAPTER 4

[1] The LORD spoke to Moses, saying, [2] "Tell the children of Israel: When a person sins by mistake against any of the LORD's commandments concerning things not to be done, and does one of them— [3] if it is the anointed priest who sins, so bringing guilt on the people, he shall present to the LORD, for the sin he has committed, an unblemished young bull as a sin offering. [4] He is to bring the bull to the entrance of the tent of meeting before the LORD, press his hand on the bull's head, and slaughter the bull before the LORD. [5] The anointed priest shall then take some of the bull's blood and carry it into the tent of meeting. [6] The priest shall dip his finger in the blood and sprinkle some of it seven times before the LORD, toward the veil of the sanctuary. [7] The priest shall also put some of the blood on the horns of the altar of fragrant incense that stands before the LORD in the tent of meeting, and the whole of the bull's blood he shall pour out at the base of the altar of burnt offering at the entrance of the tent of meeting. [8] All the fat of the bull of the sin offering he shall lift off from it: the fat covering the inner parts and all the fat upon the inner parts, [9] the two kidneys with the fat on them, which is by the loins, and the appendage on the liver, which he is to take away along with the kidneys, [10] just as it is lifted off from the ox of the sacrifice of peace offerings. The priest shall send them up in smoke on the altar of burnt offering. [11] But the bull's hide and all its flesh, together with its head and its legs, its inner parts and its dung— [12] the whole bull—he shall carry out to a clean place outside the camp, where the ashes are poured out, and burn it on wood with fire. Where the ashes are poured out, there it is to be burned. [13] "If the whole congregation of Israel goes astray unintentionally, and the matter escapes the notice of the assembly, and they do any one of the things that the LORD has commanded not to be done, and so incur guilt, [14] then when the sin they have committed becomes known, the assembly shall present a young bull as a sin offering and bring it before the tent of meeting. [15] The elders of the congregation shall press their hands on the bull's head before the LORD, and the bull shall be slaughtered before the LORD. [16] The anointed priest shall then carry some of the bull's blood into the tent of meeting. [17] The priest shall dip his finger in the blood and sprinkle it seven times before the LORD, toward the veil. [18] Some of the blood he shall put on the horns of the altar that is before the LORD in the tent of meeting, and the whole of the blood he shall pour out at the base of the altar of burnt offering at the entrance of the tent of meeting. [19] All its fat he shall lift off from it and send up in smoke on the altar. [20] He is to do with this bull exactly as he did with the bull of the sin offering; that is what he shall do with it. So the priest shall make atonement for them, and they will be forgiven. [21] Then he shall carry the bull outside the camp and burn it just as he burned the first bull. It is the sin offering for the assembly. [22] "When a ruler sins, doing unintentionally any one of all the things that the LORD his God has commanded not to be done, and incurs guilt, [23] or the sin he has committed is made known to him, he shall bring as his offering a goat, an unblemished male. [24] He shall press his hand on the goat's head and slaughter it before the LORD at the place where the burnt offering is slaughtered; it is a sin offering. [25] The priest shall take with his finger some of the blood of the sin offering and put it on the horns of the altar of burnt offering, and its blood he shall pour out at the base of the altar of burnt offering. [26] All its fat he shall send up in smoke on the altar, as with the fat of the sacrifice of peace offerings. Thus the priest shall make atonement for him concerning his sin, and he will be forgiven. [27] "If any one of the people of the land sins unintentionally, doing one of the things that the LORD has commanded not to be done, and incurs guilt, [28] or the sin he has committed is made known to him, he shall bring as his offering a goat, an unblemished female, for the sin he has committed. [29] He shall press his hand on the head of the sin offering and slaughter the sin offering at the place of the burnt offering. [30] The priest shall take with his finger some of its blood and put it on the horns of the altar of burnt offering, and

the whole of its blood he shall pour out at the base of the altar. [31] All its fat he shall take away, as fat is taken away from the sacrifice of peace offerings, and the priest shall send it up in smoke on the altar for a pleasing aroma to the LORD. Thus the priest shall make atonement for him, and he will be forgiven. [32] "If he brings a lamb as his offering for a sin offering, he is to bring an unblemished female. [33] He shall press his hand on the head of the sin offering and slaughter it as a sin offering at the place where the burnt offering is slaughtered. [34] The priest shall take with his finger some of the blood of the sin offering and put it on the horns of the altar of burnt offering, and the whole of its blood he shall pour out at the base of the altar. [35] All its fat he shall take away, as the fat of the lamb is taken away from the sacrifice of peace offerings, and the priest shall send them up in smoke on the altar, on top of the food offerings of the LORD. Thus the priest shall make atonement for him concerning the sin he has committed, and he will be forgiven.

## CHAPTER 5

[1] "When a person sins in that he hears the voice of an adjuration and is a witness, having seen or known of the matter, yet does not make it known, he shall bear his iniquity. [2] Or when a person touches anything unclean, whether the carcass of an unclean beast or the carcass of unclean livestock or the carcass of an unclean swarming thing, and it was hidden from him, he has become unclean and is guilty. [3] Or when he touches human uncleanness, of whatever kind the uncleanness by which one becomes unclean, and it was hidden from him, but afterward he comes to know it, he is guilty. [4] Or when a person swears, speaking thoughtlessly with his lips, to do harm or to do good, in any matter about which a man may speak thoughtlessly in an oath, and it was hidden from him, but afterward he comes to know it, he is guilty in one of these. [5] So when he becomes guilty in one of these matters, he shall confess the way in which he has sinned, [6] and bring his guilt offering to the LORD for the sin he has committed: a female from the flock, a ewe lamb or a she-goat, as a sin offering. The priest shall make atonement for him concerning his sin. [*7] "If his means do not reach to a lamb, he shall bring to the LORD as his guilt offering for the sin he has committed two turtledoves or two young pigeons, one as a sin offering and one as a burnt offering. [8] He is to bring them to the priest, who shall present first the one for the sin offering. He shall pinch its head at the neck but not sever it. [9] He shall sprinkle some of the blood of the sin offering on the wall of the altar, and the remainder of the blood shall be drained out at the base of the altar; it is a sin offering. [10] The second he shall make a burnt offering according to the ordinance. Thus the priest shall make atonement for him concerning the sin he has committed, and he will be forgiven. [11] "If his means do not reach to two turtledoves or two young pigeons, then as his offering for his sin he shall bring a tenth of an ephah of fine flour as a sin offering. He must not put oil on it or set frankincense on it, because it is a sin offering. [12] He shall bring it to the priest, and the priest shall scoop out a handful of it as its memorial portion and send it up in smoke on the altar, on top of the food offerings of the LORD; it is a sin offering. [13] Thus the priest shall make atonement for him concerning the sin he has committed in any one of these matters, and he will be forgiven. The rest shall belong to the priest, like the grain offering." [14] The LORD spoke to Moses, saying, [15] "When a person acts unfaithfully and sins unintentionally in regard to the holy things of the LORD, he shall bring as his guilt offering to the LORD an unblemished ram from the flock, valued in silver shekels by your assessment, according to the sanctuary shekel, as a guilt offering. [16] Whatever he has sinned in regard to the holy thing he shall make good, adding a fifth of its value, and give it to the priest. The priest shall make atonement for him with the ram of the guilt offering, and he will be forgiven. [17] "If a person sins and does any of the things that the LORD has commanded not to be done, even though he did not know it, he is guilty and shall bear his iniquity. [18] He shall bring to the priest an unblemished ram from the flock, by your assessment, as a guilt offering; and the priest shall make atonement for him concerning the error he committed without knowing it, and he will be forgiven. [19] It is a guilt offering; he is indeed guilty before the LORD."

## CHAPTER 6

[1] The LORD spoke to Moses, saying, [*2] "When a person sins and acts unfaithfully against the LORD by lying to his neighbor about a deposit or a pledge, or about something taken by robbery, or has extorted from his neighbor, [3] or has found what was lost and lies about it, and swears falsely in any of all the things a man may do and sin in them— [4] then, since he has sinned and is guilty, he shall give back what he took by robbery or what he gained by extortion, or the deposit that was left with him, or the lost thing he found, [5] or anything about which he swore falsely. He shall repay it in its full amount and add a fifth of it, giving it to its owner on the day his guilt is established. [6] Then he shall bring to the priest his guilt offering to the LORD, an unblemished ram from the flock, by your assessment, as a guilt offering. [7] The priest shall make atonement for him before the LORD, and he will be forgiven for any of all the things he may do by which he incurs guilt." [8] The LORD spoke to Moses, saying, [9] "Give Aaron and his sons this command: This is the law of the burnt offering. The burnt offering itself is to stay on its hearth on the altar all night until morning, while the fire of the altar is kept burning on it. [10] The priest shall put on his linen robe, with linen undergarments over his body, and he shall lift up the ashes to which the fire has reduced the burnt offering on the altar and place them beside the altar. [11] Then he shall take off his garments, put on other garments, and carry the ashes out of the camp to a clean place. [12] The fire on the altar is to be kept burning on it and must not go out. Every morning the priest shall kindle wood on it, lay out the burnt offering on it, and send up in smoke on it the fat of the peace offerings. [13] A fire is to burn on the altar continually; it must not go out. [14] "This is the law of the grain offering. Aaron's sons are to present it before the LORD, in front of the altar. [15] One of them shall lift out from it

a handful of the fine flour of the grain offering and of its oil, with all the frankincense on the grain offering, and send it up in smoke on the altar as its memorial portion, a pleasing aroma to the LORD. [16] The remainder Aaron and his sons shall eat. It is to be eaten as unleavened bread in a holy place; they shall eat it in the court of the tent of meeting. [17] It must not be baked with leaven. I have given it as their share from my food offerings. It is most holy, like the sin offering and the guilt offering. [18] Any male among Aaron's descendants may eat it, as a statute forever for your generations, from the food offerings of the LORD. Whatever touches them will become holy." [19] The LORD spoke to Moses, saying, [20] "This is the offering of Aaron and his sons which they shall present to the LORD on the day he is anointed: a tenth of an ephah of fine flour as a regular grain offering, half of it in the morning and half in the evening. [21] It is to be prepared with oil on a griddle. Bring it well soaked, and present the grain offering in baked pieces broken up, a pleasing aroma to the LORD. [22] The priest from among his sons who is anointed in his place shall prepare it. It is the LORD's by a statute forever; it is to be burned up completely. [23] Every grain offering of a priest is to be entirely burned; it must not be eaten." [24] The LORD spoke to Moses, saying, [25] "Tell Aaron and his sons: This is the law of the sin offering. The sin offering is to be slaughtered before the LORD at the place where the burnt offering is slaughtered; it is most holy. [26] The priest who offers it for sin shall eat it; it must be eaten in a holy place, in the court of the tent of meeting. [27] Anything that touches its flesh will become holy, and if any of its blood splashes on a garment, you shall wash the stained part in a holy place. [28] The clay pot in which it is boiled must be broken; but if it is boiled in a bronze pot, the pot shall be scoured and rinsed with water. [29] Any male among the priests may eat it; it is most holy. [30] But no sin offering whose blood is brought into the tent of meeting to make atonement in the holy place may be eaten; it shall be burned up with fire.

## CHAPTER 7

[1] "This is the law of the guilt offering. It is most holy. [2] At the place where the burnt offering is slaughtered they shall slaughter the guilt offering, and he shall dash its blood on every side of the altar. [3] All its fat he shall present from it: the broad tail and the fat covering the inner parts, [4] the two kidneys with the fat on them, which is by the loins, and the appendage on the liver, which he is to take away along with the kidneys. [5] The priest shall send them up in smoke on the altar as a food offering to the LORD; it is a guilt offering. [6] Any male among the priests may eat it. It must be eaten in a holy place; it is most holy. [7] As the sin offering is, so is the guilt offering; one law applies to both. It belongs to the priest who makes atonement with it. [8] As for the priest who presents someone's burnt offering, the hide of the burnt offering he has presented shall belong to that priest. [9] Every grain offering baked in the oven, and everything prepared in a pan or on a griddle, belongs to the priest who presents it. [10] And every grain offering, whether mixed with oil or dry, shall belong to all the sons of Aaron, one as much as another. [11] "And this is the law of the sacrifice of peace offerings that a person presents to the LORD. [12] If he presents it as a thanksgiving, then along with the thanksgiving sacrifice he shall present unleavened cakes mixed with oil, unleavened wafers brushed with oil, and cakes of fine flour soaked and mixed with oil. [13] Along with cakes of leavened bread he shall present his offering, with his thanksgiving sacrifice of peace offerings. [14] From it he shall present one of each kind of offering as a contribution to the LORD; it shall belong to the priest who dashes the blood of the peace offerings.* [15] The flesh of his thanksgiving sacrifice of peace offerings is to be eaten on the day of his offering; he must not leave any of it over until morning. [16] But if the sacrifice he offers is for a vow or is a freewill offering, it shall be eaten on the day he presents his sacrifice, and on the following day what is left of it may also be eaten. [17] Whatever remains of the flesh of the sacrifice by the third day shall be burned up with fire. [18] If any of the flesh of his sacrifice of peace offerings is actually eaten on the third day, the one who presented it will not be accepted, and it will not be reckoned to him; it is tainted meat, and the person who eats of it shall bear his iniquity. [19] "Flesh that touches anything unclean must not be eaten; it shall be burned up with fire. As for other flesh, anyone who is clean may eat it. [20] But the person who eats flesh of the sacrifice of peace offerings belonging to the LORD while his uncleanness is upon him, that person shall be cut off from his people. [21] And when a person touches anything unclean—human uncleanness, or an unclean beast, or any unclean detestable thing—and then eats of the flesh of the sacrifice of peace offerings belonging to the LORD, that person shall be cut off from his people." [22] The LORD spoke to Moses, saying, [23] "Tell the children of Israel: You must not eat any fat of ox or sheep or goat. [24] The fat of an animal that has died naturally and the fat of one torn by wild beasts may be used for any other purpose, but you must certainly not eat it. [25] For anyone who eats fat from an animal of which a food offering is presented to the LORD, the person who eats it shall be cut off from his people. [26] And in none of your dwellings may you eat any blood, whether of bird or of beast. [27] Any person who eats any blood, that person shall be cut off from his people." [28] The LORD spoke to Moses, saying, [29] "Tell the children of Israel: Whoever presents his sacrifice of peace offerings to the LORD is to bring his offering to the LORD from his sacrifice of peace offerings. [30] With his own hands he shall bring the food offerings of the LORD: he shall bring the fat together with the breast, the breast to be waved as a wave offering before the LORD. [31] The priest shall send the fat up in smoke on the altar, and the breast shall belong to Aaron and his sons. [32] The right thigh you shall give to the priest as a contribution from your sacrifices of peace offerings. [33] The one among Aaron's sons who presents the blood of the peace offerings and the fat shall receive the right thigh as his share. [34] For I have taken from the children of Israel the breast of the wave offering and the thigh of the contribution from their sacrifices of peace offerings, and I have given them to Aaron the priest and to his sons as their due forever from the children of Israel. [35] This is the portion of Aaron and the portion

of his sons from the food offerings of the LORD, on the day he brought them near to serve the LORD as priests; [*] [36] the LORD commanded that it be given to them by the children of Israel on the day he anointed them, as a statute forever for their generations." [37] This is the law for the burnt offering, for the grain offering, for the sin offering, for the guilt offering, for the ordination offering, and for the sacrifice of peace offerings, [38] which the LORD commanded Moses on Mount Sinai on the day he commanded the children of Israel to present their offerings to the LORD in the wilderness of Sinai.

## CHAPTER 8

[1] The LORD spoke to Moses, saying, [2] "Take Aaron, and his sons with him, along with the garments, the anointing oil, the bull for the sin offering, the two rams, and the basket of unleavened bread, [3] and gather all the congregation at the entrance of the tent of meeting." [4] Moses did just as the LORD had commanded him, and the congregation gathered at the entrance of the tent of meeting. [5] Moses told the congregation, "This is what the LORD has commanded to be done." [6] Moses brought Aaron and his sons forward and washed them with water. [7] He put the tunic on Aaron, girded him with the sash, clothed him in the robe, and put the ephod on him; then he girded him with the woven band of the ephod and bound the ephod to him with it. [8] He put the breastpiece on him and placed in the breastpiece the Urim and the Thummim. [9] He put the turban on his head, and on the front of the turban he put the gold plate, the holy diadem, just as the LORD had commanded Moses. [10] Moses then took the anointing oil and anointed the tabernacle and everything in it, and so consecrated them. [11] Some of it he sprinkled on the altar seven times; he anointed the altar with all its utensils, and the basin with its stand, to consecrate them. [12] He poured some of the anointing oil on Aaron's head and anointed him, to consecrate him. [13] Next Moses brought Aaron's sons forward, clothed them in tunics, girded them with sashes, and wrapped headbands on them, just as the LORD had commanded Moses. [14] He then brought near the bull for the sin offering, and Aaron and his sons pressed their hands on the head of the bull for the sin offering. [15] He slaughtered it, and Moses took the blood and with his finger put it on every horn of the altar round about, purifying the altar; the blood he poured out at the base of the altar, and so he consecrated it, making atonement for it. [16] He took all the fat on the inner parts, the appendage of the liver, and the two kidneys with their fat, and Moses sent them up in smoke on the altar. [17] But the bull, with its hide, its flesh, and its dung, he burned with fire outside the camp, just as the LORD had commanded Moses. [18] Then he brought near the ram of the burnt offering, and Aaron and his sons pressed their hands on the ram's head. [19] He slaughtered it, and Moses dashed the blood on every side of the altar. [20] The ram he cut into its pieces, and Moses sent up in smoke the head, the pieces, and the suet. [21] The inner parts and the legs he washed in water, and Moses sent up the whole ram in smoke on the altar. It was a burnt offering for a pleasing aroma, a food offering to the LORD, just as the LORD had commanded Moses. [22] Then he brought near the second ram, the ram of ordination, and Aaron and his sons pressed their hands on the ram's head. [23] He slaughtered it, and Moses took some of its blood and put it on Aaron's right earlobe, on his right thumb, and on the big toe of his right foot. [24] Then he brought Aaron's sons near, and Moses put some of the blood on their right earlobes, on their right thumbs, and on the big toes of their right feet. And Moses dashed the blood on every side of the altar. [25] He took the fat—the broad tail, all the fat on the inner parts, the appendage of the liver, the two kidneys and their fat—and the right thigh. [26] From the basket of unleavened bread that stood before the LORD he took one unleavened cake, one cake of bread made with oil, and one wafer, and laid them on the fat portions and on the right thigh. [27] He placed all of these in Aaron's hands and in his sons' hands and waved them as a wave offering before the LORD. [28] Then Moses took them back from their hands and sent them up in smoke on the altar on top of the burnt offering. They were an ordination offering for a pleasing aroma; it was a food offering to the LORD. [29] Moses also took the breast and waved it as a wave offering before the LORD. It was Moses' share of the ram of ordination, just as the LORD had commanded Moses. [30] Moses then took some of the anointing oil and some of the blood on the altar and sprinkled it on Aaron and on his garments, and on his sons and on his sons' garments with him. Thus he consecrated Aaron and his garments, and his sons and his sons' garments with him. [31] Moses said to Aaron and his sons, "Boil the meat at the entrance of the tent of meeting and eat it there, together with the bread that is in the basket of the ordination offering, just as I commanded when I said, 'Aaron and his sons are to eat it.' [32] Whatever is left over of the meat and the bread you shall burn up with fire. [33] For seven days you must not go out from the entrance of the tent of meeting, until the day your days of ordination are complete; for your ordination will take seven days. [*] [34] What has been done this day, the LORD has commanded to be done, to make atonement for you. [35] You are to stay at the entrance of the tent of meeting day and night for seven days, keeping the LORD's charge, so that you will not die; for this is what I was commanded." [36] So Aaron and his sons did everything that the LORD had commanded by the hand of Moses.

## CHAPTER 9

[1] On the eighth day Moses summoned Aaron and his sons and the elders of Israel. [2] He said to Aaron, "Take a calf from the herd for a sin offering and a ram for a burnt offering, both unblemished, and present them before the LORD. [3] Then tell the children of Israel: 'Take a male goat for a sin offering, and a calf and a lamb, each a year old and unblemished, for a burnt offering, [4] and an ox and a ram for peace offerings, to sacrifice before the LORD, along with a grain offering mixed with oil; for today the LORD is going to appear to you.'" [5] They brought what Moses had commanded to the front of the tent of meeting, and the whole congregation came near and stood before the

LORD. [6] Moses said, "This is what the LORD has commanded you to do, so that the glory of the LORD may appear to you." [7] Then Moses told Aaron, "Come near to the altar and prepare your sin offering and your burnt offering, and make atonement for yourself and for the people. Then prepare the people's offering and make atonement for them, just as the LORD has commanded." [8] So Aaron came near to the altar and slaughtered the calf of the sin offering that was for himself. [9] Aaron's sons brought the blood to him; he dipped his finger in the blood, put it on the horns of the altar, and poured out the blood at the base of the altar. [10] The fat, the kidneys, and the appendage of the liver from the sin offering he sent up in smoke on the altar, just as the LORD had commanded Moses, [11] while the flesh and the hide he burned with fire outside the camp. [12] Next he slaughtered the burnt offering. Aaron's sons passed the blood to him, and he dashed it on every side of the altar. [13] They passed him the burnt offering piece by piece, along with the head, and he sent them up in smoke on the altar. [14] He washed the inner parts and the legs and sent them up in smoke with the burnt offering on the altar. [15] Then he brought near the people's offering. He took the goat for the people's sin offering, slaughtered it, and offered it for sin as he had the first. [16] He brought near the burnt offering and prepared it according to the ordinance. [17] He brought near the grain offering, filled his hand from it, and sent it up in smoke on the altar, in addition to the morning burnt offering. [18] He also slaughtered the ox and the ram as the people's sacrifice of peace offerings. Aaron's sons passed him the blood, and he dashed it on every side of the altar, [19] as well as the fat portions of the ox and of the ram—the broad tail, the covering fat, the kidneys, and the appendage of the liver. [20] These fat portions they laid on the breasts, and he sent the fat portions up in smoke on the altar. [21] The breasts and the right thigh Aaron waved as a wave offering before the LORD, as Moses had commanded. [22] Aaron then raised his hands toward the people and blessed them; and he came down after preparing the sin offering, the burnt offering, and the peace offerings. [23] Moses and Aaron entered the tent of meeting, and when they came out they blessed the people. And the glory of the LORD appeared to all the people. [24] Fire went out from before the LORD and devoured the burnt offering and the fat portions on the altar. When all the people saw it, they raised a ringing shout and fell face down.

## CHAPTER 10

[1] Then Aaron's sons Nadab and Abihu each took his censer, put fire in it, and placed incense on it; and they brought before the LORD strange fire, which he had not commanded them. [2] Fire went out from before the LORD and devoured them, and they died before the LORD. [3] Moses said to Aaron, "This is what the LORD meant when he said, 'Through those who come near me I will show myself holy, and in the sight of all the people I will be glorified.'" And Aaron held his peace. [4] Moses called Mishael and Elzaphan, sons of Aaron's uncle Uzziel, and told them, "Come here and carry your brothers away from the front of the sanctuary, out of the camp." [5] They came and carried them, still in their tunics, out of the camp, as Moses had said. [6] Moses said to Aaron and to his sons Eleazar and Ithamar, "Do not let the hair of your heads hang loose, and do not tear your garments, so that you will not die and wrath will not come upon all the congregation. Your brothers, the whole house of Israel, may weep for the burning that the LORD has kindled.* [7] You must not go out from the entrance of the tent of meeting, or you will die, for the LORD's anointing oil is on you." And they acted as Moses had said. [8] The LORD spoke to Aaron, saying, [9] "You and your sons with you must not drink wine or strong drink when you enter the tent of meeting, so that you will not die. This is a statute forever for your generations, [10] so that you can tell apart the holy and the common, the unclean and the clean, [11] and teach the children of Israel all the statutes that the LORD has spoken to them by the hand of Moses." [12] Moses said to Aaron and to his remaining sons, Eleazar and Ithamar, "Take the grain offering left over from the food offerings of the LORD and eat it beside the altar without leaven, for it is most holy. [13] Eat it in a holy place, because it is your portion and your sons' portion from the food offerings of the LORD; for this is what I was commanded. [14] The breast of the wave offering and the thigh of the contribution you may eat in a clean place, you and your sons and your daughters with you, for they have been given as your portion and your sons' portion from the sacrifices of peace offerings of the children of Israel. [15] The thigh of the contribution and the breast of the wave offering they shall bring along with the food offerings of the fat portions, to wave them as a wave offering before the LORD; they shall be a portion forever for you and your sons with you, as the LORD has commanded." [16] Now Moses inquired diligently about the goat of the sin offering, and found that it had been burned up. He was angry with Eleazar and Ithamar, Aaron's remaining sons, and said, [17] "Why did you not eat the sin offering in the holy place? It is most holy, and he gave it to you to bear the iniquity of the congregation, to make atonement for them before the LORD. [18] Look, its blood was not brought inside the sanctuary. You should certainly have eaten it in the sanctuary, as I commanded." [19] Aaron answered Moses, "See, today they presented their sin offering and their burnt offering before the LORD, and such things as these have befallen me. If I had eaten a sin offering today, would it have been good in the LORD's sight?" [20] When Moses heard this, it seemed good to him.

## CHAPTER 11

[1] The LORD spoke to Moses and to Aaron, telling them, [2] "Say to the children of Israel: These are the creatures you may eat out of all the beasts on the earth. [3] Any among the beasts that has a hoof divided and cloven through, and that brings up the cud, you may eat. [4] But of those that bring up the cud or have a divided hoof, these you must not eat: the camel, for though it brings up the cud, it does not have a divided hoof; it is unclean for you. [5] The rock hyrax, for though it brings up the cud, it does not have a divided hoof; it is unclean for you. [6] The hare, for

though it brings up the cud, it does not have a divided hoof; it is unclean for you. [7] And the pig, for though it has a hoof divided and cloven through, it does not bring up the cud; it is unclean for you. [8] Of their flesh you must not eat, and their carcasses you must not touch; they are unclean for you. [9] "Of all that live in the waters, these you may eat: whatever has fins and scales in the waters, in the seas or in the rivers, those you may eat. [10] But whatever lacks fins and scales in the seas and in the rivers, among all that swarm in the waters and all living creatures in the waters, they are abhorrent to you. [11] They shall be abhorrent to you; do not eat of their flesh, and abhor their carcasses. [12] Anything in the waters without fins and scales is abhorrent to you. [13] "These are the birds you shall abhor; they must not be eaten, for they are abhorrent: the eagle, the bearded vulture, the black vulture,* [14] the kite, and the falcon after its kind, [15] every raven after its kind, [16] the ostrich, the screech owl, the gull, and the hawk after its kind, [17] the little owl, the fishing owl, the great owl, [18] the white owl, the pelican, the carrion vulture, [19] the stork, the heron after its kind, the hoopoe, and the bat. [20] "Every winged swarming creature that walks on all fours is abhorrent to you.* [21] But among all the winged swarming creatures that walk on all fours, you may eat those that have legs above their feet for leaping on the earth. [22] Of these you may eat the following: the locust after its kind, the bald locust after its kind, the cricket after its kind, and the grasshopper after its kind. [23] Every other winged swarming creature that has four feet is abhorrent to you. [24] "By these you will make yourselves unclean: anyone who touches their carcass will be unclean until evening, [25] and anyone who carries any of their carcass must wash his clothes and will be unclean until evening. [26] Every beast that has a divided hoof but is not cloven-footed, or does not bring up the cud, is unclean for you; anyone who touches them will be unclean. [27] And any of the four-footed beasts that walks on its paws is unclean for you; anyone who touches their carcass will be unclean until evening, [28] and one who carries their carcass must wash his clothes and will be unclean until evening. They are unclean for you. [29] "Of the swarming things that swarm on the ground, these are unclean for you: the weasel, the mouse, the great lizard after its kind, [30] the gecko, the land crocodile, the lizard, the sand lizard, and the chameleon. [31] These are the ones unclean for you among all the swarming things; anyone who touches them when they are dead will be unclean until evening. [32] Anything on which one of them falls when they are dead becomes unclean, whether an article of wood or clothing or leather or sackcloth—any article put to use. It must be placed in water and will be unclean until evening; then it will be clean. [33] If one of them falls into any clay pot, everything inside it becomes unclean, and you must break the pot. [34] Any food that could be eaten, on which water comes, becomes unclean, and any drink that could be drunk from any such vessel becomes unclean. [35] Everything on which any part of their carcass falls becomes unclean; an oven or a cooking stove must be smashed. They are unclean, and they shall be unclean for you. [36] However, a spring or a cistern, a gathering of water, remains clean; but whoever touches their carcass becomes unclean. [37] If any part of their carcass falls on any seed for sowing, it is clean. [38] But if water has been put on the seed and part of their carcass falls on it, it is unclean for you. [39] "If one of the animals that you may eat dies, anyone who touches its carcass will be unclean until evening. [40] Anyone who eats from its carcass must wash his clothes and will be unclean until evening, and anyone who carries its carcass must wash his clothes and will be unclean until evening. [41] "Every swarming thing that swarms on the earth is abhorrent; it must not be eaten. [42] Whatever crawls on its belly, whatever walks on all fours, or whatever has a great many feet—any of the swarming things that swarm on the earth—you must not eat them, for they are abhorrent. [43] Do not make yourselves abhorrent with any swarming thing that swarms; do not make yourselves unclean by them and so be defiled through them. [44] For I am the LORD your God. Consecrate yourselves, then, and be holy, for I am holy. You must not make yourselves unclean with any swarming thing that creeps on the earth. [45] For I am the LORD who brought you up from the land of Egypt to be your God; so you shall be holy, for I am holy." [46] This is the law concerning beast and bird, every living creature that moves in the waters, and every creature that swarms on the earth, [47] to distinguish between the unclean and the clean, between the creature that may be eaten and the creature that may not be eaten.

## CHAPTER 12

[1] The LORD spoke to Moses, saying, [2] "Tell the children of Israel: When a woman conceives and gives birth to a male child, she shall be unclean for seven days; as in the days of her monthly impurity, so shall she be unclean. [3] On the eighth day the flesh of his foreskin is to be circumcised. [4] She shall then remain thirty-three days in the blood of her purification. She must not touch any holy thing or enter the sanctuary until the days of her purification are fulfilled. [5] If she gives birth to a female child, she shall be unclean for two weeks, as in her impurity, and she shall remain sixty-six days in the blood of her purification. [6] "When the days of her purification are fulfilled, for a son or for a daughter, she shall bring to the priest at the entrance of the tent of meeting a yearling lamb for a burnt offering and a young pigeon or a turtledove for a sin offering. [7] He shall present it before the LORD and make atonement for her, and she will be clean from her flow of blood. This is the law for the woman who gives birth, whether to a male or to a female. [8] If her means do not reach to a lamb, she shall take two turtledoves or two young pigeons, one for a burnt offering and one for a sin offering, and the priest shall make atonement for her, and she will be clean."

## CHAPTER 13

[1] The LORD spoke to Moses and to Aaron, saying, [2] "When someone has on the skin of his body a raised spot, a rash, or a shiny spot, and it becomes a case of leprosy on the skin of his body, he shall be brought to Aaron the priest or to one of his sons, the priests.* [3] The priest shall look at the diseased area on the skin of the body. If the hair in the diseased area has turned

white and the disease looks deeper than the skin of his body, it is a case of leprosy; when the priest has looked at him, he shall declare him unclean. [4] But if the shiny spot on the skin of his body is white and does not look deeper than the skin, and its hair has not turned white, the priest shall isolate the diseased person for seven days. [5] On the seventh day the priest shall look at him, and if in his view the disease has stayed as it was and has not spread in the skin, the priest shall isolate him for seven more days. [6] The priest shall look at him again on the seventh day, and if the diseased area has grown dim and the disease has not spread in the skin, the priest shall declare him clean; it is a rash. He shall wash his clothes and be clean. [7] But if the rash does spread in the skin after he has shown himself to the priest for his cleansing, he shall show himself to the priest a second time. [8] The priest shall look, and if the rash has spread in the skin, the priest shall declare him unclean; it is leprosy. [9] "When a case of leprosy is on a person, he shall be brought to the priest. [10] The priest shall look, and if there is a white raised spot on the skin, which has turned the hair white, and there is a patch of raw flesh in the raised spot, [11] it is an old leprosy in the skin of his body, and the priest shall declare him unclean. He shall not isolate him, for he is unclean. [12] If the leprosy breaks out widely in the skin, and the leprosy covers all the skin of the diseased person from his head to his feet, as far as the priest can see, [13] the priest shall look, and if the leprosy has covered his whole body, he shall declare the diseased person clean. It has all turned white; he is clean. [14] But whenever raw flesh appears on him, he will be unclean. [15] The priest shall look at the raw flesh and declare him unclean; the raw flesh is unclean; it is leprosy. [16] Or if the raw flesh changes again and turns white, he shall come to the priest. [17] The priest shall look at him, and if the diseased area has turned white, the priest shall declare the diseased person clean; he is clean. [18] "When the body has a boil in its skin, and it has healed, [19] and in the place of the boil a white raised spot or a reddish-white shiny spot appears, it shall be shown to the priest. [20] The priest shall look, and if it looks lower than the skin and its hair has turned white, the priest shall declare him unclean; it is a case of leprosy that has broken out in the boil. [21] But if the priest looks at it and there is no white hair in it, and it is not lower than the skin but has grown dim, the priest shall isolate him for seven days. [22] If it spreads in the skin, the priest shall declare him unclean; it is a disease. [23] But if the shiny spot stays where it is and has not spread, it is the scar of the boil, and the priest shall declare him clean. [24] "Or when the body has a burn by fire on its skin, and the raw flesh of the burn becomes a shiny spot, reddish-white or white, [25] the priest shall look at it. If the hair in the shiny spot has turned white and it looks deeper than the skin, it is leprosy that has broken out in the burn; the priest shall declare him unclean, for it is a case of leprosy. [26] But if the priest looks at it and there is no white hair in the shiny spot, and it is not lower than the skin but has grown dim, the priest shall isolate him for seven days. [27] On the seventh day the priest shall look at him; if it has spread in the skin, the priest shall declare him unclean; it is a case of leprosy. [28] But if the shiny spot stays where it is and has not spread in the skin but has grown dim, it is the raised spot of the burn, and the priest shall declare him clean, for it is the scar of the burn. [29] "When a man or a woman has a disease on the head or in the beard, [30] the priest shall look at the disease. If it looks deeper than the skin and there is thin yellow hair in it, the priest shall declare him unclean; it is an itch, a leprosy of the head or the beard.* [31] But if the priest looks at the itching disease and it does not look deeper than the skin, and there is no black hair in it, the priest shall isolate the person with the itching disease for seven days. [32] On the seventh day the priest shall look at the disease, and if the itch has not spread, no yellow hair is in it, and the itch does not look deeper than the skin, [33] the person shall shave himself, except that he shall not shave the itch, and the priest shall isolate the one with the itch for seven more days. [34] On the seventh day the priest shall look at the itch, and if the itch has not spread in the skin and does not look deeper than the skin, the priest shall declare him clean; he shall wash his clothes and be clean. [35] But if the itch does spread in the skin after his cleansing, [36] the priest shall look at him, and if the itch has spread in the skin, the priest need not look for yellow hair; he is unclean. [37] If, though, in his view the itch has stayed as it was and black hair has sprouted in it, the itch has healed; he is clean, and the priest shall declare him clean. [38] "When a man or a woman has shiny spots on the skin of the body, white shiny spots, [39] the priest shall look, and if the shiny spots on the skin of their body are dull white, it is a harmless blemish that has broken out in the skin; he is clean. [40] "If a man loses the hair of his head, he is bald, but he is clean. [41] If he loses the hair on the front of his head, he is bald on the forehead, but he is clean. [42] But if on the bald head or the bald forehead there is a reddish-white diseased area, it is leprosy breaking out on his bald head or his bald forehead. [43] The priest shall look at him, and if the raised diseased spot on his bald head or bald forehead is reddish-white, looking like leprosy in the skin of the body, [44] he is a leprous man; he is unclean. The priest must surely declare him unclean; his disease is on his head. [45] "As for the leprous person who has the disease, his clothes shall be torn and the hair of his head hang loose; he shall cover his upper lip and call out, 'Unclean, unclean!' [46] All the days the disease is on him he shall be unclean; he is unclean. He shall live alone; his dwelling shall be outside the camp. [47] "When a case of leprosy is in a garment, whether a wool garment or a linen garment, [48] whether in the warp or the weft of linen or of wool, or in leather or anything made of leather, [49] and the disease is greenish or reddish in the garment or the leather, in the warp or the weft, or in any article of leather, it is a case of leprosy and must be shown to the priest. [50] The priest shall look at the disease and isolate the affected article for seven days. [51] On the seventh day he shall look at the disease. If the disease has spread in the garment, in the warp or the weft, or in the leather, whatever the leather is used for, the disease is a destructive leprosy; it is unclean. [52] He shall burn the garment, or the warp or the weft, whether wool or linen, or any article of leather in which the disease is, for it is a destructive leprosy; it must be burned in the fire. [53] "But if the priest looks and the disease has not spread in the garment, in the warp or the

weft, or in any article of leather, [54] the priest shall order that the article with the disease be washed, and he shall isolate it for seven more days. [55] After the diseased article has been washed, the priest shall look, and if the disease has not changed its appearance, even though the disease has not spread, it is unclean; you shall burn it in the fire. It is a corrosion, whether the bare spot is on the back or on the front. [*] [56] But if the priest looks and the diseased area has grown dim after it was washed, he shall tear it out of the garment, or out of the leather, or out of the warp or the weft. [57] If it appears again in the garment, in the warp or the weft, or in any article of leather, it is breaking out; you shall burn with fire whatever has the disease in it. [58] But the garment, the warp or the weft, or any article of leather that you wash and from which the disease leaves, shall be washed a second time, and it will be clean." [59] This is the law for a case of leprosy in a garment of wool or of linen, in the warp or the weft, or in any article of leather, for declaring it clean or unclean.

## CHAPTER 14

[1] The LORD spoke to Moses, saying, [2] "This is to be the law for the leprous person on the day of his cleansing: he shall be brought to the priest. [3] The priest shall go out of the camp and look, and if the leprous disease has been healed in the leprous person, [4] the priest shall order that two live clean birds, cedarwood, scarlet yarn, and hyssop be taken for the one who is to be cleansed. [5] The priest shall order that one of the birds be slaughtered over fresh water in a clay vessel. [6] As for the live bird, he shall take it along with the cedarwood, the scarlet yarn, and the hyssop, and dip them, together with the live bird, in the blood of the bird slaughtered over the fresh water. [7] He shall sprinkle it seven times on the one being cleansed from the leprosy and declare him clean, and he shall release the live bird over the open country. [8] The one being cleansed shall wash his clothes, shave off all his hair, and bathe in water, and he will be clean. Afterward he may enter the camp, but for seven days he must stay outside his tent. [9] On the seventh day he shall shave off all his hair—his head, his beard, his eyebrows; all his hair he shall shave off—and he shall wash his clothes and bathe his body in water, and he will be clean. [10] "On the eighth day he shall take two unblemished male lambs and one unblemished yearling ewe lamb, three tenths of an ephah of fine flour mixed with oil for a grain offering, and one log of oil. [11] The priest who performs the cleansing shall stand the man being cleansed, along with these things, before the LORD at the entrance of the tent of meeting. [12] The priest shall take one male lamb and present it as a guilt offering together with the log of oil, and wave them as a wave offering before the LORD. [13] He shall slaughter the lamb at the place where the sin offering and the burnt offering are slaughtered, in the holy place; for like the sin offering, the guilt offering belongs to the priest. It is most holy. [14] The priest shall take some of the blood of the guilt offering and put it on the right earlobe of the one being cleansed, on his right thumb, and on the big toe of his right foot. [15] The priest shall also take some of the log of oil and pour it into the palm of his own left hand. [16] Then the priest shall dip the finger of his right hand into the oil in his left palm and with his finger sprinkle some of the oil seven times before the LORD. [17] Of the oil remaining in his palm the priest shall put some on the right earlobe of the one being cleansed, on his right thumb, and on the big toe of his right foot, over the blood of the guilt offering. [18] What is left of the oil in the priest's palm he shall put on the head of the one being cleansed, and the priest shall make atonement for him before the LORD. [19] The priest shall then prepare the sin offering and make atonement for the one being cleansed from his uncleanness; after that he shall slaughter the burnt offering. [20] The priest shall offer up the burnt offering and the grain offering on the altar. Thus the priest shall make atonement for him, and he will be clean. [21] "If he is poor and his means do not reach that far, he shall take one male lamb as a guilt offering for waving, to make atonement for him, and one tenth of an ephah of fine flour mixed with oil for a grain offering, and a log of oil, [22] and two turtledoves or two young pigeons, as his means allow; one shall be a sin offering and the other a burnt offering. [23] On the eighth day of his cleansing he shall bring them to the priest at the entrance of the tent of meeting, before the LORD. [24] The priest shall take the lamb of the guilt offering and the log of oil and wave them as a wave offering before the LORD. [25] He shall slaughter the lamb of the guilt offering, and the priest shall take some of the blood of the guilt offering and put it on the right earlobe of the one being cleansed, on his right thumb, and on the big toe of his right foot. [26] The priest shall pour some of the oil into the palm of his own left hand, [27] and with the finger of his right hand the priest shall sprinkle some of the oil in his left palm seven times before the LORD. [28] The priest shall put some of the oil in his palm on the right earlobe of the one being cleansed, on his right thumb, and on the big toe of his right foot, at the place of the blood of the guilt offering. [29] What is left of the oil in the priest's palm he shall put on the head of the one being cleansed, to make atonement for him before the LORD. [30] Then he shall prepare one of the turtledoves or one of the young pigeons, whichever his means allow— [31] whatever his means allow, one as a sin offering and the other as a burnt offering, along with the grain offering. Thus the priest shall make atonement before the LORD for the one being cleansed. [32] This is the law for one in whom there is a leprous disease, whose means do not reach to what belongs to his cleansing." [33] The LORD spoke to Moses and to Aaron, saying, [34] "When you enter the land of Canaan, which I am giving you as a possession, and I put a leprous disease in a house in the land you possess, [35] the owner of the house shall come and report to the priest, 'Something like a disease has appeared to me in the house.' [36] The priest shall order the house cleared before he goes in to look at the disease, so that nothing in the house becomes unclean; after that the priest shall go in to see the house. [37] He shall look at the disease, and if the disease in the walls of the house consists of greenish or reddish hollows that look deeper than the surface of the wall, [38] the priest shall go out of the house to its doorway and close up the house for seven days. [39] On the seventh day the priest shall return and look, and if

the disease has spread in the walls of the house, [40] the priest shall order that the stones with the disease be pulled out and thrown into an unclean place outside the city. [41] He shall have the house scraped inside all around, and the plaster they scrape off they shall dump outside the city in an unclean place. [42] Then they shall take other stones and put them in place of those stones, and he shall take other plaster and replaster the house. [43] "If the disease returns and breaks out in the house after the stones have been pulled out and the house scraped and replastered, [44] the priest shall come and look, and if the disease has spread in the house, it is a destructive leprosy in the house; it is unclean. [45] The house shall be torn down—its stones, its timbers, and all the plaster of the house—and he shall carry it all out of the city to an unclean place. [46] Also, anyone who enters the house during any of the days it is closed up will be unclean until evening. [47] Anyone who lies down in the house must wash his clothes, and anyone who eats in the house must wash his clothes. [48] "But if the priest comes and looks, and the disease has in fact not spread in the house after the house was replastered, the priest shall declare the house clean, for the disease is healed. [49] For the purification of the house he shall take two birds, cedarwood, scarlet yarn, and hyssop. [50] He shall slaughter one bird over fresh water in a clay vessel, [51] then take the cedarwood, the hyssop, the scarlet yarn, and the live bird, dip them in the blood of the slaughtered bird and in the fresh water, and sprinkle the house seven times. [52] Thus he shall purify the house with the blood of the bird and the fresh water, along with the live bird, the cedarwood, the hyssop, and the scarlet yarn. [53] He shall release the live bird outside the city over the open country. So he shall make atonement for the house, and it will be clean." [54] This is the law for any leprous disease, for the itch, [55] for leprosy in a garment or in a house, [56] and for a raised spot, a rash, or a shiny spot, [57] to teach when a thing is unclean and when it is clean. This is the law of leprosy.

## CHAPTER 15

[1] The LORD spoke to Moses and to Aaron, saying, [2] "Speak to the children of Israel and tell them: When any man has a discharge from his body, because of his discharge he is unclean. [3] This is his uncleanness in his discharge: whether his body runs with his discharge or his body is stopped up from his discharge, it is his uncleanness. [4] Any bed the man with the discharge lies on becomes unclean, and any object he sits on becomes unclean. [5] A person who touches his bed must wash his clothes and bathe in water and will be unclean until evening. [6] One who sits on an object on which the man with the discharge has sat must wash his clothes and bathe in water and will be unclean until evening. [7] One who touches the body of the man with the discharge must wash his clothes and bathe in water and will be unclean until evening. [8] If the man with the discharge spits on someone clean, that person must wash his clothes and bathe in water and will be unclean until evening. [9] Any saddle the man with the discharge rides on becomes unclean. [10] Anyone who touches anything that was under him will be unclean until evening, and one who carries such things must wash his clothes and bathe in water and will be unclean until evening. [11] Anyone the man with the discharge touches without having rinsed his hands in water must wash his clothes and bathe in water and will be unclean until evening. [12] A clay vessel that the man with the discharge touches must be broken, and any wooden vessel must be rinsed in water. [13] "When the man with the discharge becomes clean of his discharge, he shall count off seven days for his cleansing; then he shall wash his clothes and bathe his body in fresh water, and he will be clean. [14] On the eighth day he shall take two turtledoves or two young pigeons, come before the LORD at the entrance of the tent of meeting, and give them to the priest. [15] The priest shall prepare them, one as a sin offering and the other as a burnt offering, and thus the priest shall make atonement for him before the LORD because of his discharge. [16] "When a man has an emission of semen, he must bathe all his body in water and will be unclean until evening. [17] Any garment or any leather with semen on it must be washed in water and will be unclean until evening. [18] When a man lies with a woman and there is an emission of semen, they shall both bathe in water and be unclean until evening. [19] "When a woman has a discharge, and the discharge from her body is blood, she shall remain in her impurity for seven days, and anyone who touches her will be unclean until evening. [20] Anything she lies on during her impurity becomes unclean, and anything she sits on becomes unclean. [21] Anyone who touches her bed must wash his clothes and bathe in water and will be unclean until evening. [22] Anyone who touches any object she sits on must wash his clothes and bathe in water and will be unclean until evening. [23] Whether it is on the bed or on the object she is sitting on, when he touches it, he will be unclean until evening. [24] If a man actually lies with her and her impurity comes on him, he will be unclean for seven days, and any bed he lies on becomes unclean. [25] "When a woman has a discharge of her blood for many days, not at the time of her impurity, or if her discharge goes on beyond her impurity, all the days of her unclean discharge she shall be as in the days of her impurity; she is unclean. [26] Any bed she lies on all the days of her discharge shall be for her like the bed of her impurity, and any object she sits on becomes unclean, like the uncleanness of her impurity. [27] Anyone who touches them becomes unclean; he must wash his clothes and bathe in water and will be unclean until evening. [28] When she becomes clean of her discharge, she shall count off seven days, and after that she will be clean. [29] On the eighth day she shall take two turtledoves or two young pigeons and bring them to the priest at the entrance of the tent of meeting. [30] The priest shall prepare one as a sin offering and the other as a burnt offering, and thus the priest shall make atonement for her before the LORD because of her unclean discharge. [31] "In this way you shall keep the children of Israel apart from their uncleanness, so that they will not die in their uncleanness by defiling my tabernacle that is among them." [32] This is the law for the man with a discharge, and for the one who has an emission of semen and becomes unclean by it, [33] for the woman who is unwell with her impurity, for anyone, male or

female, who has a discharge, and for the man who lies with an unclean woman.

## CHAPTER 16

[1] The LORD spoke to Moses after the death of Aaron's two sons, when they came near before the LORD and died. [2] The LORD said to Moses, "Tell your brother Aaron that he must not enter at just any time into the holy place within the veil, in front of the mercy seat that is on the ark, lest he die; for in the cloud I appear over the mercy seat. [3] This is how Aaron shall enter the holy place: with a young bull for a sin offering and a ram for a burnt offering. [4] He shall put on the holy linen tunic, have the linen undergarments on his body, gird himself with the linen sash, and wrap himself in the linen turban. These are holy garments; he shall bathe his body in water and then put them on. [5] From the congregation of the children of Israel he shall take two male goats for a sin offering and one ram for a burnt offering. [6] "Aaron shall present the bull for his own sin offering and make atonement for himself and for his household. [7] He shall take the two goats and stand them before the LORD at the entrance of the tent of meeting. [8] Aaron shall cast lots for the two goats, one lot for the LORD and one lot for Azazel.* [9] Aaron shall present the goat on which the LORD's lot fell and prepare it as a sin offering. [10] But the goat on which the lot for Azazel fell shall be stood alive before the LORD, to make atonement on it, by sending it away into the wilderness to Azazel. [11] "Aaron shall present the bull for his own sin offering and make atonement for himself and for his household, and he shall slaughter the bull for his own sin offering. [12] He shall take a censer full of burning coals from the altar before the LORD, and two handfuls of finely ground fragrant incense, and bring them within the veil. [13] He shall put the incense on the fire before the LORD, so that the cloud from the incense covers the mercy seat that is over the testimony, and he will not die. [14] He shall take some of the bull's blood and sprinkle it with his finger on the front of the mercy seat, toward the east; and before the mercy seat he shall sprinkle some of the blood with his finger seven times. [15] "Then he shall slaughter the goat of the sin offering for the people, bring its blood within the veil, and do with its blood just as he did with the bull's blood: he shall sprinkle it on the mercy seat and before the mercy seat. [16] So he shall make atonement for the holy place, because of the uncleannesses of the children of Israel and because of their rebellions, in all their sins. He shall do the same for the tent of meeting, which abides with them in the midst of their uncleannesses. [17] No one may be in the tent of meeting from the time he enters to make atonement in the holy place until he comes out, having made atonement for himself, for his household, and for the whole assembly of Israel. [18] Then he shall go out to the altar that is before the LORD and make atonement for it. He shall take some of the bull's blood and some of the goat's blood and put it on each of the horns of the altar. [19] With his finger he shall sprinkle some of the blood on it seven times, and so cleanse it and make it holy from the uncleannesses of the children of Israel. [20] "When he has finished atoning for the holy place, the tent of meeting, and the altar, he shall present the live goat. [21] Aaron shall press both his hands on the head of the live goat and confess over it all the iniquities of the children of Israel and all their rebellions, in all their sins; he shall put them on the goat's head and send it off into the wilderness by the hand of a man appointed for the task. [22] The goat shall carry on itself all their iniquities to a land cut off, and he shall release the goat in the wilderness. [23] "Then Aaron shall go into the tent of meeting, take off the linen garments he put on when he entered the holy place, and leave them there. [24] He shall bathe his body in water in a holy place, put on his own garments, and come out and prepare his burnt offering and the people's burnt offering, making atonement for himself and for the people. [25] The fat of the sin offering he shall send up in smoke on the altar. [26] The man who released the goat for Azazel must wash his clothes and bathe his body in water; after that he may enter the camp. [27] The bull of the sin offering and the goat of the sin offering, whose blood was brought in to make atonement in the holy place, shall be taken outside the camp, and their hides, their flesh, and their dung shall be burned up with fire. [28] The one who burns them must wash his clothes and bathe his body in water; after that he may enter the camp. [29] "This shall be a statute forever for you: in the seventh month, on the tenth of the month, you shall humble your souls and do no work of any kind, whether the native or the stranger who lives among you. [30] For on this day atonement will be made for you, to cleanse you; from all your sins you will be clean before the LORD. [31] It is a Sabbath of complete rest for you, and you shall humble your souls; it is a statute forever. [32] The priest who is anointed and ordained to serve as priest in his father's place shall make the atonement; he shall put on the linen garments, the holy garments. [33] He shall make atonement for the holy sanctuary, he shall make atonement for the tent of meeting and for the altar, and he shall make atonement for the priests and for all the people of the assembly. [34] This shall be a statute forever for you, to make atonement for the children of Israel for all their sins once in the year." And he did just as the LORD had commanded Moses.

## CHAPTER 17

[1] The LORD spoke to Moses, saying, [2] "Speak to Aaron and his sons and to all the children of Israel and tell them: This is what the LORD has commanded: [3] Any man of the house of Israel who slaughters an ox, a lamb, or a goat in the camp, or who slaughters it outside the camp, [4] and has not brought it to the entrance of the tent of meeting to present it as an offering to the LORD before the tabernacle of the LORD—blood shall be reckoned to that man; he has shed blood, and that man shall be cut off from among his people. [5] This is so that the children of Israel will bring their sacrifices, which they are sacrificing in the open field—that they will bring them to the LORD at the entrance of the tent of meeting, to the priest, and sacrifice them as sacrifices of peace offerings to the LORD. [6] The priest shall dash the blood on the altar of the LORD at the entrance of the tent of meeting and send up the fat in smoke for a pleasing

aroma to the LORD. [7] They must no longer offer their sacrifices to the goat demons, after which they go whoring. This shall be a statute forever for them, for their generations. [8] "Say also to them: Any man of the house of Israel, or of the strangers who live among them, who offers a burnt offering or a sacrifice [9] and does not bring it to the entrance of the tent of meeting to prepare it for the LORD, that man shall be cut off from his people. [10] "Any man of the house of Israel or of the strangers who live among them who eats any blood—I will set my face against the person who eats the blood and cut him off from among his people. [11] For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood that makes atonement, by reason of the life. [12] That is why I have told the children of Israel: None of you may eat blood, and the stranger who lives among you may not eat blood. [13] "Any man of the children of Israel, or of the strangers who live among them, who hunts down a beast or a bird that may be eaten must pour out its blood and cover it with earth. [14] For the life of all flesh—its blood is its life. So I have told the children of Israel: You must not eat the blood of any flesh, for the life of all flesh is its blood; anyone who eats it shall be cut off. [15] Any person, whether native or stranger, who eats an animal that died of itself or was torn by beasts must wash his clothes and bathe in water and will be unclean until evening; then he will be clean. [16] But if he does not wash them or bathe his body, he shall bear his iniquity."

## CHAPTER 18

[1] The LORD spoke to Moses, saying, [2] "Speak to the children of Israel and tell them: I am the LORD your God. [3] You must not act according to the practices of the land of Egypt, where you lived, and you must not act according to the practices of the land of Canaan, into which I am bringing you; you must not walk in their statutes. [4] My judgments you shall carry out and my statutes you shall keep, walking in them. I am the LORD your God. [5] Keep my statutes and my judgments, then; the person who does them will live by them. I am the LORD. [6] "No one among you may come near anyone who is his own flesh to uncover nakedness. I am the LORD. [7] The nakedness of your father, that is, the nakedness of your mother, you must not uncover; she is your mother, you must not uncover her nakedness. [8] The nakedness of your father's wife you must not uncover; it is your father's nakedness. [9] The nakedness of your sister, the daughter of your father or the daughter of your mother, whether born in the household or born outside it—their nakedness you must not uncover. [10] The nakedness of your son's daughter or your daughter's daughter—their nakedness you must not uncover, for they are your own nakedness. [11] The nakedness of the daughter of your father's wife, born to your father—she is your sister; you must not uncover her nakedness. [12] The nakedness of your father's sister you must not uncover; she is your father's flesh. [13] The nakedness of your mother's sister you must not uncover, for she is your mother's flesh. [14] The nakedness of your father's brother you must not uncover: do not come near his wife; she is your aunt. [15] The nakedness of your daughter-in-law you must not uncover; she is your son's wife; you must not uncover her nakedness. [16] The nakedness of your brother's wife you must not uncover; it is your brother's nakedness. [17] The nakedness of a woman and her daughter you must not uncover; you must not take her son's daughter or her daughter's daughter to uncover her nakedness. They are her flesh; it is lewdness. [18] Nor shall you take a woman in addition to her sister as a rival, uncovering her nakedness alongside her sister during her sister's lifetime. [19] "You must not come near a woman to uncover her nakedness during the impurity of her uncleanness. [20] You must not lie carnally with your neighbor's wife, defiling yourself with her. [21] You must not give any of your offspring to be passed through the fire to Molech, nor profane the name of your God. I am the LORD. [22] You must not lie with a male as one lies with a woman; it is an abomination. [23] You must not have intercourse with any beast, defiling yourself with it, and no woman shall present herself before a beast to mate with it; it is a perversion. [24] "Do not defile yourselves by any of these things, for by all of them the nations I am driving out before you defiled themselves. [25] The land became defiled, so I visited its iniquity upon it, and the land vomited out its inhabitants. [26] But you are to keep my statutes and my judgments and not do any of these abominations, neither the native nor the stranger who lives among you— [27] for all these abominations the men of the land who were before you did, and the land became defiled— [28] so that the land will not vomit you out for defiling it, as it vomited out the nation that was before you. [29] For anyone who does any of these abominations, the persons who do them shall be cut off from among their people. [30] So keep my charge, and do not follow any of the abominable customs that were practiced before you, and do not defile yourselves by them. I am the LORD your God."

## CHAPTER 19

[1] The LORD spoke to Moses, saying, [2] "Speak to the whole congregation of the children of Israel and tell them: You shall be holy, for I the LORD your God am holy. [3] Each of you must revere his mother and his father, and keep my Sabbaths. I am the LORD your God. [4] Do not turn to worthless idols, and do not make molten gods for yourselves. I am the LORD your God. [5] "When you offer a sacrifice of peace offerings to the LORD, offer it in such a way that you will be accepted. [6] It must be eaten on the day you offer it or the day after, and whatever is left until the third day must be burned up with fire. [7] If any of it is eaten on the third day, it is tainted meat; it will not be accepted. [8] Whoever eats it shall bear his iniquity, for he has profaned the holy thing of the LORD; that person shall be cut off from his people. [9] "When you reap the harvest of your land, do not reap all the way to the edge of your field, and do not gather what is left after your harvest. [10] Do not glean your vineyard bare or gather the grapes that have fallen in your vineyard; leave them for the poor and the stranger. I am the LORD your God. [11] "You must not steal, you must not deceive, and you must not lie to

one another. [12] You must not swear falsely by my name, so profaning the name of your God. I am the LORD. [13] "Do not oppress your neighbor and do not rob him. The wages of a hired man must not stay with you overnight until morning. [14] Do not curse a deaf man, and do not put an obstacle in front of a blind man; but fear your God. I am the LORD. [15] "Do no wrong in judgment. Do not favor the poor or honor the powerful; judge your neighbor with righteousness. [16] Do not go about spreading slander among your people, and do not take a stand against the blood of your neighbor. I am the LORD. [17] "Do not hate your brother in your heart. Rebuke your neighbor frankly, so that you will not incur sin because of him. [18] Do not take revenge or hold a grudge against the sons of your people, but love your neighbor as yourself. I am the LORD. [19] "Keep my statutes. Do not mate two kinds of your livestock; do not sow your field with two kinds of seed; and do not put on a garment made of two kinds of material. [20] "If a man lies carnally with a woman who is a slave girl, assigned to another man but not at all redeemed nor given her freedom, there shall be an inquiry; they shall not be put to death, because she had not been set free.* [21] He shall bring his guilt offering to the LORD at the entrance of the tent of meeting, a ram as a guilt offering. [22] With the ram of the guilt offering the priest shall make atonement for him before the LORD for the sin he has committed, and the sin he has committed will be forgiven him. [23] "When you come into the land and plant any tree for food, you shall count its fruit as its foreskin; for three years it shall be uncircumcised for you, not to be eaten. [24] In the fourth year all its fruit shall be holy, a praise offering to the LORD. [25] In the fifth year you may eat its fruit, so that its yield may increase for you. I am the LORD your God. [26] "Do not eat anything with its blood. Do not practice divination or tell fortunes. [27] Do not round off the corners of your head or spoil the corners of your beard. [28] Do not cut your flesh for the dead or mark yourselves with tattoos. I am the LORD. [29] "Do not degrade your daughter by making her a harlot, lest the land turn to harlotry and the land be filled with lewdness. [30] Keep my Sabbaths and revere my sanctuary. I am the LORD. [31] "Do not turn to mediums, and do not seek out those who consult spirits, becoming unclean through them. I am the LORD your God. [32] "Stand up in the presence of the gray-haired, show honor to the elderly, and fear your God. I am the LORD. [33] "When a stranger lives with you in your land, do not wrong him. [34] The stranger who lives with you is to be treated like a native among you, and you shall love him as yourself, for you were strangers in the land of Egypt. I am the LORD your God. [35] "Do no wrong in judgment, in length, in weight, or in volume. [36] You are to have honest scales, honest weights, an honest ephah, and an honest hin. I am the LORD your God, who brought you out of the land of Egypt. [37] Keep all my statutes and all my judgments and do them. I am the LORD."

## CHAPTER 20

[1] The LORD spoke to Moses, saying, [2] "Say also to the children of Israel: Any man of the children of Israel, or of the strangers living in Israel, who gives any of his offspring to Molech must be put to death; the people of the land shall pelt him with stones. [3] I will set my face against that man and cut him off from among his people, because he has given some of his offspring to Molech, defiling my sanctuary and profaning my holy name. [4] And if the people of the land should shut their eyes to that man when he gives of his offspring to Molech, and fail to put him to death, [5] I myself will set my face against that man and against his clan, and I will cut off from among their people both him and all who follow him in whoring after Molech. [6] "The person who turns to mediums and to those who consult spirits, whoring after them—I will set my face against that person and cut him off from among his people. [7] So consecrate yourselves and be holy, for I am the LORD your God. [8] Keep my statutes and do them; I am the LORD who makes you holy. [9] "Anyone who curses his father or his mother must be put to death. He has cursed his father or his mother; his blood is on him. [10] "A man who commits adultery with another man's wife—who commits adultery with the wife of his neighbor—both the adulterer and the adulteress must be put to death. [11] A man who lies with his father's wife has uncovered his father's nakedness; both of them must be put to death; their blood is on them. [12] A man who lies with his daughter-in-law—both of them must be put to death; they have done a perversion; their blood is on them. [13] A man who lies with a male as one lies with a woman—the two of them have done an abomination; they must be put to death; their blood is on them. [14] A man who takes a woman and her mother has done lewdness; they shall be burned with fire, he and they, so that there will be no lewdness among you. [15] A man who has intercourse with a beast must be put to death, and you shall kill the beast. [16] A woman who comes near any beast to mate with it—you shall kill the woman and the beast; they must be put to death; their blood is on them. [17] "A man who takes his sister, his father's daughter or his mother's daughter, and sees her nakedness while she sees his nakedness—it is a shameful thing, and they shall be cut off before the eyes of the sons of their people. He has uncovered his sister's nakedness; he shall bear his iniquity.* [18] A man who lies with a woman during her sickness and uncovers her nakedness has laid bare her fountain, and she has uncovered the fountain of her blood; both of them shall be cut off from among their people. [19] The nakedness of your mother's sister or of your father's sister you must not uncover, for that lays bare one's own flesh; they shall bear their iniquity. [20] A man who lies with his uncle's wife has uncovered his uncle's nakedness; they shall bear their sin; they shall die childless. [21] A man who takes his brother's wife—it is impurity; he has uncovered his brother's nakedness; they shall be childless. [22] "Keep all my statutes and all my judgments and do them, so that the land to which I am bringing you to live in it will not vomit you out. [23] Do not walk in the statutes of the nation I am driving out before you; for they did all these things, and I loathed them. [24] But I have told you: You shall inherit their land, and I will give

it to you to inherit, a land flowing with milk and honey. I am the LORD your God, who has set you apart from the peoples. [25] So you are to make a distinction between the clean beast and the unclean, and between the unclean bird and the clean; do not make yourselves abhorrent by beast or bird or anything that creeps on the ground, which I have set apart for you as unclean. [26] You shall be holy to me, for I the LORD am holy, and I have set you apart from the peoples to be mine. [27] "A man or a woman who is a medium or who consults spirits must be put to death; they shall pelt them with stones; their blood is on them."

## CHAPTER 21

[1] The LORD said to Moses, "Speak to the priests, the sons of Aaron, and tell them: None of them shall defile himself for a dead person among his people, [2] except for a relative of his own flesh who is close to him: for his mother, his father, his son, his daughter, his brother, [3] and for his virgin sister who is close to him, who has not had a husband; for her he may defile himself. [4] He shall not defile himself as a husband among his people, so profaning himself.* [5] They must not make bald spots on their heads or shave off the corners of their beards or make cuts in their flesh. [6] They shall be holy to their God and not profane their God's name, for they present the food offerings of the LORD, the bread of their God; so they must be holy. [7] They must not take as wife a woman who is a harlot or defiled, nor take a woman divorced from her husband, for he is holy to his God. [8] You shall treat him as holy, for he presents the bread of your God; he shall be holy to you, for I, the LORD who makes you holy, am holy. [9] If the daughter of any priest profanes herself by playing the harlot, she profanes her father; she shall be burned with fire. [10] "The priest who is highest among his brothers, on whose head the anointing oil has been poured and who has been ordained to wear the garments, must not let the hair of his head hang loose or tear his garments. [11] He must not go in where there is any dead body or defile himself, even for his father or his mother. [12] He must not go out of the sanctuary or profane the sanctuary of his God, for the consecration of his God's anointing oil is upon him. I am the LORD. [13] He is to take a wife who is a virgin. [14] A widow, a divorced woman, a defiled woman, or a harlot—these he must not take; rather, he is to take as wife a virgin from his own people, [15] so that he does not profane his offspring among his people; for I am the LORD who makes him holy." [16] The LORD spoke to Moses, saying, [17] "Tell Aaron: Any of your offspring throughout their generations in whom there is a blemish must not come near to present the bread of his God. [18] No man in whom there is a blemish shall come near: no one blind or lame, or with a mutilated face or a limb too long, [19] no one who has a broken foot or a broken hand, [20] or is hunchbacked or stunted, or has a spot in his eye, or festering sores or scabs, or crushed testicles. [21] No man among the offspring of Aaron the priest in whom there is a blemish may come near to present the food offerings of the LORD; there is a blemish in him; he must not come near to present the bread of his God. [22] He may eat the bread of his God, from the most holy things as well as from the holy things, [23] but he must not go in to the veil or approach the altar, because there is a blemish in him, so that he will not profane my sanctuaries; for I am the LORD who makes them holy." [24] Moses spoke these things to Aaron and his sons and to all the children of Israel.

## CHAPTER 22

[1] The LORD spoke to Moses, saying, [2] "Tell Aaron and his sons to keep themselves apart from the holy things of the children of Israel, which they dedicate to me, so that they do not profane my holy name. I am the LORD. [3] Tell them: Any man among all your offspring throughout your generations who, while his uncleanness is upon him, approaches the holy things that the children of Israel dedicate to the LORD, that person shall be cut off from before me. I am the LORD. [4] No man of Aaron's offspring who is leprous or has a discharge may eat of the holy things until he becomes clean. Whoever touches anything made unclean by a dead person, or a man from whom semen goes out, [5] or a man who touches any swarming thing that makes him unclean, or a person who makes him unclean, whatever his uncleanness— [6] the person who touches any of these will be unclean until evening and must not eat of the holy things unless he has bathed his body in water. [7] When the sun has set he will be clean, and afterward he may eat of the holy things, for they are his food. [8] He must not eat an animal that died of itself or was torn by beasts, becoming unclean by it. I am the LORD. [9] They shall keep my charge, so that they do not bear sin on account of it and die for it because they profane it. I am the LORD who makes them holy. [10] "An outsider must not eat any holy thing; neither a priest's resident guest nor his hired servant may eat a holy thing. [11] But if a priest acquires a person with his money as his property, that one may eat of it, and so may those born in his household; they may eat of his food. [12] If a priest's daughter marries an outsider, she must not eat of the contribution of holy things. [13] But if a priest's daughter becomes a widow or is divorced and has no offspring, and she returns to her father's house as in her youth, she may eat of her father's food. No outsider, though, may eat of it. [14] If someone eats a holy thing unintentionally, he shall add a fifth of it to it and give the holy thing to the priest. [15] They must not profane the holy things of the children of Israel, which they set aside for the LORD, [16] thereby causing them to bear iniquity that brings guilt when they eat their holy things; for I am the LORD who makes them holy." [17] The LORD spoke to Moses, saying, [18] "Speak to Aaron and his sons and to all the children of Israel and tell them: Any man of the house of Israel, or of the strangers in Israel, who presents his offering for any of their vows or any of their freewill offerings that they present to the LORD as a burnt offering— [19] for your acceptance it must be an unblemished male from the cattle, the sheep, or the goats. [20] Anything that has a blemish you must not present, for it will not be accepted on your behalf. [21] When anyone presents a sacrifice of peace offerings to the LORD to fulfill a special vow or as a freewill offering, from the herd or from the flock, it must be perfect to be accepted; no

blemish may be in it. [22] Anything blind, or injured, or maimed, or with a running sore, or festering sores, or scabs—these you must not present to the LORD, nor put any of them on the altar as a food offering to the LORD. [23] An ox or a sheep with a limb overgrown or stunted you may offer as a freewill offering, but it will not be accepted for a vow. [24] An animal with testicles bruised, crushed, torn, or cut you must not present to the LORD; you must not do this in your land. [25] Neither from the hand of a foreigner may you present any of these as the bread of your God, for their mutilation is in them; they have a blemish; they will not be accepted on your behalf." [26] The LORD spoke to Moses, saying, [27] "When an ox, a sheep, or a goat is born, it shall stay with its mother seven days; from the eighth day onward it will be accepted as an offering, a food offering to the LORD. [28] But whether ox or sheep, you must not slaughter it and its young on one day. [29] When you sacrifice a thanksgiving sacrifice to the LORD, sacrifice it so that you will be accepted. [30] It must be eaten on that same day; do not leave any of it until morning. I am the LORD. [31] "Keep my commandments and do them; I am the LORD. [32] Do not profane my holy name; I will be treated as holy among the children of Israel. I am the LORD who makes you holy, [33] who brought you out of the land of Egypt to be your God. I am the LORD."

## CHAPTER 23

[1] The LORD spoke to Moses, saying, [2] "Speak to the children of Israel and tell them: The appointed times of the LORD, which you are to proclaim as holy assemblies—these are my appointed times. [3] "Six days work may be done, but the seventh day is a Sabbath of complete rest, a holy assembly; you shall do no work at all. It is a Sabbath to the LORD wherever you live. [4] "These are the appointed times of the LORD, holy assemblies, which you are to proclaim at their appointed seasons. [5] In the first month, on the fourteenth of the month, between the two evenings, is the LORD's Passover. [6] On the fifteenth day of that month is the LORD's Feast of Unleavened Bread; for seven days you shall eat unleavened bread. [7] On the first day you shall hold a holy assembly; you must not do any laborious work. [8] For seven days you shall present a food offering to the LORD. The seventh day is a holy assembly; you must not do any laborious work." [9] The LORD spoke to Moses, saying, [10] "Speak to the children of Israel and tell them: When you enter the land I am giving you and reap its harvest, bring to the priest the sheaf of the first of your harvest. [11] He shall wave the sheaf before the LORD for your acceptance; the priest shall wave it on the day after the Sabbath. [12] On the day you wave the sheaf you shall prepare an unblemished yearling male lamb as a burnt offering to the LORD, [13] with its grain offering of two tenths of an ephah of fine flour mixed with oil, a food offering to the LORD, a pleasing aroma, and its drink offering of wine, a fourth of a hin. [14] Bread, roasted grain, or fresh ears you must not eat until this very day, until you have brought the offering of your God. It is a statute forever for your generations wherever you live. [15] "From the day after the Sabbath, the day you brought the sheaf for waving, you shall count for yourselves seven full Sabbaths. [16] Count fifty days, until the day after the seventh Sabbath, and then present a new grain offering to the LORD. [17] From your dwellings you shall bring two loaves for waving, made of two tenths of an ephah of fine flour and baked with leaven, as firstfruits to the LORD. [18] Along with the bread you shall present seven unblemished yearling lambs, one young bull, and two rams; they shall be a burnt offering to the LORD, with their grain offering and their drink offerings, a food offering, a pleasing aroma to the LORD. [19] You shall also prepare one male goat as a sin offering and two yearling male lambs as a sacrifice of peace offerings. [20] The priest shall wave them, together with the bread of the firstfruits, as a wave offering before the LORD, along with the two lambs; they shall be holy to the LORD for the priest. [21] On that very day you shall make a proclamation; you shall hold a holy assembly. You must not do any laborious work. It is a statute forever wherever you live, for your generations. [22] "When you reap the harvest of your land, do not reap all the way to the edge of your field, and do not gather what is left after your harvest; leave them for the poor and for the stranger. I am the LORD your God." [23] The LORD spoke to Moses, saying, [24] "Tell the children of Israel: In the seventh month, on the first of the month, you shall have a complete rest, a memorial proclaimed with a blast of trumpets, a holy assembly. [*] [25] You must not do any laborious work, and you shall present a food offering to the LORD." [26] The LORD spoke to Moses, saying, [27] "Further, the tenth day of this seventh month is the Day of Atonement. You shall hold a holy assembly, humble your souls, and present a food offering to the LORD. [28] You must not do any work on that very day, for it is a Day of Atonement, for atonement to be made for you before the LORD your God. [29] Any person who does not humble himself on that very day shall be cut off from his people. [30] And any person who does any work on that very day—I will destroy that person from among his people. [31] You must do no work at all. It is a statute forever for your generations wherever you live. [32] It shall be for you a Sabbath of complete rest, and you shall humble your souls. On the ninth of the month at evening, from evening to evening, you shall observe your Sabbath." [33] The LORD spoke to Moses, saying, [34] "Tell the children of Israel: On the fifteenth day of this seventh month is the Feast of Booths to the LORD, lasting seven days. [35] The first day is a holy assembly; you must not do any laborious work. [36] For seven days you shall present a food offering to the LORD. On the eighth day you shall hold a holy assembly and present a food offering to the LORD; it is a closing assembly. You must not do any laborious work. [37] "These are the LORD's appointed times, which you are to proclaim as holy assemblies, for presenting food offerings to the LORD—burnt offering and grain offering, sacrifice and drink offerings, each day's portion on its day— [38] apart from the LORD's Sabbaths, and apart from your gifts, all your vows, and all your freewill offerings that you give to the LORD. [39] "But on the fifteenth day of the seventh month, when you have gathered in the yield of the land, you shall keep the feast of the LORD for

seven days. On the first day there shall be a complete rest, and on the eighth day a complete rest. [40] On the first day you shall take for yourselves the fruit of majestic trees, fronds of palm trees, branches of leafy trees, and willows of the brook, and you shall rejoice before the LORD your God for seven days. [41] You shall keep it as a feast to the LORD for seven days in the year; it is a statute forever for your generations. In the seventh month you shall keep it. [42] For seven days you shall live in booths; every native in Israel shall live in booths, [43] so that your generations may know that I had the children of Israel live in booths when I brought them out of the land of Egypt. I am the LORD your God." [44] Thus Moses announced to the children of Israel the appointed times of the LORD.

## CHAPTER 24

[1] The LORD spoke to Moses, saying, [2] "Command the children of Israel to bring you clear oil of pressed olives for the light, so that a lamp may be kept burning continually. [3] Outside the veil of the testimony in the tent of meeting, Aaron shall keep it in order from evening until morning before the LORD continually; it is a statute forever for your generations. [4] On the pure lampstand he shall keep the lamps in order before the LORD continually. [5] "Take fine flour and bake from it twelve cakes; each cake shall be two tenths of an ephah. [6] Set them in two rows, six to a row, on the pure table before the LORD. [7] On each row put pure frankincense, which shall be a memorial portion for the bread, a food offering to the LORD. [8] Sabbath after Sabbath he shall set it in order before the LORD continually; it is from the children of Israel, as a covenant forever. [9] It shall belong to Aaron and his sons, and they shall eat it in a holy place, for it is a most holy portion for him from the food offerings of the LORD, a statute forever." [10] Now the son of an Israelite woman, whose father was an Egyptian man, went out among the children of Israel; and the Israelite woman's son and an Israelite man got into a fight in the camp. [11] The Israelite woman's son blasphemed the Name and cursed, and they brought him to Moses. (His mother's name was Shelomith, daughter of Dibri, of the tribe of Dan.) [12] They placed him under guard until the decision of the LORD should be made plain to them. [13] Then the LORD spoke to Moses, saying, [14] "Take the man who cursed outside the camp; all who heard him are to press their hands on his head, and the whole congregation is to stone him. [15] And tell the children of Israel: Anyone who curses his God shall bear his sin. [16] Whoever blasphemes the name of the LORD must be put to death; the whole congregation must stone him. Stranger or native, when he blasphemes the Name, he shall be put to death. [17] "Anyone who strikes down any human being must be put to death. [18] Anyone who strikes down an animal shall make restitution for it, life for life. [19] When a man inflicts an injury on his neighbor, as he has done, so shall it be done to him: [20] break for break, eye for eye, tooth for tooth; just as he inflicted an injury on a person, so it shall be inflicted on him. [21] Whoever strikes down an animal shall make restitution for it, but whoever strikes down a human being shall be put to death. [22] You shall have one judgment, for the stranger and for the native alike; for I am the LORD your God." [23] Moses told this to the children of Israel, and they took the one who had cursed outside the camp and stoned him with stones. So the children of Israel did just as the LORD had commanded Moses.

## CHAPTER 25

[1] The LORD spoke to Moses on Mount Sinai, saying, [2] "Speak to the children of Israel and tell them: When you come into the land I am giving you, the land shall rest a Sabbath to the LORD. [3] For six years you may sow your field, and for six years you may prune your vineyard and gather in its yield. [4] But the seventh year shall be a Sabbath of complete rest for the land, a Sabbath to the LORD; your field you shall not sow, and your vineyard you shall not prune. [5] What springs up by itself from your harvest you shall not reap, and the grapes of your unpruned vine you shall not gather; it shall be a year of complete rest for the land. [6] What the land yields in its Sabbath shall be food for you—for yourself, for your male and female servants, for your hired man, and for the resident who lives as a stranger with you, [7] and for your livestock and the wild beasts in your land; all its yield shall be for food. [8] "You shall count off seven Sabbaths of years, seven years seven times, so that the days of the seven Sabbaths of years amount for you to forty-nine years. [9] Then on the tenth day of the seventh month you shall sound a loud blast on the horn; on the Day of Atonement you shall make the horn sound throughout all your land. [10] You shall make the fiftieth year holy and proclaim liberty in the land to all its inhabitants. It shall be a jubilee for you; each of you shall go back to his own property, and each shall go back to his clan. [11] That fiftieth year shall be a jubilee for you; you shall not sow, nor reap what grows of itself, nor gather from its unpruned vines. [12] For it is a jubilee; it shall be holy to you. You may eat what the field yields. [13] "In this year of jubilee each of you shall go back to his own property. [14] When you sell anything to your neighbor or buy anything from your neighbor, you must not take advantage of one another. [15] You shall buy from your neighbor according to the number of years since the jubilee, and he shall sell to you according to the number of harvest years. [16] The more years there are, the higher the price you shall set; the fewer the years, the lower the price you shall set; for it is a number of harvests that he is selling you. [17] You must not take advantage of one another, but fear your God; for I am the LORD your God. [18] "So carry out my statutes, and keep my judgments and do them, and you will live securely in the land. [19] The land will give its fruit, and you will eat your fill and live securely on it. [20] And if you ask, 'What are we to eat in the seventh year, if we may not sow or gather in our yield?' [21] I will command my blessing for you in the sixth year, and it will bring forth produce enough for three years. [22] When you sow in the eighth year, you will still eat from the old produce; until the ninth year, until its produce comes in, you will eat the old. [23] "The land must not be sold in perpetuity, for the land is mine; you are strangers and residents with me. [24] Throughout the land

you possess you shall allow redemption for the land. [25] "If your brother grows poor and sells some of his property, his redeemer who is closest to him shall come and buy back what his brother has sold. [26] If a man has no redeemer, but he himself prospers and finds enough to redeem it, [27] he shall reckon the years since its sale, pay back the remainder to the man to whom he sold it, and return to his property. [28] But if he has not found enough to pay him back, what he sold shall remain in the possession of the buyer until the year of jubilee; in the jubilee it shall go out, and he shall return to his property. [29] "If a man sells a dwelling house in a walled city, his right of redemption lasts until a year from its sale is complete; for a full year he may redeem it. [30] If it is not redeemed before a full year has passed, the house in the walled city shall belong in perpetuity to the buyer, for his generations; it shall not go out in the jubilee. [31] But houses in villages that have no surrounding wall shall be reckoned with the fields of the country; they may be redeemed, and they go out in the jubilee. [32] As for the cities of the Levites, the houses in the cities they possess, the Levites shall have a lasting right of redemption. [33] And if someone buys from the Levites, the house sold in a city of their possession shall go out in the jubilee; for the houses in the cities of the Levites are their property among the children of Israel.* [34] The pastureland around their cities must not be sold, for it is their property forever. [35] "If your brother grows poor and his hand falters beside you, you shall uphold him; like a stranger and a resident he shall live with you. [36] Take no interest or increase from him, but fear your God, so that your brother may live beside you. [37] Do not give him your money at interest or give him your food for gain. [38] I am the LORD your God, who brought you out of the land of Egypt to give you the land of Canaan, to be your God. [39] "If your brother grows poor beside you and sells himself to you, you must not put him to work as a slave. [40] He shall be with you like a hired man or a resident; he shall work for you until the year of jubilee. [41] Then he shall go out from you, he and his children with him, and go back to his clan, and return to the property of his fathers. [42] For they are my servants, whom I brought out of the land of Egypt; they must not be sold as a slave is sold. [43] Do not rule over him ruthlessly; fear your God. [44] As for your male and female slaves whom you may have, from the nations around you you may buy male and female slaves. [45] You may also buy from the children of the residents living as strangers among you, and from their clans who are with you, whom they have fathered in your land; they may become your property. [46] You may pass them on to your children after you to inherit as property; you may use them as slaves forever. But over your brothers, the children of Israel, you must not rule ruthlessly, one over another. [47] "If a stranger or resident with you prospers, and your brother beside him grows poor and sells himself to the stranger or resident with you, or to an offshoot of the stranger's clan, [48] after he has sold himself he shall have the right of redemption; one of his brothers may redeem him, [49] or his uncle or his uncle's son may redeem him, or any of his own flesh from his clan may redeem him; or if he prospers, he may redeem himself. [50] He shall reckon with his buyer from the year he sold himself to him until the year of jubilee, and the price of his sale shall correspond to the number of years; his time with him shall be reckoned like the days of a hired man. [51] If many years still remain, he shall pay back for his redemption a corresponding part of the money he was bought for. [52] If few years remain until the year of jubilee, he shall reckon with him and pay back for his redemption according to his years. [53] He shall be with him like a hired man year by year; the other must not rule over him ruthlessly before your eyes. [54] If he is not redeemed by these means, he shall go out in the year of jubilee, he and his children with him. [55] For the children of Israel are servants to me; they are my servants, whom I brought out of the land of Egypt. I am the LORD your God.

## CHAPTER 26

[1] "Do not make idols for yourselves, and do not set up for yourselves a carved image or a sacred pillar; do not put a figured stone in your land to bow down to it; for I am the LORD your God. [2] Keep my Sabbaths and revere my sanctuary. I am the LORD. [3] "If you walk in my statutes, and keep my commandments and do them, [4] I will give your rains at their proper time; the land will give its yield, and the trees of the field will give their fruit. [5] Your threshing will reach to the vintage, and the vintage will reach to the sowing; you will eat your bread to the full and live securely in your land. [6] I will grant peace in the land, and you will lie down with no one to make you afraid. I will rid the land of evil beasts, and no sword will pass through your land. [7] You will pursue your enemies, and they will fall by the sword before you. [8] Five of you will pursue a hundred, and a hundred of you will pursue ten thousand; your enemies will fall by the sword before you. [9] I will turn toward you, make you fruitful, and multiply you, and I will uphold my covenant with you. [10] You will eat old grain long stored, and you will bring out the old to make room for the new. [11] I will set my dwelling in your midst, and my soul will not loathe you. [12] I will walk about among you and be your God, and you will be my people. [13] I am the LORD your God, who brought you out of the land of Egypt so that you would no longer be their slaves; I broke the bars of your yoke and made you walk erect. [14] "But if you do not listen to me and do not carry out all these commandments, [15] if you spurn my statutes and your soul loathes my judgments, so that you do not carry out all my commandments, and you break my covenant, [16] then I in my turn will do this to you: I will bring upon you sudden terror, wasting disease and fever that dim the eyes and drain away the life. You will sow your seed for nothing, for your enemies will eat it. [17] I will set my face against you, and you will be beaten down before your enemies; those who hate you will rule over you, and you will flee when no one is pursuing you. [18] And if even after this you do not listen to me, I will discipline you seven times more for your sins. [19] I will break the pride of your strength; I will make your sky like iron and your ground like bronze. [20] Your strength will be used up for nothing, for your land will not give its yield, and the trees of the land will not give their fruit. [21] "If you walk in opposition to me and are

unwilling to listen to me, I will add to your blows seven times over, as your sins deserve. [22] I will let loose among you the wild beasts, and they will bereave you of your children, wipe out your livestock, and make you few, so that your roads become desolate. [23] "And if through these things you are not corrected by me but walk in opposition to me, [24] then I too will walk in opposition to you, and I myself will strike you seven times over for your sins. [25] I will bring upon you a sword that avenges the covenant; and when you gather into your cities, I will send pestilence among you, and you will be handed over to the enemy. [26] When I break the staff of your bread, ten women will bake your bread in one oven and dole out your bread by weight; you will eat but not be satisfied. [27] "And if in spite of this you do not listen to me, but walk in opposition to me, [28] I will walk in opposition to you with fury, and I myself will discipline you seven times over for your sins. [29] You will eat the flesh of your sons, and the flesh of your daughters you will eat. [30] I will destroy your high places, cut down your incense altars, and heap your corpses on the corpses of your idols; and my soul will loathe you. [31] I will turn your cities into ruins and make your sanctuaries desolate, and I will not breathe in your pleasing aroma. [32] I myself will devastate the land, so that your enemies who settle in it will be astonished at it. [33] You I will scatter among the nations, and I will unsheathe the sword after you; your land will become a desolation and your cities a ruin. [34] "Then the land will enjoy its Sabbaths all the days it lies desolate, while you are in the land of your enemies; then the land will rest and enjoy its Sabbaths. [*] [35] All the days it lies desolate it will rest—the rest it did not have in your Sabbaths while you lived on it. [36] As for those of you who survive, I will bring timidity into their hearts in the lands of their enemies; the sound of a windblown leaf will chase them, and they will flee as one flees from the sword, and fall though no one pursues. [37] They will stumble over one another as though fleeing the sword, though no one pursues; you will have no power to stand up before your enemies. [38] You will perish among the nations, and the land of your enemies will devour you. [39] Those of you who survive will rot away for their iniquity in the lands of your enemies; and for the iniquities of their fathers too they will rot away with them. [40] "But if they confess their iniquity and the iniquity of their fathers, in the unfaithfulness they committed against me, and also that they walked in opposition to me— [41] so that I in turn walked in opposition to them and brought them into the land of their enemies—if then their uncircumcised heart is humbled and they accept the punishment for their iniquity, [42] then I will remember my covenant with Jacob; my covenant with Isaac too, and my covenant with Abraham too, I will remember; and I will remember the land. [43] For the land will be left behind by them and will enjoy its Sabbaths while it lies desolate without them, and they will accept the punishment for their iniquity, precisely because they spurned my judgments and their soul loathed my statutes. [44] Yet even so, when they are in the land of their enemies, I will not spurn them or loathe them so as to make an end of them and break my covenant with them; for I am the LORD their God. [45] For their sake I will remember the covenant with their ancestors, whom I brought out of the land of Egypt before the eyes of the nations, to be their God. I am the LORD." [46] These are the statutes, the judgments, and the laws that the LORD set between himself and the children of Israel on Mount Sinai by the hand of Moses.

## CHAPTER 27

[1] The LORD spoke to Moses, saying, [2] "Speak to the children of Israel and tell them: When a man makes a special vow to the LORD involving your valuation of persons, [3] your valuation for a male from twenty up to sixty years old shall be fifty shekels of silver, by the sanctuary shekel. [4] For a female, the valuation shall be thirty shekels. [5] For someone from five up to twenty years old, the valuation shall be twenty shekels for a male and ten shekels for a female. [6] For someone from a month up to five years old, the valuation shall be five shekels of silver for a male and three shekels of silver for a female. [7] For someone sixty years old and upward, the valuation shall be fifteen shekels for a male and ten shekels for a female. [8] But if he is too poor for your valuation, he shall stand before the priest, and the priest shall set a value on him; according to what the one who made the vow can afford, the priest shall set his value. [9] "If it is an animal of a kind that is presented as an offering to the LORD, anything of it that one gives to the LORD shall be holy. [10] He must not replace it or exchange it, a good one for a bad or a bad one for a good; if he does exchange one animal for another, both it and the one exchanged for it shall be holy. [11] If it is any unclean animal of a kind not presented as an offering to the LORD, he shall stand the animal before the priest, [12] and the priest shall set a value on it, whether good or bad; as you, the priest, value it, so shall it be. [13] If he wants to redeem it, he shall add a fifth to your valuation. [14] "When a man dedicates his house as holy to the LORD, the priest shall set a value on it, whether good or bad; as the priest values it, so shall it stand. [15] If the one who dedicated it wants to redeem his house, he shall add a fifth of the valuation money to it, and it will be his. [16] "If a man dedicates to the LORD part of the field he holds as property, your valuation shall be in proportion to its seed: a homer of barley seed at fifty shekels of silver. [17] If he dedicates his field starting from the year of jubilee, it shall stand at your full valuation. [18] If he dedicates his field after the jubilee, the priest shall reckon the money for him according to the years remaining until the year of jubilee, and it shall be deducted from your valuation. [19] If the one who dedicated the field does want to redeem it, he shall add a fifth of the valuation money to it, and it shall stay his. [20] But if he does not redeem the field, or if he has sold the field to someone else, it can no longer be redeemed. [21] When the field goes out in the jubilee, it shall be holy to the LORD, like a field that is devoted; it shall become the priest's property. [22] If a man dedicates to the LORD a field he has bought, which is not part of his inherited property, [23] the priest shall reckon for him the amount of your valuation up to the year of jubilee, and he shall pay your valuation on that day as a holy thing to the LORD. [24] In the year of jubilee the field shall return to the one from whom he bought

it, the one to whom the land belongs as property. [25] Every valuation of yours shall be by the sanctuary shekel; the shekel shall be twenty gerahs. [26] "However, no one may dedicate a firstborn animal, which is born first to the LORD; whether ox or sheep, it belongs to the LORD. [27] If it is among the unclean animals, he may ransom it at your valuation, adding a fifth to it; if it is not redeemed, it shall be sold at your valuation. [28] "But nothing devoted that a man devotes to the LORD from all that he has, whether person, animal, or field of his property, may be sold or redeemed; everything devoted is most holy to the LORD. [29] No person devoted, who is to be devoted from among mankind, may be ransomed; he must be put to death. [30] "All the tithe of the land, whether of the seed of the land or of the fruit of the tree, belongs to the LORD; it is holy to the LORD. [31] If a man wants to redeem any of his tithe, he shall add a fifth to it. [32] All the tithe of the herd and the flock, every tenth one that passes under the rod, shall be holy to the LORD. [33] One must not inquire whether it is good or bad, nor exchange it; if he does exchange it, both it and the one exchanged for it shall be holy; it cannot be redeemed." [34] These are the commandments that the LORD gave Moses for the children of Israel on Mount Sinai.

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## CHAPTER 1

[1] On the first day of the second month, in the second year after their going out from the land of Egypt, the LORD spoke to Moses in the tent of meeting in the wilderness of Sinai, saying, [2] "Count the heads of the whole congregation of the children of Israel by their clans and by the house of their fathers, listing the names of every male one by one. [3] All in Israel who are twenty years old and above, everyone who goes out to war, you and Aaron are to register by their troops. [4] With you there are to be men, one from each tribe, every one a head of the house of his fathers. [5] These are the names of the men who will stand with you: for Reuben, Elizur son of Shedeur; [6] for Simeon, Shelumiel son of Zurishaddai; [7] for Judah, Nahshon son of Amminadab; [8] for Issachar, Nethanel son of Zuar; [9] for Zebulun, Eliab son of Helon; [10] for the sons of Joseph: for Ephraim, Elishama son of Ammihud; for Manasseh, Gamaliel son of Pedahzur; [11] for Benjamin, Abidan son of Gideoni; [12] for Dan, Ahiezer son of Ammishaddai; [13] for Asher, Pagiel son of Ocran; [14] for Gad, Eliasaph son of Deuel; [15] for Naphtali, Ahira son of Enan." [16] These were the men summoned from the congregation, chiefs of the tribes of their fathers; they were heads of Israel's thousands. [17] Moses and Aaron took these men who had been named one by one, [18] and they called the whole congregation together on the first day of the second month. They declared their lineage by clans and by the house of their fathers, listing the names one by one of those twenty years old and above, [19] just as the LORD had commanded Moses. So he registered them in the wilderness of Sinai. [20] The descendants of Reuben, Israel's firstborn, according to their lineage, by their clans and by the house of their fathers, listed by name one by one, every male twenty years old and above, everyone who goes out to war— [21] the registered men of the tribe of Reuben came to forty-six thousand five hundred. [22] The descendants of Simeon, according to their lineage, by their clans and by the house of their fathers, those of them who were registered, listed by name one by one, every male twenty years old and above, everyone who goes out to war— [23] the registered men of the tribe of Simeon came to fifty-nine thousand three hundred. [24] The descendants of Gad, according to their lineage, by their clans and by the house of their fathers, listed by name, from twenty years old and above, everyone who goes out to war— [25] the registered men of the tribe of Gad came to forty-five thousand six hundred and fifty. [26] The descendants of Judah, according to their lineage, by their clans and by the house of their fathers, listed by name, from twenty years old and above, everyone who goes out to war— [27] the registered men of the tribe of Judah came to seventy-four thousand six hundred. [28] The descendants of Issachar, according to their lineage, by their clans and by the house of their fathers, listed by name, from twenty years old and above, everyone who goes out to war— [29] the registered men of the tribe of Issachar came to fifty-four thousand four hundred. [30] The descendants of Zebulun, according to their lineage, by their clans and by the house of their fathers, listed by name, from twenty years old and above, everyone who goes out to war— [31] the registered men of the tribe of Zebulun came to fifty-seven thousand four hundred. [32] The descendants of Joseph: the descendants of Ephraim, according to their lineage, by their clans and by the house of their fathers, listed by name, from twenty years old and above, everyone who goes out to war— [33] the registered men of the tribe of Ephraim came to forty thousand five hundred. [34] The descendants of Manasseh, according to their lineage, by their clans and by the house of their fathers, listed by name, from twenty years old and above, everyone who goes out to war— [35] the registered men of the tribe of Manasseh came to thirty-two thousand two hundred. [36] The descendants of Benjamin, according to their lineage, by their clans and by the house of their fathers, listed by name, from twenty years old and above, everyone who goes out to war— [37] the registered men of the tribe of Benjamin came to thirty-five thousand four hundred. [38] The descendants of Dan, according to their lineage, by their clans and by the house of their fathers, listed by name, from twenty years old and above, everyone who goes out to war— [39] the registered men of the tribe of Dan came to sixty-two thousand seven hundred. [40] The descendants of Asher, according to their lineage, by their clans and by the house of their fathers, listed by name, from twenty years old and above, everyone who goes out to war— [41] the registered men of the tribe of Asher came to forty-one thousand five hundred. [42] The descendants of Naphtali, according to their lineage, by their clans and by the house of their fathers, listed by

name, from twenty years old and above, everyone who goes out to war— [43] the registered men of the tribe of Naphtali came to fifty-three thousand four hundred. [44] These are the men registered by Moses and Aaron together with the chiefs of Israel, twelve men, each one standing for the house of his fathers. [45] So all the registered men of the children of Israel by the house of their fathers, from twenty years old and above, everyone in Israel who goes out to war— [46] all the registered came to six hundred and three thousand five hundred and fifty. [47] The Levites, however, by the tribe of their fathers, were not registered along with them, [48] since the LORD had spoken to Moses, saying, [49] "The tribe of Levi alone you shall not register, nor count their heads among the children of Israel. [50] Instead, put the Levites in charge of the tabernacle of the testimony, of all its utensils, and of everything that goes with it. They are the ones to carry the tabernacle and all its utensils; they shall attend to it and encamp all around the tabernacle. [51] Whenever the tabernacle moves on, the Levites are to take it down, and whenever the tabernacle encamps, the Levites are to set it up. Any outsider who comes near shall be put to death. [52] The children of Israel shall encamp each in his own camp and each by his own banner, according to their troops. [53] The Levites, though, shall encamp around the tabernacle of the testimony, so that no wrath may come upon the congregation of the children of Israel; and the Levites shall take charge of the tabernacle of the testimony." [54] The children of Israel did this; they did just as the LORD had commanded Moses in everything.

## CHAPTER 2

[1] The LORD said to Moses and Aaron, [2] "The children of Israel are to encamp each by his own banner, beside the emblems of the house of their fathers; they shall encamp around the tent of meeting, at a distance from it. [3] On the east side, toward the sunrise, the banner of the camp of Judah shall encamp by its troops. The chief of the descendants of Judah is Nahshon son of Amminadab, [4] and his troop, as registered, is seventy-four thousand six hundred. [5] Encamped beside him is the tribe of Issachar. The chief of the descendants of Issachar is Nethanel son of Zuar, [6] and his troop, as registered, is fifty-four thousand four hundred. [7] Then comes the tribe of Zebulun. The chief of the descendants of Zebulun is Eliab son of Helon, [8] and his troop, as registered, is fifty-seven thousand four hundred. [9] The total registered in the camp of Judah by their troops is one hundred and eighty-six thousand four hundred. They are to move out first. [10] "On the south side shall be the banner of the camp of Reuben by its troops. The chief of the descendants of Reuben is Elizur son of Shedeur, [11] and his troop, as registered, is forty-six thousand five hundred. [12] Encamped beside him is the tribe of Simeon. The chief of the descendants of Simeon is Shelumiel son of Zurishaddai, [13] and his troop, as registered, is fifty-nine thousand three hundred. [14] Then comes the tribe of Gad. The chief of the descendants of Gad is Eliasaph son of Reuel, [15] and his troop, as registered, is forty-five thousand six hundred and fifty. [16] The total registered in the camp of Reuben by their troops is one hundred and fifty-one thousand four hundred and fifty. They are to move out second. [17] "Then the tent of meeting is to move out, the camp of the Levites in the middle of the camps. In the order in which they encamp, so they shall move out, each in his position, by their banners. [18] "On the west side shall be the banner of the camp of Ephraim by its troops. The chief of the descendants of Ephraim is Elishama son of Ammihud, [19] and his troop, as registered, is forty thousand five hundred. [20] Beside him is the tribe of Manasseh. The chief of the descendants of Manasseh is Gamaliel son of Pedahzur, [21] and his troop, as registered, is thirty-two thousand two hundred. [22] Then comes the tribe of Benjamin. The chief of the descendants of Benjamin is Abidan son of Gideoni, [23] and his troop, as registered, is thirty-five thousand four hundred. [24] The total registered in the camp of Ephraim by their troops is one hundred and eight thousand one hundred. They are to move out third. [25] "On the north side shall be the banner of the camp of Dan by its troops. The chief of the descendants of Dan is Ahiezer son of Ammishaddai, [26] and his troop, as registered, is sixty-two thousand seven hundred. [27] Encamped beside him is the tribe of Asher. The chief of the descendants of Asher is Pagiel son of Ocran, [28] and his troop, as registered, is forty-one thousand five hundred. [29] Then comes the tribe of Naphtali. The chief of the descendants of Naphtali is Ahira son of Enan, [30] and his troop, as registered, is fifty-three thousand four hundred. [31] The total registered in the camp of Dan is one hundred and fifty-seven thousand six hundred. They are to move out last, by their banners." [32] These were the registered men of the children of Israel by the house of their fathers. The total registered in the camps by their troops was six hundred and three thousand five hundred and fifty. [33] The Levites, however, were not registered among the children of Israel, just as the LORD had commanded Moses. [34] The children of Israel did everything the LORD had commanded Moses: that is how they encamped by their banners, and that is how they moved out, each by his clans, with the house of his fathers.

## CHAPTER 3

[1] Now these are the descendants of Aaron and Moses at the time the LORD spoke with Moses on Mount Sinai. [2] The names of Aaron's sons were Nadab, the firstborn, Abihu, Eleazar, and Ithamar. [3] Those are the names of the sons of Aaron, the anointed priests, whom he installed to act as priests. [4] Nadab and Abihu died before the LORD when they brought strange fire near before the LORD in the wilderness of Sinai; they had no sons. So Eleazar and Ithamar served as priests in their father Aaron's lifetime. [5] The LORD spoke to Moses, saying, [6] "Bring the tribe of Levi forward and have them stand before Aaron the priest to assist him. [7] They are to carry out the duties owed to him and to the whole congregation in front of the tent of meeting, doing the work of the tabernacle. [8] They are to look after all the utensils of the tent of meeting and carry out the duties of the children of Israel, doing the work of the tabernacle. [9] Give the Levites to Aaron and his sons; out of the children of

Israel they are given to him, given outright. [10] Appoint Aaron and his sons to attend to their priesthood. Any outsider who comes near shall be put to death." [11] The LORD spoke to Moses, saying, [12] "I myself, see, have taken the Levites from among the children of Israel in place of every firstborn that opens the womb among the children of Israel; so the Levites belong to me. [13] Every firstborn is mine. On the day I struck down every firstborn in the land of Egypt, I set apart for myself every firstborn in Israel, man and beast alike. They are mine. I am the LORD." [14] The LORD spoke to Moses in the wilderness of Sinai, saying, [15] "Register the descendants of Levi by the house of their fathers and by their clans. You are to register every male a month old and above." [16] So Moses registered them at the word of the LORD, as he had been commanded. [17] The sons of Levi, by name, were these: Gershon, Kohath, and Merari. [18] And the names of Gershon's sons by their clans were Libni and Shimei. [19] Kohath's sons by their clans were Amram, Izhar, Hebron, and Uzziel. [20] Merari's sons by their clans were Mahli and Mushi. Those were the clans of the Levites by the house of their fathers. [21] From Gershon came the clan of the Libnites and the clan of the Shimeites; those were the Gershonite clans. [22] Their registered men, counting every male a month old and above, came to seven thousand five hundred. [23] The Gershonite clans were to encamp behind the tabernacle, to the west. [24] The chief of the father's house of the Gershonites was Eliasaph son of Lael. [25] In the tent of meeting the sons of Gershon were in charge of the tabernacle and the tent with its covering, the screen at the entrance of the tent of meeting, [26] the hangings of the courtyard, the screen at the entrance of the courtyard that surrounds the tabernacle and the altar, and its ropes—all the work connected with these. [27] From Kohath came the clan of the Amramites, the clan of the Izharites, the clan of the Hebronites, and the clan of the Uzzielites; those were the Kohathite clans. [28] Counting every male a month old and above, there were eight thousand six hundred, who had charge of the sanctuary. [29] The clans of the sons of Kohath were to encamp along the south side of the tabernacle. [30] The chief of the father's house of the Kohathite clans was Elizaphan son of Uzziel. [31] They were in charge of the ark, the table, the lampstand, the altars, the utensils of the sanctuary used in ministering, and the screen—all the work connected with these. [32] The chief over the chiefs of the Levites was Eleazar son of Aaron the priest, who oversaw those in charge of the sanctuary. [33] From Merari came the clan of the Mahlites and the clan of the Mushites; those were the Merarite clans. [34] Their registered men, counting every male a month old and above, came to six thousand two hundred. [35] The chief of the father's house of the Merarite clans was Zuriel son of Abihail. They were to encamp along the north side of the tabernacle. [36] The sons of Merari were assigned the care of the frames of the tabernacle, its bars, its pillars, its bases, and all its fittings—all the work connected with these— [37] and the pillars around the courtyard with their bases, their tent pegs, and their ropes. [38] Those encamped in front of the tabernacle on the east, before the tent of meeting toward the sunrise, were Moses, Aaron, and his sons, who had charge of the sanctuary, carrying out the duty for the children of Israel. Any outsider who came near was to be put to death. [39] All the registered Levites, whom Moses and Aaron registered by their clans at the word of the LORD, every male a month old and above, came to twenty-two thousand.* [40] Then the LORD said to Moses, "Register every firstborn male of the children of Israel a month old and above, and make a list of their names. [41] Take the Levites for me—I am the LORD—in place of every firstborn among the children of Israel, and the Levites' livestock in place of every firstborn among the livestock of the children of Israel." [42] Moses registered every firstborn among the children of Israel, as the LORD had commanded him. [43] All the firstborn males a month old and above, listed by name, as registered, came to twenty-two thousand two hundred and seventy-three. [44] The LORD spoke to Moses, saying, [45] "Take the Levites in place of every firstborn among the children of Israel, and the Levites' livestock in place of their livestock. The Levites shall be mine. I am the LORD. [46] To ransom the two hundred and seventy-three firstborn of the children of Israel who outnumber the Levites, [47] collect five shekels for each head, by the shekel of the sanctuary—twenty gerahs to the shekel. [48] Give the money to Aaron and his sons as the ransom of the surplus among them." [49] So Moses collected the ransom money from those who were left over beyond the ones ransomed by the Levites. [50] From the firstborn of the children of Israel he collected the money: one thousand three hundred and sixty-five shekels by the shekel of the sanctuary. [51] Then Moses handed over the ransom money to Aaron and his sons at the word of the LORD, just as the LORD had commanded Moses.

## CHAPTER 4

[1] The LORD said to Moses and Aaron, [2] "Count the heads of the descendants of Kohath within the descendants of Levi, by their clans and by the house of their fathers, [3] from thirty years old and above up to fifty years old, everyone who enters the service to do work in the tent of meeting. [4] The work of the descendants of Kohath in the tent of meeting concerns the most holy things. [5] When the camp is about to move, Aaron and his sons are to go in, take down the screening curtain, and cover the ark of the testimony with it. [6] Over that they are to lay a covering of goatskins, spread on top a cloth entirely of blue, and insert its poles.* [7] On the table of the Presence they are to spread a blue cloth and set on it the dishes, the pans, the bowls, and the pitchers for the drink offering; the continual bread is to remain on it. [8] They are to spread a scarlet cloth over these, cover that with a covering of goatskins, and insert its poles. [9] They are to take a blue cloth and cover the lampstand for the light together with its lamps, its tongs, its firepans, and all the oil vessels used in tending it. [10] They are to wrap it and all its utensils in a covering of goatskins and set it on the carrying frame. [11] Over the gold altar they are to spread a blue cloth, cover it with a covering of goatskins, and insert its poles. [12] They are to take all the utensils used for ministering in the sanctuary, wrap them in a blue cloth, cover them with a covering of goatskins, and set them on the

carrying frame. [13] They are to clear the ashes from the altar and spread a purple cloth over it. [14] On it they are to place all the utensils used in ministering at it—the firepans, the forks, the shovels, and the bowls, all the utensils of the altar—then spread a covering of goatskins over it and insert its poles. [15] Once Aaron and his sons have finished covering the holy things and all the utensils of the sanctuary, when the camp is about to move, then the descendants of Kohath are to come and carry them. But they must not touch the holy things, or they will die. These are what the descendants of Kohath carry from the tent of meeting. [16] Eleazar son of Aaron the priest is to be responsible for the oil for the light, the fragrant incense, the continual grain offering, and the anointing oil, and responsible for the whole tabernacle and everything in it, the sanctuary and its utensils." [17] The LORD said to Moses and Aaron, [18] "Do not let the tribe of the Kohathite clans be cut off from among the Levites. [19] Do this for them, so that they may live and not die when they come near the most holy things: Aaron and his sons are to go in and assign each of them to his task and his load. [20] But they themselves must not go in to look at the holy things even for an instant, or they will die." [21] The LORD spoke to Moses, saying, [22] "Count the heads of the descendants of Gershon as well, by the house of their fathers and by their clans. [23] Register them from thirty years old and above up to fifty years old, everyone who enters to perform service, to do work in the tent of meeting. [24] This is the work of the Gershonite clans, both serving and carrying: [25] they are to carry the curtains of the tabernacle and the tent of meeting, its covering, the goatskin covering on top of it, and the screen at the entrance of the tent of meeting, [26] the hangings of the courtyard, the screen at the entrance of the gate of the courtyard that surrounds the tabernacle and the altar, their ropes, and all the utensils for their work; whatever has to be done with these, they shall do. [27] All the work of the Gershonites, all their carrying and all their service, is to be done at the direction of Aaron and his sons; you are to assign to them as their duty everything they carry. [28] This is the work of the Gershonite clans in the tent of meeting, and their duty is under the supervision of Ithamar son of Aaron the priest. [29] "The descendants of Merari you are to register by their clans and by the house of their fathers. [30] Register them from thirty years old and above up to fifty years old, everyone who enters the service to do the work of the tent of meeting. [31] What they are charged with carrying, as all their work in the tent of meeting, is this: the frames of the tabernacle, its bars, its pillars, its bases, [32] the pillars around the courtyard with their bases, tent pegs, and ropes, with all their utensils and all the work connected with them. You are to assign by name the items they are charged to carry. [33] This is the work of the Merarite clans, all their work in the tent of meeting, under the supervision of Ithamar son of Aaron the priest." [34] Moses, Aaron, and the chiefs of the congregation registered the Kohathites by their clans and by the house of their fathers, [35] from thirty years old and above up to fifty years old, everyone who entered the service for work in the tent of meeting. [36] Their registered men by clans came to two thousand seven hundred and fifty. [37] These were the registered men of the Kohathite clans, all who served in the tent of meeting, whom Moses and Aaron registered at the word of the LORD through Moses. [38] The registered men of the descendants of Gershon by their clans and by the house of their fathers, [39] from thirty years old and above up to fifty years old, everyone who entered the service for work in the tent of meeting— [40] their registered men by their clans and by the house of their fathers came to two thousand six hundred and thirty. [41] These were the registered men of the clans of the descendants of Gershon, all who served in the tent of meeting, whom Moses and Aaron registered at the word of the LORD. [42] The registered men of the clans of the descendants of Merari by their clans and by the house of their fathers, [43] from thirty years old and above up to fifty years old, everyone who entered the service for work in the tent of meeting— [44] their registered men by their clans came to three thousand two hundred. [45] These were the registered men of the clans of the descendants of Merari, whom Moses and Aaron registered at the word of the LORD through Moses. [46] All the registered Levites, whom Moses, Aaron, and the chiefs of Israel registered by their clans and by the house of their fathers, [47] from thirty years old and above up to fifty years old, everyone who entered to do the work of serving and the work of carrying in the tent of meeting— [48] their registered men came to eight thousand five hundred and eighty. [49] At the word of the LORD through Moses each one was registered for his task and his load; so they were registered by him, as the LORD had commanded Moses.

## CHAPTER 5

[1] The LORD spoke to Moses, saying, [2] "Order the children of Israel to send away from the camp anyone with leprosy, anyone with a discharge, and anyone made unclean by a dead body. [3] Male or female, you are to send them away; send them outside the camp, so that they do not make their camps unclean, where I dwell among them." [4] The children of Israel did so and sent them outside the camp. Just as the LORD had told Moses, so the children of Israel did. [5] The LORD spoke to Moses, saying, [6] "Tell the children of Israel: When a man or woman commits any of the sins people commit, acting unfaithfully toward the LORD, that person has incurred guilt. [7] They are to confess the sin they have done, and he is to pay back the restitution for his wrong in full, add a fifth to it, and give it to the one he wronged.* [8] But if the person has no kinsman-redeemer to whom the restitution can be paid, the restitution paid for the wrong goes to the LORD, to the priest, besides the ram of atonement by which atonement is made for him. [9] Every contribution of all the holy things that the children of Israel bring to the priest is to be his.* [10] Each man's holy things remain his; but whatever anyone gives to the priest belongs to the priest." [11] The LORD spoke to Moses, saying, [12] "Tell the children of Israel: Suppose a man's wife turns aside and is unfaithful to him, [13] and another man sleeps with her, but it is concealed from her husband's eyes; she has made herself unclean and it remains secret, since there is no witness against her and she was not caught. [14] If a spirit of jealousy comes

over him and he is jealous of his wife, and she has made herself unclean—or if a spirit of jealousy comes over him and he is jealous of his wife, and she has not made herself unclean— [15] then the man is to bring his wife to the priest, and bring as her offering a tenth of an ephah of barley flour. He must not pour oil on it or put frankincense on it, because it is a grain offering for jealousy, a grain offering of remembrance that calls iniquity to mind. [16] "The priest is to have her come forward and stand before the LORD. [17] He is to take holy water in a clay vessel, take some of the dust from the floor of the tabernacle, and put it into the water. [18] After having the woman stand before the LORD, the priest is to loosen her hair and put in her hands the grain offering of remembrance, which is the grain offering for jealousy, while the priest holds the bitter water that brings the curse. [19] The priest is to put her under oath and say to the woman, 'If no man has slept with you and you have not turned aside to uncleanness while you were under your husband, go free from this bitter water that brings the curse. [20] But if you have turned aside while under your husband and made yourself unclean, and a man other than your husband has slept with you'— [21] here the priest is to put the woman under the oath of the curse and say to her—'may the LORD make you an object of cursing and swearing among your people by making your thigh shrivel and your belly swell. [22] May this water that brings the curse enter your body to make your belly swell and your thigh shrivel.' And the woman is to say, 'Amen, amen.' [23] "Then the priest is to write these curses on a scroll and wipe them off into the bitter water. [24] He is to have the woman drink the bitter water that brings the curse, and the water that brings the curse will enter her and become bitter. [25] The priest is to take the grain offering for jealousy from the woman's hand, wave the grain offering before the LORD, and bring it to the altar. [26] He is to take a handful from the grain offering as its memorial portion and burn it on the altar; after that he is to have the woman drink the water. [27] Once he has had her drink the water, if she has made herself unclean and been unfaithful to her husband, the water that brings the curse will enter her and become bitter; her belly will swell and her thigh will shrivel, and the woman will become a curse among her people. [28] But if the woman has not made herself unclean and is pure, she will go free and will be able to bear children. [29] "This is the law for jealousy, when a wife turns aside while under her husband and makes herself unclean, [30] or when a spirit of jealousy comes over a man and he becomes jealous of his wife: he is to have the woman stand before the LORD, and the priest is to apply this entire law to her. [31] The man will be clear of iniquity, but that woman will bear her iniquity."

## CHAPTER 6

[1] The LORD spoke to Moses, saying, [2] "Tell the children of Israel: When a man or woman makes a special vow, the vow of a Nazirite, to live set apart to the LORD, [3] he is to keep away from wine and strong drink. He must not drink vinegar made from wine or from strong drink, nor drink any grape juice, nor eat grapes, whether fresh or dried. [4] As long as he is a Nazirite he must eat nothing produced from the grapevine, not even the seeds or the skins. [5] As long as his Nazirite vow lasts, no razor may touch his head. Until the time of his dedication to the LORD is complete, he is holy; he must let the hair of his head grow long. [6] As long as he is dedicated to the LORD he must not go near a dead body. [7] Even if his father or mother, brother or sister dies, he must not make himself unclean for them, for the dedication to his God is on his head. [8] As long as he is a Nazirite he is holy to the LORD. [9] "If someone dies beside him without warning and so defiles his dedicated head, he must shave his head on the day of his cleansing; he is to shave it on the seventh day. [10] On the eighth day he must bring two turtledoves or two young pigeons to the priest at the entrance of the tent of meeting. [11] The priest is to offer one as a sin offering and the other as a burnt offering, and make atonement for him, since he sinned because of the dead body. He must consecrate his head again that same day, [12] and dedicate to the LORD the days of his Nazirite vow, and bring a male lamb a year old as a guilt offering. The previous days do not count, because his dedication was made unclean. [13] "This is the law of the Nazirite: When the time of his dedication is complete, he is to be brought to the entrance of the tent of meeting, [14] and he is to present his offering to the LORD: a year-old male lamb without defect as a burnt offering, a year-old ewe lamb without defect as a sin offering, a ram without defect as a peace offering, [15] a basket of unleavened bread—cakes of fine flour mixed with oil and unleavened wafers spread with oil—along with their grain offerings and drink offerings. [16] The priest is to bring them before the LORD and offer his sin offering and his burnt offering. [17] He is to offer the ram as a sacrifice of peace offerings to the LORD together with the basket of unleavened bread; the priest is also to offer its grain offering and its drink offering. [18] At the entrance of the tent of meeting the Nazirite is to shave his dedicated head, take the hair of his dedicated head, and put it on the fire burning under the sacrifice of peace offerings. [19] After the Nazirite has shaved off the hair of his dedication, the priest is to take the boiled shoulder of the ram, one unleavened cake from the basket, and one unleavened wafer, and place them in the Nazirite's hands. [20] The priest is to wave them as a wave offering before the LORD; it is a holy portion for the priest, in addition to the breast that is waved and the thigh that is contributed. After that the Nazirite may drink wine. [21] "This is the law of the Nazirite who makes a vow: his offering to the LORD for his dedication, besides whatever else he can afford. He must carry out the vow he has made according to the law of his dedication." [22] The LORD spoke to Moses, saying, [23] "Tell Aaron and his sons: This is how you are to bless the children of Israel. Say to them, [24] May the LORD bless you and keep you; [25] may the LORD make his face shine toward you and show you grace; [26] may the LORD lift up his face toward you and grant you peace. [27] "In this way they shall put my name on the children of Israel, and I myself will bless them."

## CHAPTER 7

[1] When Moses had finished setting up the tabernacle, he
anointed it and consecrated it with all its utensils, and the altar
with all its utensils; he anointed them and consecrated them. [2]
On that day the chiefs of Israel, heads of the house of their
fathers, came forward with offerings. They were the chiefs of the
tribes, the men in charge of those who had been registered. [3]
They brought as their offering before the LORD six covered
carts and twelve oxen—a cart for every two chiefs and an ox for
each one—and presented them in front of the tabernacle. [4] The
LORD said to Moses, [5] "Receive these from them so they may be
used for the work of the tent of meeting, and hand them over to
the Levites, to each according to what his work requires." [6] So
Moses received the carts and the oxen and handed them over to
the Levites. [7] He gave two carts and four oxen to the descendants
of Gershon, as their work required, [8] and four carts and eight
oxen to the descendants of Merari, as their work required, under
the supervision of Ithamar son of Aaron the priest. [9] To the
descendants of Kohath he gave none, since their task was the
holy things, which they carried on their shoulders. [10] The chiefs
also presented the dedication gift for the altar on the day it was
anointed; the chiefs brought their offering before the altar. [11]
And the LORD said to Moses, "Let them present their offering
for the dedication of the altar one chief a day, one chief each
day." [12] The one who presented his offering on the first day was
Nahshon son of Amminadab, of the tribe of Judah. [13] His
offering: one silver platter weighing a hundred and thirty shekels
and one silver bowl of seventy shekels by the shekel of the
sanctuary, both filled with fine flour mixed with oil as a grain
offering; [14] one gold pan of ten shekels, filled with incense; [15] one
young bull, one ram, and one year-old male lamb as a burnt
offering; [16] one male goat as a sin offering; [17] and as the sacrifice
of peace offerings, two oxen, five rams, five male goats, and five
year-old male lambs. Such was the offering of Nahshon son of
Amminadab. [18] On the second day Nethanel son of Zuar, chief
of Issachar, presented his offering. [19] He presented as his offering
one silver platter weighing a hundred and thirty shekels and one
silver bowl of seventy shekels by the shekel of the sanctuary, both
filled with fine flour mixed with oil as a grain offering; [20] one
gold pan of ten shekels, filled with incense; [21] one young bull,
one ram, and one year-old male lamb as a burnt offering; [22] one
male goat as a sin offering; [23] and as the sacrifice of peace
offerings, two oxen, five rams, five male goats, and five year-old
male lambs. Such was the offering of Nethanel son of Zuar. [24]
On the third day it was the chief of the descendants of Zebulun,
Eliab son of Helon. [25] His offering: one silver platter weighing a
hundred and thirty shekels and one silver bowl of seventy shekels
by the shekel of the sanctuary, both filled with fine flour mixed
with oil as a grain offering; [26] one gold pan of ten shekels, filled
with incense; [27] one young bull, one ram, and one year-old male
lamb as a burnt offering; [28] one male goat as a sin offering; [29] and
as the sacrifice of peace offerings, two oxen, five rams, five male
goats, and five year-old male lambs. Such was the offering of
Eliab son of Helon. [30] On the fourth day it was the chief of the
descendants of Reuben, Elizur son of Shedeur. [31] His offering:
one silver platter weighing a hundred and thirty shekels and one
silver bowl of seventy shekels by the shekel of the sanctuary, both
filled with fine flour mixed with oil as a grain offering; [32] one
gold pan of ten shekels, filled with incense; [33] one young bull,
one ram, and one year-old male lamb as a burnt offering; [34] one
male goat as a sin offering; [35] and as the sacrifice of peace
offerings, two oxen, five rams, five male goats, and five year-old
male lambs. Such was the offering of Elizur son of Shedeur. [36]
On the fifth day it was the chief of the descendants of Simeon,
Shelumiel son of Zurishaddai. [37] His offering: one silver platter
weighing a hundred and thirty shekels and one silver bowl of
seventy shekels by the shekel of the sanctuary, both filled with
fine flour mixed with oil as a grain offering; [38] one gold pan of
ten shekels, filled with incense; [39] one young bull, one ram, and
one year-old male lamb as a burnt offering; [40] one male goat as a
sin offering; [41] and as the sacrifice of peace offerings, two oxen,
five rams, five male goats, and five year-old male lambs. Such was
the offering of Shelumiel son of Zurishaddai. [42] On the sixth day
it was the chief of the descendants of Gad, Eliasaph son of Deuel.
[43] His offering: one silver platter weighing a hundred and thirty
shekels and one silver bowl of seventy shekels by the shekel of the
sanctuary, both filled with fine flour mixed with oil as a grain
offering; [44] one gold pan of ten shekels, filled with incense; [45] one
young bull, one ram, and one year-old male lamb as a burnt
offering; [46] one male goat as a sin offering; [47] and as the sacrifice
of peace offerings, two oxen, five rams, five male goats, and five
year-old male lambs. Such was the offering of Eliasaph son of
Deuel. [48] On the seventh day it was the chief of the descendants
of Ephraim, Elishama son of Ammihud. [49] His offering: one
silver platter weighing a hundred and thirty shekels and one silver
bowl of seventy shekels by the shekel of the sanctuary, both filled
with fine flour mixed with oil as a grain offering; [50] one gold pan
of ten shekels, filled with incense; [51] one young bull, one ram,
and one year-old male lamb as a burnt offering; [52] one male goat
as a sin offering; [53] and as the sacrifice of peace offerings, two
oxen, five rams, five male goats, and five year-old male lambs.
Such was the offering of Elishama son of Ammihud. [54] On the
eighth day it was the chief of the descendants of Manasseh,
Gamaliel son of Pedahzur. [55] His offering: one silver platter
weighing a hundred and thirty shekels and one silver bowl of
seventy shekels by the shekel of the sanctuary, both filled with
fine flour mixed with oil as a grain offering; [56] one gold pan of
ten shekels, filled with incense; [57] one young bull, one ram, and
one year-old male lamb as a burnt offering; [58] one male goat as a
sin offering; [59] and as the sacrifice of peace offerings, two oxen,
five rams, five male goats, and five year-old male lambs. Such was
the offering of Gamaliel son of Pedahzur. [60] On the ninth day it
was the chief of the descendants of Benjamin, Abidan son of
Gideoni. [61] His offering: one silver platter weighing a hundred
and thirty shekels and one silver bowl of seventy shekels by the
shekel of the sanctuary, both filled with fine flour mixed with oil
as a grain offering; [62] one gold pan of ten shekels, filled with
incense; [63] one young bull, one ram, and one year-old male lamb
as a burnt offering; [64] one male goat as a sin offering; [65] and as the

sacrifice of peace offerings, two oxen, five rams, five male goats, and five year-old male lambs. Such was the offering of Abidan son of Gideoni. [66] On the tenth day it was the chief of the descendants of Dan, Ahiezer son of Ammishaddai. [67] His offering: one silver platter weighing a hundred and thirty shekels and one silver bowl of seventy shekels by the shekel of the sanctuary, both filled with fine flour mixed with oil as a grain offering; [68] one gold pan of ten shekels, filled with incense; [69] one young bull, one ram, and one year-old male lamb as a burnt offering; [70] one male goat as a sin offering; [71] and as the sacrifice of peace offerings, two oxen, five rams, five male goats, and five year-old male lambs. Such was the offering of Ahiezer son of Ammishaddai. [72] On the eleventh day it was the chief of the descendants of Asher, Pagiel son of Ocran. [73] His offering: one silver platter weighing a hundred and thirty shekels and one silver bowl of seventy shekels by the shekel of the sanctuary, both filled with fine flour mixed with oil as a grain offering; [74] one gold pan of ten shekels, filled with incense; [75] one young bull, one ram, and one year-old male lamb as a burnt offering; [76] one male goat as a sin offering; [77] and as the sacrifice of peace offerings, two oxen, five rams, five male goats, and five year-old male lambs. Such was the offering of Pagiel son of Ocran. [78] On the twelfth day it was the chief of the descendants of Naphtali, Ahira son of Enan. [79] His offering: one silver platter weighing a hundred and thirty shekels and one silver bowl of seventy shekels by the shekel of the sanctuary, both filled with fine flour mixed with oil as a grain offering; [80] one gold pan of ten shekels, filled with incense; [81] one young bull, one ram, and one year-old male lamb as a burnt offering; [82] one male goat as a sin offering; [83] and as the sacrifice of peace offerings, two oxen, five rams, five male goats, and five year-old male lambs. Such was the offering of Ahira son of Enan. [84] This was the dedication gift for the altar from the chiefs of Israel on the day it was anointed: twelve silver platters, twelve silver bowls, and twelve gold pans. [85] Each silver platter weighed a hundred and thirty shekels and each bowl seventy; all the silver of the vessels came to two thousand four hundred shekels by the shekel of the sanctuary. [86] The twelve gold pans filled with incense weighed ten shekels each by the shekel of the sanctuary; all the gold of the pans came to a hundred and twenty shekels. [87] All the cattle for the burnt offering came to twelve bulls, twelve rams, and twelve year-old male lambs, with their grain offering, and twelve male goats as a sin offering. [88] All the cattle for the sacrifice of peace offerings came to twenty-four bulls, sixty rams, sixty male goats, and sixty year-old male lambs. This was the dedication gift for the altar after it had been anointed. [89] Whenever Moses went into the tent of meeting to speak with him, he would hear the voice speaking to him from above the mercy seat on the ark of the testimony, from between the two cherubim; and so he spoke with him.

## CHAPTER 8

[1] The LORD spoke to Moses, saying, [2] "Tell Aaron: When you put the lamps in place, the seven lamps are to cast their light toward the front of the lampstand." [3] Aaron did so; he put its lamps in place toward the front of the lampstand, just as the LORD had commanded Moses. [4] The lampstand was made like this: it was hammered gold, hammered work from its base to its blossoms. He made the lampstand after the pattern the LORD had shown Moses. [5] The LORD spoke to Moses, saying, [6] "Take the Levites out from among the children of Israel and purify them. [7] This is what you are to do to purify them: sprinkle the water of cleansing from sin on them; have them pass a razor over their whole body and wash their clothes, and so purify themselves. [8] Then they are to take a young bull with its grain offering of fine flour mixed with oil, and you are to take a second young bull as a sin offering. [9] Bring the Levites forward in front of the tent of meeting and gather the whole congregation of the children of Israel. [10] When you have brought the Levites before the LORD, the children of Israel are to lay their hands on the Levites, [11] and Aaron is to present the Levites before the LORD as a wave offering from the children of Israel, so that they may perform the work of the LORD. [12] The Levites are to lay their hands on the heads of the bulls; then offer one as a sin offering and the other as a burnt offering to the LORD, to make atonement for the Levites. [13] Have the Levites stand before Aaron and his sons, and present them as a wave offering to the LORD. [14] In this way you are to set the Levites apart from the rest of the children of Israel, and the Levites will be mine. [15] After that the Levites may go in to serve at the tent of meeting, once you have purified them and presented them as a wave offering. [16] For they are given, given outright, to me from among the children of Israel. I have taken them for myself in place of all that open the womb, the firstborn of all the children of Israel. [17] Every firstborn among the children of Israel is mine, whether man or beast; I set them apart for myself on the day I struck down every firstborn in the land of Egypt. [18] But I have taken the Levites in place of every firstborn among the children of Israel, [19] and from among the children of Israel I have given the Levites as a gift to Aaron and his sons, to do the work for the children of Israel at the tent of meeting and to make atonement for the children of Israel, so that no plague may strike the children of Israel when the children of Israel come near the sanctuary." [20] Moses, Aaron, and the whole congregation of the children of Israel did this with the Levites. The children of Israel did with them everything the LORD had commanded Moses about the Levites. [21] The Levites cleansed themselves from sin and washed their clothes; Aaron presented them as a wave offering before the LORD and made atonement for them to purify them. [22] After that the Levites went in to do their work in the tent of meeting in the presence of Aaron and his sons. What the LORD had commanded Moses about the Levites, that is what they did with them. [23] The LORD spoke to Moses, saying, [24] "This is the rule for the Levites: from twenty-five years old and above a man is to enter the ranks of those serving in the work of the tent of meeting. [25] At fifty years old he is to retire from the ranks of the service and work no longer. [26] He may help his brothers in the tent of meeting by keeping watch, but he is not to do the work. This is how you are to arrange the duties of the Levites."

## CHAPTER 9

[1] In the first month of the second year after their going out from the land of Egypt, the LORD spoke to Moses in the wilderness of Sinai, saying, [2] "The children of Israel are to celebrate the Passover at its appointed time. [3] Celebrate it at its appointed time, on the fourteenth day of this month between the two evenings; celebrate it in keeping with all its statutes and all its ordinances." [4] So Moses told the children of Israel to celebrate the Passover, [5] and they celebrated the Passover in the first month, on the fourteenth day of the month, between the two evenings, in the wilderness of Sinai. The children of Israel did everything just as the LORD had commanded Moses. [6] But there were some men who had become unclean through a human corpse and could not celebrate the Passover on that day. That same day they came before Moses and Aaron, [7] and these men said to him, "We are unclean through a human corpse. Why should we be held back from presenting the LORD's offering at its appointed time along with the children of Israel?" [8] Moses answered them, "Stay here, and let me hear what the LORD commands concerning you." [9] The LORD spoke to Moses, saying, [10] "Tell the children of Israel: If any of you or your descendants is unclean through a corpse or is away on a distant journey, he may still celebrate the Passover to the LORD. [11] They are to celebrate it in the second month, on the fourteenth day, between the two evenings, eating it with unleavened bread and bitter herbs. [12] They must not leave any of it until morning or break any of its bones. They are to celebrate it in keeping with every statute of the Passover. [13] But if a man who is clean and not on a journey neglects to celebrate the Passover, that person shall be cut off from his people, for he did not present the LORD's offering at its appointed time. That man will bear his sin. [14] If a foreigner living among you wants to celebrate the Passover to the LORD, he must do it in keeping with the statute of the Passover and its ordinance. You are to have one statute for the foreigner and for the native of the land alike." [15] On the day the tabernacle was set up, the cloud covered the tabernacle, the tent of the testimony; and from evening until morning it hung over the tabernacle with an appearance like fire. [16] It was like that continually: the cloud covered it, and by night it looked like fire. [17] Whenever the cloud lifted from above the tent, the children of Israel would move out after it, and wherever the cloud came to rest, there the children of Israel encamped. [18] At the word of the LORD the children of Israel moved out, and at the word of the LORD they encamped. As long as the cloud stayed over the tabernacle, they stayed encamped. [19] When the cloud lingered over the tabernacle for many days, the children of Israel observed the LORD's charge and did not move out. [20] At times the cloud remained over the tabernacle only a few days; at the word of the LORD they encamped, and at the word of the LORD they moved out. [21] At times the cloud stayed only from evening until morning, and when the cloud lifted in the morning they moved out. Whether by day or by night, whenever the cloud lifted, they moved out. [22] Whether two days, a month, or longer, as long as the cloud lingered over the tabernacle, resting on it, the children of Israel stayed encamped and did not move out; but when it lifted, they moved out. [23] At the word of the LORD they encamped, and at the word of the LORD they moved out; they observed the LORD's charge at the word of the LORD through Moses.

## CHAPTER 10

[1] The LORD spoke to Moses, saying, [2] "Make yourself two trumpets of silver; make them of hammered work. You are to use them for calling the congregation together and for setting the camps on the move. [3] When both are blown, the whole congregation is to gather to you at the entrance of the tent of meeting. [4] If only one is blown, the chiefs, the heads of Israel's thousands, are to gather to you. [5] When you blow a signal blast, the camps on the east side are to move out. [6] When you blow a second signal blast, the camps on the south side are to move out. A signal blast is to be blown for each of their departures. [7] To gather the assembly, you are to blow, but not sound a signal blast. [8] The sons of Aaron, the priests, are to blow the trumpets; this is to be a lasting statute for you throughout your generations. [9] When you go to war in your land against an enemy who attacks you, sound a signal blast on the trumpets; you will be remembered before the LORD your God and be rescued from your enemies. [10] On your days of rejoicing, at your appointed feasts, and at the start of your months, you are also to blow the trumpets over your burnt offerings and over your sacrifices of peace offerings; they will be a memorial for you before your God. I am the LORD your God." [11] On the twentieth day of the second month in the second year, the cloud lifted from above the tabernacle of the testimony, [12] and the children of Israel moved out from the wilderness of Sinai in their successive stages, until the cloud came to rest in the wilderness of Paran. [13] This was the first time they moved out at the word of the LORD through Moses. [14] The banner of the camp of the descendants of Judah moved out first by their troops, with Nahshon son of Amminadab over its troop. [15] Nethanel son of Zuar was over the troop of the tribe of the descendants of Issachar, [16] and Eliab son of Helon over the troop of the tribe of the descendants of Zebulun. [17] Then the tabernacle was taken down, and the descendants of Gershon and the descendants of Merari, who carried the tabernacle, moved out. [18] Next the banner of the camp of Reuben moved out by their troops, with Elizur son of Shedeur over its troop. [19] Shelumiel son of Zurishaddai was over the troop of the tribe of the descendants of Simeon, [20] and Eliasaph son of Deuel over the troop of the tribe of the descendants of Gad. [21] Then the Kohathites moved out, carrying the holy things; the tabernacle was to be set up before they arrived. [22] Next the banner of the camp of the descendants of Ephraim moved out by their troops, with Elishama son of Ammihud over its troop. [23] Gamaliel son of Pedahzur was over the troop of the tribe of the descendants of Manasseh, [24] and Abidan son of Gideoni over the troop of the tribe of the descendants of Benjamin. [25] Last, the banner of the camp of the

descendants of Dan, the rear guard for all the camps, moved out by their troops, with Ahiezer son of Ammishaddai over its troop. [26] Pagiel son of Ocran was over the troop of the tribe of the descendants of Asher, [27] and Ahira son of Enan over the troop of the tribe of the descendants of Naphtali. [28] That was the marching order of the children of Israel by their troops whenever they moved out. [29] Moses said to Hobab son of Reuel the Midianite, Moses' father-in-law, "We are moving out to the place the LORD spoke of when he said, 'I will give it to you.' Come along with us and we will treat you well, for the LORD has spoken good things concerning Israel." [30] He answered, "I will not go; I am going back to my own land and my own kindred." [31] Moses said, "Please do not leave us. You know where we can encamp in the wilderness; you can be eyes for us. [32] If you come with us, then whatever good the LORD does for us, we will do the same good for you." [33] So they moved out from the mountain of the LORD on a three days' journey, and the ark of the covenant of the LORD went ahead of them the three days' journey to find them a place to rest. [34] The cloud of the LORD was above them by day when they moved out from the camp. [35] Each time the ark moved out, Moses would say, "Rise up, O LORD! May your enemies be scattered, and those who hate you flee from your presence." [36] And when it came to rest, he would say, "Come back, O LORD, to the countless thousands of Israel."

## CHAPTER 11

[1] The people took to complaining bitterly in the ears of the LORD. When the LORD heard it, his anger blazed, and fire from the LORD burned among them and consumed the outskirts of the camp. [2] The people cried out to Moses; Moses prayed to the LORD, and the fire sank down. [3] So that place was named Taberah, because fire from the LORD had burned among them. [4] The riffraff among them gave way to craving, and the children of Israel too began weeping again, saying, "If only someone would give us meat to eat! [5] We remember the fish we used to eat in Egypt at no cost, and the cucumbers, the melons, the leeks, the onions, and the garlic. [6] But now our appetite has dried up; there is nothing at all to look at but this manna." [7] The manna was like coriander seed, and it looked like bdellium. [8] The people would go around gathering it, grind it with millstones or pound it in a mortar, boil it in a pot, and make it into cakes; it tasted like something baked with oil. [9] When the dew came down on the camp at night, the manna came down with it. [10] Moses heard the people weeping clan by clan, each man at the entrance of his tent. The LORD's anger burned hot, and Moses too was troubled. [11] Moses said to the LORD, "Why have you brought this trouble on your servant? Why have I not found favor with you, that you put the burden of this whole people on me? [12] Was it I who conceived this whole people? Was it I who gave birth to them, that you tell me, 'Carry them in your arms as a foster father carries a nursing infant,' to the land you swore to their fathers? [13] Where can I get meat to give all this people? They keep weeping to me, saying, 'Give us meat to eat!' [14] I cannot carry this whole people by myself; it is too heavy for me. [15] If this is how you will treat me, then please put me to death at once, if I have found favor with you, and do not let me look on my misery." [16] The LORD answered Moses, "Bring together for me seventy of the elders of Israel, men you know to be elders and officers of the people. Take them to the tent of meeting and have them stand there with you. [17] I will come down and speak with you there; I will take some of the Spirit that is on you and put it on them. Then they will share the burden of the people with you, and you will not have to carry it alone. [18] "And say to the people, 'Consecrate yourselves for tomorrow, and you will eat meat. You have wept in the LORD's ears, saying, "If only someone would give us meat to eat! We were well off in Egypt." So the LORD will give you meat, and you will eat. [19] Not just one day will you eat it, or two days, or five, or ten, or twenty, [20] but for a full month, until it comes out of your nostrils and you are sick of it, because you have rejected the LORD who is among you and wept before him, saying, "Why ever did we leave Egypt?"'" [21] Moses replied, "The people I am with number six hundred thousand men on foot, and you say, 'I will give them meat to eat for a full month'! [22] Could flocks and herds be slaughtered enough to be sufficient for them? Could all the fish in the sea be caught enough to be sufficient for them?" [23] The LORD said to Moses, "Is the LORD's arm too short? You will soon see whether my word comes true for you or not." [24] Moses went out and told the people what the LORD had said. He gathered seventy men from the elders of the people and stationed them around the tent. [25] The LORD came down in the cloud and spoke to him; he took some of the Spirit that was on him and put it on the seventy elders. When the Spirit rested on them they prophesied, but they did not continue doing it.* [26] Two men, however, had stayed behind in the camp, one called Eldad and the other Medad. The Spirit rested on them as well; they were among those listed, but had not gone out to the tent, and they prophesied in the camp. [27] A young man ran to tell Moses, "Eldad and Medad are prophesying in the camp!" [28] Joshua son of Nun, who had served Moses since his youth, spoke up: "Moses, my lord, stop them!" [29] But Moses answered him, "Are you zealous on my behalf? If only all the LORD's people were prophets, and the LORD would put his Spirit on them!" [30] Then Moses went back to the camp, he and the elders of Israel. [31] A wind went out from the LORD and swept quail in from the sea, letting them drop around the camp, about a day's walk in one direction and a day's walk in the other, all around the camp, some two cubits deep on the ground. [32] All that day, all that night, and all the next day the people were up gathering the quail; whoever gathered least had ten homers. They spread them out for themselves all around the camp. [33] But while the meat was still between their teeth, before it was chewed, the LORD's anger burned against the people, and the LORD struck the people with a very severe plague. [34] So that place was named Kibroth-hattaavah, because there they buried the people who had given way to craving. [35] From Kibroth-hattaavah the people moved on to Hazeroth, and they stayed at Hazeroth.

## CHAPTER 12

[1] Miriam and Aaron began to speak against Moses on account of the Cushite woman he had married—for he had taken a Cushite wife. [*] [2] "Is it only through Moses that the LORD has spoken?" they said. "Has he not spoken through us too?" And the LORD heard this. [3] Now Moses was a very humble man, humbler than anyone on the face of the earth. [4] At once the LORD said to Moses, Aaron, and Miriam, "Come out to the tent of meeting, all three of you." So the three of them went out. [5] The LORD came down in a pillar of cloud, stood at the entrance of the tent, and called Aaron and Miriam. When both of them stepped forward, [6] he said, "Listen now to my words. When there is a prophet among you, I, the LORD, reveal myself to him in a vision and speak with him in a dream. [7] It is not so with my servant Moses; he is faithful in all my house. [8] With him I speak face to face, openly and not in riddles, and he sees the form of the LORD. Why, then, were you not afraid to speak against my servant Moses?" [9] The LORD's anger burned against them, and he left. [10] As the cloud withdrew from above the tent, there was Miriam, leprous, white as snow. Aaron turned toward Miriam and saw that she was leprous. [11] Aaron said to Moses, "Please, my lord, do not hold against us the sin we so foolishly committed. [12] Please do not let her be like a stillborn child whose flesh is half eaten away when it comes out of its mother's womb." [13] Moses cried out to the LORD, "O God, please heal her, I pray!" [14] The LORD answered Moses, "If her father had merely spat in her face, would she not be in disgrace for seven days? Let her be shut out of the camp for seven days; after that she may be brought back." [15] So Miriam was shut out of the camp for seven days, and the people did not move on until Miriam was brought back. [16] After that the people moved on from Hazeroth and encamped in the wilderness of Paran.

## CHAPTER 13

[1] The LORD spoke to Moses, saying, [2] "Send out men to explore the land of Canaan, which I am giving to the children of Israel. Send one man from each of their fathers' tribes, each of them a chief among them." [3] So at the word of the LORD Moses sent them out from the wilderness of Paran, all of them men who were heads of the children of Israel. [4] Their names were these: for the tribe of Reuben, Shammua son of Zaccur; [5] for the tribe of Simeon, Shaphat son of Hori; [6] for the tribe of Judah, Caleb son of Jephunneh; [7] for the tribe of Issachar, Igal son of Joseph; [8] for the tribe of Ephraim, Hoshea son of Nun; [9] for the tribe of Benjamin, Palti son of Raphu; [10] for the tribe of Zebulun, Gaddiel son of Sodi; [11] for the tribe of Joseph, namely the tribe of Manasseh, Gaddi son of Susi; [12] for the tribe of Dan, Ammiel son of Gemalli; [13] for the tribe of Asher, Sethur son of Michael; [14] for the tribe of Naphtali, Nahbi son of Vophsi; [15] for the tribe of Gad, Geuel son of Machi. [16] Those are the names of the men Moses sent out to explore the land. Moses gave Hoshea son of Nun the name Joshua. [17] When Moses sent them to explore the land of Canaan, he told them, "Go up through the Negev here, and go on up into the hill country. [18] See what kind of land it is, and whether the people living in it are strong or weak, few or many; [19] whether the land they live in is good or bad; whether the towns they live in are open camps or fortified; [20] and whether the land is fertile or poor, wooded or not. Be bold, and bring back some of the fruit of the land." It was the season for the first ripe grapes. [21] They went up and explored the land from the wilderness of Zin to Rehob, toward Lebo-hamath. [22] Going up through the Negev, they came to Hebron, where Ahiman, Sheshai, and Talmai, the descendants of Anak, lived. (Hebron had been built seven years before Zoan in Egypt.) [23] When they reached the Valley of Eshcol, they cut off a branch bearing one cluster of grapes and carried it on a pole between two of them, along with some pomegranates and figs. [24] That place was named the Valley of Eshcol on account of the cluster the children of Israel cut there. [25] After forty days they came back from exploring the land. [26] They came to Moses, Aaron, and the whole congregation of the children of Israel at Kadesh in the wilderness of Paran, reported to them and to the whole congregation, and showed them the fruit of the land. [27] This is the account they gave him: "We went into the land you sent us to, and it really does flow with milk and honey; here is its fruit. [28] But the people living in the land are powerful, and the towns are fortified and very large. We even saw the descendants of Anak there. [29] Amalek lives in the land of the Negev; the Hittites, the Jebusites, and the Amorites live in the hill country; and the Canaanites live by the sea and along the Jordan." [30] Then Caleb silenced the people before Moses and said, "We must go up and take possession of it, for we can certainly prevail over it." [31] But the men who had gone up with him said, "We cannot go up against those people; they are too strong for us." [32] And they spread among the children of Israel an evil report about the land they had explored, saying, "The land we passed through to explore is a land that eats up those who live in it, and all the people we saw there are men of huge size. [33] We saw the Nephilim there—the sons of Anak are from the Nephilim—and we looked like grasshoppers to ourselves, and that is how we looked to them." [*]

## CHAPTER 14

[1] The whole congregation lifted up their voices and cried out, and the people wept all that night. [2] All the children of Israel murmured against Moses and Aaron. The whole congregation said to them, "We wish we had died in the land of Egypt, or in this wilderness—we wish we had died! [3] Why is the LORD bringing us to this land to die by the sword? Our wives and children will be taken as spoil. Wouldn't we be better off going back to Egypt?" [4] And they said to each other, "Let us choose a leader and go back to Egypt." [5] Moses and Aaron fell face down before the whole assembled congregation of the children of Israel. [6] Joshua son of Nun and Caleb son of Jephunneh, two of those who had explored the land, tore their clothes [7] and said to the whole congregation of the children of Israel, "The land we passed through to explore is a very, very good land. [8] If the LORD is pleased with us, he will bring us into this land and give

it to us, a land flowing with milk and honey. [9] Only do not rebel against the LORD, and do not be afraid of the people of the land, for we will swallow them up like bread. Their shelter has been taken from them, and the LORD is with us. Do not be afraid of them." [10] But the whole congregation talked of stoning them. Then the glory of the LORD appeared at the tent of meeting to all the children of Israel. [11] The LORD said to Moses, "How long will this people treat me with contempt? How long will they refuse to believe in me, in spite of all the signs I have performed among them? [12] I will strike them with pestilence and disown them, and I will make you into a nation greater and stronger than they are." [13] Moses said to the LORD, "But the Egyptians will hear of it! It was by your might that you brought this people up out of their midst, [14] and they will tell it to those who live in this land. They have heard that you, LORD, are among this people, that you, LORD, are seen eye to eye, that your cloud stands above them, and that you go ahead of them in a pillar of cloud by day and a pillar of fire by night. [15] If you now kill this people all at once, the nations who have heard of your fame will say, [16] 'The LORD could not bring this people into the land he swore to give them, so he slaughtered them in the wilderness.' [17] Now then, let the power of my Lord be great, as you have declared: [18] 'The LORD is slow to anger and rich in steadfast love, forgiving iniquity and transgression, but he does not let the guilty go unpunished; he visits the iniquity of the fathers on the children to the third and fourth generation.' [19] Please forgive the iniquity of this people in keeping with the greatness of your steadfast love, as you have forgiven this people from Egypt until now." [20] The LORD said, "I have forgiven them as you asked. [21] Yet as surely as I live, and as surely as the glory of the LORD will fill the whole earth, [22] not one of the men who saw my glory and the signs I performed in Egypt and in the wilderness, and who have put me to the test these ten times and not obeyed my voice, [23] will see the land I swore to their fathers. None of those who treated me with contempt will see it. [24] But my servant Caleb, because a different spirit is in him and he has followed me wholeheartedly, I will bring into the land he entered, and his descendants will possess it. [25] Since the Amalekites and the Canaanites live in the valleys, turn back tomorrow and head out into the wilderness by the road to the Red Sea." [26] The LORD said to Moses and Aaron, [27] "How long must I put up with this wicked congregation murmuring against me? I have heard the murmurings the children of Israel keep making against me. [28] Tell them, 'As I live, says the LORD, I will do to you exactly what I heard you say. [29] In this wilderness your corpses will fall—every one of you who was registered, your full number from twenty years old and above, who murmured against me. [30] Not one of you will enter the land I swore with raised hand to settle you in, except Caleb son of Jephunneh and Joshua son of Nun. [31] But your little ones, who you said would be taken as spoil, I will bring in, and they will come to know the land you have rejected. [32] As for you, your corpses will fall in this wilderness. [33] Your children will be shepherds in the wilderness for forty years, bearing the consequences of your unfaithfulness until the last of your corpses lies in the wilderness.[*] [34] Matching the number of days you spent exploring the land, forty days—a year for each day—you will bear your iniquities forty years, and you will know my opposition.'[*] [35] I, the LORD, have spoken. I will certainly do this to this whole wicked congregation that has banded together against me: in this wilderness they will meet their end, and here they will die." [36] As for the men Moses sent to explore the land, who came back and made the whole congregation murmur against him by spreading an evil report about the land— [37] those men who spread the evil report about the land died by a plague before the LORD. [38] Of the men who went to explore the land, only Joshua son of Nun and Caleb son of Jephunneh survived. [39] When Moses reported these words to all the children of Israel, the people grieved bitterly. [40] Early the next morning they set off up toward the ridge of the hill country, saying, "Here we are; we will go up to the place the LORD promised, for we have sinned." [41] But Moses said, "Why are you going against the LORD's command? This will not succeed. [42] Do not go up, for the LORD is not among you, or you will be beaten by your enemies. [43] The Amalekites and the Canaanites are there facing you, and you will fall by the sword. Because you have turned back from following the LORD, the LORD will not be with you." [44] Yet they defiantly went up toward the ridge of the hill country, though neither the ark of the covenant of the LORD nor Moses left the camp. [45] Then the Amalekites and the Canaanites who lived in that hill country came down, struck them, and crushed them all the way to Hormah.

## CHAPTER 15

[1] The LORD spoke to Moses, saying, [2] "Tell the children of Israel: When you enter the land I am giving you to live in, [3] and you present to the LORD a food offering from the herd or the flock—a burnt offering or a sacrifice, to fulfill a vow, as a freewill offering, or at your appointed feasts—to produce a pleasing aroma for the LORD, [4] the one bringing his offering is to present to the LORD a grain offering of a tenth of an ephah of fine flour mixed with a quarter of a hin of oil. [5] With the burnt offering or the sacrifice you are also to prepare a quarter of a hin of wine as a drink offering for each lamb. [6] For a ram, prepare a grain offering of two tenths of an ephah of fine flour mixed with a third of a hin of oil, [7] and present a third of a hin of wine as a drink offering, a pleasing aroma for the LORD. [8] When you prepare a young bull as a burnt offering or a sacrifice, to fulfill a vow or as peace offerings to the LORD, [9] present with the bull a grain offering of three tenths of an ephah of fine flour mixed with half a hin of oil, [10] and present half a hin of wine as a drink offering, a food offering with a pleasing aroma for the LORD. [11] This is to be done for each bull, each ram, and each of the lambs or young goats. [12] However many you prepare, do this for each one, according to their number. [13] Every native-born person is to do these things in this way when presenting a food offering with a pleasing aroma for the LORD. [14] If a foreigner is living with you, or anyone else is among you in generations to come, and he wants to present a food offering with a pleasing aroma for the

LORD, he must do as you do. [15] The assembly is to have one statute for you and for the foreigner living with you, a lasting statute throughout your generations: you and the foreigner are alike before the LORD. [16] One law and one ordinance shall apply to you and to the foreigner living with you." [17] The LORD spoke to Moses, saying, [18] "Tell the children of Israel: When you enter the land where I am bringing you [19] and eat of the food of the land, you are to set aside a contribution for the LORD.* [20] From the first of your dough you are to set aside a loaf as a contribution; set it aside just like a contribution from the threshing floor. [21] Throughout your generations you are to give the LORD a contribution from the first of your dough. [22] "If you go astray without meaning to and fail to keep any of these commandments the LORD has given to Moses— [23] anything the LORD has commanded you through Moses from the day the LORD gave the command and on through your generations— [24] and if it was done unintentionally, without the congregation being aware of it, then the whole congregation is to offer one young bull as a burnt offering, a pleasing aroma for the LORD, with its prescribed grain offering and drink offering, and one male goat as a sin offering. [25] The priest is to make atonement for the whole congregation of the children of Israel, and they will be forgiven, because it was an error and they have brought their offering, a food offering to the LORD, and their sin offering before the LORD for their error. [26] The whole congregation of the children of Israel will be forgiven, and the foreigner living among them too, for the whole people was caught up in the error. [27] "If an individual sins unintentionally, he is to present a year-old female goat as a sin offering. [28] The priest is to make atonement before the LORD for the person who erred by sinning unintentionally; when atonement has been made for him, he will be forgiven. [29] One law is to apply to anyone who acts unintentionally, whether a native-born among the children of Israel or a foreigner living among them. [30] But anyone who acts defiantly, native-born or foreigner, is reviling the LORD; that person shall be cut off from among his people. [31] Since he has scorned the word of the LORD and violated his commandment, that person must certainly be cut off; his iniquity remains on him." [32] While the children of Israel were in the wilderness, they came upon a man gathering wood on the Sabbath day. [33] Those who came upon him gathering wood brought him to Moses, Aaron, and the whole congregation. [34] They held him in custody, since it had not been made clear what was to be done to him. [35] The LORD said to Moses, "The man must be put to death. The whole congregation is to stone him outside the camp." [36] So the whole congregation took him outside the camp and stoned him to death, as the LORD had commanded Moses. [37] The LORD said to Moses, [38] "Tell the children of Israel to make tassels for themselves on the corners of their garments throughout their generations, and to put a blue cord on the tassel at each corner. [39] These tassels are for you to look at, so that you remember all the commandments of the LORD and carry them out, and do not go roaming after your own heart and your own eyes, which you have been prone to follow in unfaithfulness. [40] In this way you will remember and carry out all my commandments and be holy to your God. [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."

## CHAPTER 16

[1] Korah son of Izhar, son of Kohath, son of Levi, took men, along with Dathan and Abiram, sons of Eliab, and On son of Peleth, descendants of Reuben, [2] and they rose up against Moses together with two hundred and fifty men of the children of Israel, chiefs of the congregation, men called to the assembly, men of name. [3] They banded together against Moses and Aaron and said to them, "You take too much on yourselves! The whole congregation is holy, every one of them, and the LORD is among them. Why then do you set yourselves above the assembly of the LORD?" [4] When Moses heard this, he fell face down. [5] Then he said to Korah and all his followers, "In the morning the LORD will make known who belongs to him and who is holy, and he will let that one come near to him; whoever he chooses he will let come near to him. [6] This is what you are to do, Korah and all your followers: take censers, [7] and tomorrow put fire in them and place incense on them before the LORD. The man the LORD chooses is the one who is holy. You sons of Levi take too much on yourselves!" [8] Moses also said to Korah, "Listen now, you sons of Levi. [9] Is it too little for you that the God of Israel has set you apart from the congregation of Israel and brought you near to himself, to do the work of the LORD's tabernacle and to stand before the congregation and minister to them? [10] He has brought you near, and all your brothers the sons of Levi with you—and now you seek the priesthood as well? [11] That is why you and all your followers have banded together against the LORD. As for Aaron, who is he that you murmur against him?" [12] Moses sent for Dathan and Abiram, the sons of Eliab, but they said, "We will not come up! [13] Is it not enough that you brought us up out of a land flowing with milk and honey to kill us in the wilderness? Must you also lord it over us? [14] You have certainly not brought us into a land flowing with milk and honey or given us fields and vineyards as an inheritance. Will you gouge out the eyes of these men? We will not come up!" [15] Moses became very angry and said to the LORD, "Do not accept their offering. I have not taken so much as one donkey from them, nor have I wronged any one of them." [16] Moses said to Korah, "Tomorrow you and all your followers are to appear before the LORD—you, they, and Aaron. [17] Each of you is to take his censer, put incense in it, and bring it before the LORD—two hundred and fifty censers; you and Aaron too, each with his censer." [18] So every man took his censer, put fire in it, placed incense on it, and stood at the entrance of the tent of meeting with Moses and Aaron. [19] When Korah had gathered the whole congregation against them at the entrance of the tent of meeting, the glory of the LORD appeared to the whole congregation. [20] The LORD said to Moses and Aaron, [21] "Separate yourselves from this congregation, so I can consume them in an instant." [22] But they fell face down and said, "O God,

God of the spirits of all flesh, when one man sins, will you be angry with the whole congregation?" [23] The LORD said to Moses, [24] "Tell the congregation: Move away from around the dwellings of Korah, Dathan, and Abiram." [25] Moses got up and went to Dathan and Abiram, and the elders of Israel went with him. [26] He said to the congregation, "Move away, please, from the tents of these wicked men, and do not touch anything that belongs to them, or you will be swept away because of all their sins." [27] So they moved away from around the dwellings of Korah, Dathan, and Abiram. Dathan and Abiram had come out and were standing at the entrance of their tents with their wives, their sons, and their little ones. [28] Moses said, "This is how you will know that the LORD has sent me to do all these things, and that it was not my own idea: [29] If these men die the way all people die, and meet the fate all people meet, then the LORD has not sent me. [30] But if the LORD does something entirely new, and the ground opens its mouth and swallows them along with everything they have, and they go down alive to Sheol, then you will know that these men have treated the LORD with contempt."* [31] The moment he finished saying all this, the ground beneath them split open. [32] The earth opened its mouth and swallowed them and their households, all Korah's men, and all their possessions. [33] They went down alive to Sheol, with everything that was theirs; the earth closed over them, and they vanished from among the assembly. [34] At their cries all Israel around them fled, saying, "The earth may swallow us too!" [35] Then fire came out from the LORD and consumed the two hundred and fifty men who were offering the incense. [36] The LORD said to Moses, [37] "Tell Eleazar son of Aaron the priest to pick up the censers from the burning and scatter the coals some distance away, for the censers are holy— [38] the censers of these men who sinned at the cost of their lives. Have them hammered into thin sheets to plate the altar, since they were presented before the LORD and so became holy. They will serve as a sign to the children of Israel." [39] So Eleazar the priest took the bronze censers that the men who were burned up had presented, and they were hammered out to plate the altar, [40] as a memorial for the children of Israel, so that no outsider who is not a descendant of Aaron would come near to burn incense before the LORD and become like Korah and his followers—just as the LORD had told him through Moses. [41] The very next day the whole congregation of the children of Israel murmured against Moses and Aaron, saying, "You are the ones who killed the LORD's people." [42] As the congregation was gathering against Moses and Aaron, they turned toward the tent of meeting, and there the cloud was covering it, and the glory of the LORD appeared. [43] Moses and Aaron went to the front of the tent of meeting, [44] and the LORD said to Moses, [45] "Get away from this congregation, so I can consume them in an instant." But they fell face down. [46] Moses said to Aaron, "Take your censer, put fire from the altar in it, place incense on it, and hurry to the congregation to make atonement for them. Wrath has gone out from the LORD; the plague has started." [47] Aaron took it as Moses had told him and ran into the middle of the assembly, and there the plague had already started among the people. He put on the incense and made atonement for the people. [48] He stood between the dead and the living, and the plague was halted. [49] Fourteen thousand seven hundred died in the plague, not counting those who died because of Korah. [50] Then Aaron went back to Moses at the entrance of the tent of meeting, and the plague had been halted.

## CHAPTER 17

[1] The LORD spoke to Moses, saying, [2] "Tell the children of Israel to give you staffs, one for each father's house: twelve staffs from all their chiefs, by the house of their fathers. Write each man's name on his staff. [3] On the staff of Levi write Aaron's name, since there is to be one staff for the head of each father's house. [4] Lay them in the tent of meeting in front of the testimony, where I meet with you. [5] The staff of the man I choose will sprout, and so I will put a stop to the murmurings the children of Israel keep making against you, so that I no longer hear them." [6] Moses spoke to the children of Israel, and all their chiefs gave him staffs, one for each chief by the house of their fathers, twelve staffs; Aaron's staff was among them. [7] Moses laid the staffs before the LORD in the tent of the testimony. [8] The next day Moses went into the tent of the testimony, and there was Aaron's staff, for the house of Levi, which had sprouted: it had put out buds, burst into blossom, and produced ripe almonds. [9] Moses brought all the staffs out from before the LORD to all the children of Israel; they looked at them, and each man took back his staff. [10] The LORD said to Moses, "Put Aaron's staff back in front of the testimony, to be kept as a sign for the rebellious, so that you may end their murmurings against me and they will not die." [11] Moses did exactly as the LORD had commanded him. [12] The children of Israel said to Moses, "We are dying! We are lost, all of us lost! [13] Anyone who comes near, anyone who comes near the tabernacle of the LORD, dies. Are we all going to perish?"

## CHAPTER 18

[1] The LORD said to Aaron, "You, your sons, and your father's house with you will bear the iniquity connected with the sanctuary, and you and your sons with you will bear the iniquity connected with your priesthood. [2] Bring with you also your brothers of the tribe of Levi, your father's tribe, so they may be joined to you and assist you while you and your sons with you are in front of the tent of the testimony. [3] They are to carry out their duty to you and to the whole tent, but they must not come near the utensils of the sanctuary or the altar, or both they and you will die. [4] They are to be joined to you and carry out the duties of the tent of meeting, all the work of the tent; no outsider may come near you. [5] You are to carry out the duties of the sanctuary and the altar, so that wrath will not fall on the children of Israel again. [6] I myself have taken your brothers the Levites from among the children of Israel; they are a gift to you, given to the LORD, to do the work of the tent of meeting. [7] But you and your sons with you are to attend to your priesthood in everything concerning the altar and what is inside the veil, and

you are to serve. I give you your priesthood as a service that is a gift; any outsider who comes near shall be put to death." [8] The LORD said to Aaron, "I myself have put you in charge of the contributions made to me, all the holy gifts of the children of Israel. I have given them to you and your sons as a portion, a lasting due.* [9] Of the most holy things kept back from the fire this is to be yours: every offering of theirs—every grain offering, every sin offering, and every guilt offering they render to me—is most holy for you and your sons. [10] You are to eat it in a most holy place; every male may eat it. It is holy to you.* [11] This too is yours: the contribution from their gifts, from all the wave offerings of the children of Israel. I have given them to you and to your sons and daughters with you as a lasting due. Anyone in your household who is clean may eat it. [12] All the finest of the oil, and all the finest of the new wine and the grain, the first part they give to the LORD, I give to you. [13] The first fruits of everything in their land that they bring to the LORD will be yours. Anyone in your household who is clean may eat it. [14] Everything in Israel that is devoted will be yours. [15] Every firstborn of all flesh, man or animal, that they present to the LORD will be yours. But you must redeem the firstborn of man, and redeem the firstborn of unclean animals. [16] Their redemption price, from a month old, you are to set at five shekels of silver by your valuation, by the shekel of the sanctuary, which is twenty gerahs. [17] But you must not redeem the firstborn of a cow, of a sheep, or of a goat; they are holy. Sprinkle their blood on the altar and burn their fat as a food offering, a pleasing aroma for the LORD. [18] Their meat will be yours, just as the breast of the wave offering and the right thigh are yours. [19] All the contributions from the holy things that the children of Israel set aside for the LORD I give to you and to your sons and daughters with you as a lasting due. It is an everlasting covenant of salt before the LORD for you and your descendants with you." [20] The LORD said to Aaron, "You will have no inheritance in their land, nor any share among them. I am your share and your inheritance among the children of Israel. [21] "See, to the descendants of Levi I have given every tithe in Israel as an inheritance in exchange for the work they do, the work of the tent of meeting. [22] From now on the children of Israel must not come near the tent of meeting, or they will incur sin and die. [23] The Levites are to do the work of the tent of meeting and bear their iniquity. It is a lasting statute throughout your generations. They will have no inheritance among the children of Israel, [24] for I have given the Levites as an inheritance the tithe that the children of Israel set aside as a contribution to the LORD. That is why I have told them they will have no inheritance among the children of Israel." [25] And the LORD spoke to Moses, saying, [26] "Speak to the Levites and tell them: When you receive from the children of Israel the tithe I have given you from them as your inheritance, you are to set aside from it a contribution for the LORD, a tenth of the tithe. [27] Your contribution will be credited to you as if it were grain from the threshing floor or the full yield of the winepress. [28] In this way you too are to set aside a contribution for the LORD from all the tithes you receive from the children of Israel, and from them give the LORD's contribution to Aaron the priest. [29] From all the gifts you receive you are to set aside the whole contribution due to the LORD, taking the holy portion from the finest of them. [30] "Tell them also: When you have set aside the finest part, the rest will be credited to the Levites like the yield of the threshing floor and the yield of the winepress. [31] You and your households may eat it anywhere, for it is your pay for your work at the tent of meeting. [32] Once you have set aside the finest part, you will incur no sin on account of it. But do not profane the holy gifts of the children of Israel, or you will die."

## CHAPTER 19

[1] The LORD said to Moses and Aaron, [2] "This is the statute of the law the LORD has commanded: Tell the children of Israel to bring you a red heifer, sound, without any defect, that has never been under a yoke. [3] Give it to Eleazar the priest; it is to be taken outside the camp and slaughtered in his presence. [4] Eleazar the priest is to take some of its blood on his finger and sprinkle it seven times toward the front of the tent of meeting. [5] The heifer is to be burned before his eyes—its hide, its flesh, and its blood, together with its dung. [6] The priest is to take cedar wood, hyssop, and scarlet yarn and throw them onto the burning heifer. [7] Then the priest must wash his clothes and bathe his body in water; after that he may come into the camp, but he remains unclean until evening. [8] The man who burns the heifer must also wash his clothes in water and bathe his body in water, and he remains unclean until evening. [9] A man who is clean is to gather up the ashes of the heifer and put them in a clean place outside the camp. They are to be kept for the congregation of the children of Israel for the water for impurity; it is a sin offering.* [10] The one who gathers the ashes of the heifer must wash his clothes, and he remains unclean until evening. This is a lasting statute for the children of Israel and for the foreigner living among them. [11] "Anyone who touches the dead body of any human being will be unclean for seven days. [12] He must purify himself with the water on the third day and on the seventh day, and then he will be clean. If he does not purify himself on the third day and the seventh day, he will not be clean. [13] Anyone who touches a corpse, the body of a person who has died, and does not purify himself, defiles the LORD's tabernacle; that person shall be cut off from Israel. Because the water for impurity was not sprinkled on him, he is unclean; his uncleanness stays on him. [14] "This is the law when someone dies in a tent: anyone who enters the tent and anyone who is in it will be unclean for seven days, [15] and every open container without a lid tied on it is unclean. [16] In the open country, anyone who touches someone killed by the sword, or someone who has died, or a human bone, or a grave, will be unclean for seven days. [17] "For the unclean person, some of the ashes from the burned sin offering are to be taken and put in a vessel, and fresh running water added to them. [18] Then a man who is clean is to take hyssop, dip it in the water, and sprinkle the tent, all its furnishings, and the people who were there, as well as anyone who touched the bone, the one who was killed, the one who died, or the grave. [19] The clean man is to sprinkle the

unclean person on the third day and on the seventh day. On the seventh day he will have purified him; then the person must wash his clothes and bathe in water, and in the evening he will be clean. [20] But anyone who becomes unclean and does not purify himself, that person shall be cut off from the assembly, because he has defiled the LORD's sanctuary. The water for impurity has not been sprinkled on him; he is unclean. [21] This is to be a lasting statute for them. The one who sprinkles the water for impurity must wash his clothes, and anyone who touches the water for impurity will be unclean until evening. [22] Anything the unclean person touches becomes unclean, and anyone who touches it will be unclean until evening."

## CHAPTER 20

[1] In the first month the children of Israel, the whole congregation, arrived in the wilderness of Zin, and the people settled at Kadesh. There Miriam died, and there she was buried. [2] The congregation had no water, so they gathered together against Moses and Aaron. [3] The people quarreled with Moses, saying, "If only we had perished when our brothers perished before the LORD! [4] Why did you bring the LORD's assembly into this wilderness, for us and our livestock to die here? [5] Why did you bring us up out of Egypt to lead us into this wretched place? It is no place for seed, or figs, or vines, or pomegranates, and there is no water to drink!" [6] Moses and Aaron left the assembly, went to the entrance of the tent of meeting, and fell face down. Then the glory of the LORD appeared to them. [7] The LORD said to Moses, [8] "Take the staff, and you and your brother Aaron gather the congregation. Speak to the rock while they watch, and it will give out its water. You will bring water out of the rock for them and let the congregation and their livestock drink." [9] So Moses took the staff from before the LORD, as he had been commanded. [10] Moses and Aaron gathered the assembly in front of the rock, and Moses said to them, "Listen, you rebels! Must we bring water out of this rock for you?" [11] Then Moses raised his hand and struck the rock twice with his staff. Water gushed out in abundance, and the congregation and their livestock drank. [12] But the LORD said to Moses and Aaron, "Because you did not trust in me enough to show my holiness before the eyes of the children of Israel, you will not lead this assembly into the land I have given them." [13] These were the waters of Meribah, where the children of Israel quarreled with the LORD, and he showed his holiness among them. [*14] From Kadesh Moses sent messengers to the king of Edom: "This is what your brother Israel says: You know all the hardship we have met with— [15] how our fathers went down to Egypt, how we lived in Egypt many years, and how the Egyptians mistreated us and our fathers. [16] We cried out to the LORD, and he heard our voice, sent an angel, and brought us out of Egypt. Now here we are at Kadesh, a town at the edge of your territory. [17] Please let us cross your land. We will not go through any field or vineyard, or drink water from any well. We will keep to the King's Highway and not turn off to the right or the left until we have crossed your territory." [18] Edom answered him, "You will not cross through my land, or I will come out against you with the sword." [19] The children of Israel said to him, "We will keep to the main road, and if we or our livestock drink any of your water, we will pay for it. Only let us cross on foot; that is all." [20] He replied, "You will not cross." And Edom came out against them with a large force and a strong hand. [21] So Edom refused to let Israel cross through his territory, and Israel turned away from him. [22] The children of Israel, the whole congregation, moved on from Kadesh and arrived at Mount Hor. [23] At Mount Hor, near the border of the land of Edom, the LORD said to Moses and Aaron, [24] "Aaron is to be gathered to his people. He will not enter the land I have given to the children of Israel, because the two of you rebelled against my word at the waters of Meribah. [25] Take Aaron and his son Eleazar and bring them up Mount Hor. [26] Remove Aaron's garments and put them on his son Eleazar. Aaron will be gathered to his people and will die there." [27] Moses did as the LORD had commanded. They climbed Mount Hor while the whole congregation watched. [28] Moses removed Aaron's garments and put them on his son Eleazar, and Aaron died there on the mountaintop. Then Moses and Eleazar came down the mountain. [29] When the whole congregation saw that Aaron had died, the entire house of Israel mourned for Aaron thirty days.

## CHAPTER 21

[1] When the Canaanite king of Arad, who lived in the Negev, heard that Israel was approaching by the road to Atharim, he attacked Israel and took some of them captive. [*2] Then Israel made a vow to the LORD: "If you will truly hand this people over to me, I will devote their towns to destruction." [3] The LORD heeded Israel's plea and handed the Canaanites over, and they devoted them and their towns to destruction. So the place was named Hormah. [*4] They moved on from Mount Hor by the road to the Red Sea, to go around the land of Edom, and the people grew impatient on the way. [5] The people spoke against God and against Moses: "Why have you brought us up from Egypt to die in the wilderness? There is no bread and no water, and we are sick of this miserable food!" [6] So the LORD sent fiery serpents among the people; they bit the people, and many of the people of Israel died. [*7] The people came to Moses and said, "We have sinned by speaking against the LORD and against you. Pray to the LORD to take the serpents away from us." So Moses prayed for the people. [8] The LORD said to Moses, "Make a fiery serpent and put it on a pole. Anyone who has been bitten and looks at it will live." [9] So Moses made a bronze serpent and set it on the pole; whenever a serpent bit someone, he would look at the bronze serpent and live. [10] The children of Israel moved on and encamped at Oboth. [11] They moved on from Oboth and encamped at Iye-abarim, in the wilderness facing Moab toward the sunrise. [12] From there they moved on and encamped in the Valley of Zered. [13] From there they moved on and encamped beyond the Arnon, in the wilderness that stretches out from the territory of the Amorites; the Arnon is Moab's border, between Moab and the Amorites. [14] That is why the Book of the Wars of

the LORD speaks of "Waheb in Suphah and the wadis of the Arnon, * 15 and the slope of the wadis that turns toward the settlement of Ar and lies along the border of Moab." 16 From there they went on to Beer, the well where the LORD said to Moses, "Gather the people, and I will give them water." 17 Then Israel sang this song: "Spring up, O well! Sing out to it! 18 The well the princes dug, the nobles of the people hollowed out, with a scepter, with their staffs." From the wilderness they went on to Mattanah, 19 from Mattanah to Nahaliel, from Nahaliel to Bamoth, 20 and from Bamoth to the valley in the territory of Moab near the summit of Pisgah, which overlooks Jeshimon. 21 Israel sent messengers to Sihon king of the Amorites with this message: 22 "Let me cross your land. We will not turn off into any field or vineyard or drink water from any well. We will keep to the King's Highway until we have crossed your territory." 23 But Sihon would not let Israel cross his territory. He gathered all his people and marched out into the wilderness against Israel; he reached Jahaz and fought with Israel. 24 Israel put him to the sword and took over his land from the Arnon to the Jabbok, as far as the Ammonites, because the Ammonite border was strongly held. 25 Israel captured all these towns and settled in all the towns of the Amorites, in Heshbon and all its dependent villages. 26 Heshbon was the city of Sihon king of the Amorites, who had fought the former king of Moab and taken all his land from him as far as the Arnon. 27 That is why the ballad singers say, "Come to Heshbon! Let it be rebuilt; let Sihon's city be restored. 28 For fire went out from Heshbon, flame from Sihon's city; it devoured Ar of Moab, the masters of the heights of the Arnon. 29 Woe to you, Moab! You are lost, people of Chemosh! He has given up his sons as fugitives and his daughters as captives to Sihon king of the Amorites. 30 But we shot them down; Heshbon is destroyed as far as Dibon; we laid them waste as far as Nophah, which reaches to Medeba." * 31 So Israel settled in the land of the Amorites. 32 Moses sent men to scout out Jazer; they captured its villages and drove out the Amorites living there. 33 Then they turned and went up the road to Bashan, and Og king of Bashan marched out with all his people to meet them in battle at Edrei. 34 The LORD said to Moses, "Do not be afraid of him, for I have handed him over to you, with all his people and his land. Do to him what you did to Sihon king of the Amorites, who lived in Heshbon." 35 So they struck him down, along with his sons and all his people, until not one survivor was left him, and they took possession of his land.

## CHAPTER 22

1 The children of Israel moved on and encamped in the plains of Moab, across the Jordan from Jericho. 2 Balak son of Zippor had seen everything Israel had done to the Amorites, 3 and Moab was terrified of the people because there were so many of them; Moab was filled with dread at the children of Israel. 4 Moab said to the elders of Midian, "This mob will now lick up everything around us, the way an ox licks up the grass of the field." Balak son of Zippor was king of Moab at that time, 5 and he sent messengers to Balaam son of Beor at Pethor, which is by the River, in the land of his people's sons, to summon him with this message: "Look, a people has come out of Egypt; they cover the face of the land, and they have settled right next to me. * 6 So come now, please, and curse this people for me, since they are too powerful for me. Then I may be able to defeat them and drive them from the land. For I know that whoever you bless is blessed, and whoever you curse is cursed." 7 The elders of Moab and the elders of Midian set out with the fee for divination in hand. They came to Balaam and gave him Balak's message. 8 He said to them, "Spend the night here, and I will bring you back whatever answer the LORD gives me." So the officials of Moab stayed with Balaam. 9 God came to Balaam and asked, "Who are these men staying with you?" 10 Balaam said to God, "Balak son of Zippor, king of Moab, has sent me this message: 11 'A people has come out of Egypt, and they cover the face of the land. Come now and curse them for me; then I may be able to fight them and drive them out.'" 12 But God said to Balaam, "Do not go with them. You must not curse the people, because they are blessed." 13 In the morning Balaam got up and said to Balak's officials, "Go back to your own country, for the LORD has refused to let me go with you." 14 So the officials of Moab got up, went back to Balak, and said, "Balaam refused to come with us." 15 Balak sent officials again, more numerous and more distinguished than the first. 16 They came to Balaam and said to him, "This is what Balak son of Zippor says: 'Please do not let anything keep you from coming to me. 17 I will reward you very richly and do whatever you tell me. Only come and curse this people for me.'" 18 Balaam answered Balak's servants, "Even if Balak gave me his house full of silver and gold, I could not do anything, small or great, that goes beyond the word of the LORD my God. 19 Now you too, please stay here tonight, so I may find out what else the LORD will tell me." 20 That night God came to Balaam and said to him, "If the men have come to summon you, get up and go with them. But you must do only what I tell you." 21 So Balaam got up in the morning, saddled his donkey, and set off with the officials of Moab. 22 But God's anger burned because he was going, and the angel of the LORD stationed himself in the road to oppose him. Balaam was riding on his donkey, and his two servants were with him. 23 When the donkey saw the angel of the LORD standing in the road with a drawn sword in his hand, she turned off the road into the field, and Balaam beat the donkey to get her back onto the road. 24 Then the angel of the LORD stood in a narrow lane between vineyards, with a wall on either side. 25 When the donkey saw the angel of the LORD, she squeezed against the wall and crushed Balaam's foot against it, so he beat her again. 26 The angel of the LORD moved on ahead and stood in a narrow spot where there was no room to turn either right or left. 27 When the donkey saw the angel of the LORD, she lay down under Balaam. Balaam's anger burned, and he beat the donkey with his staff. 28 Then the LORD opened the donkey's mouth, and she said to Balaam, "What have I done to you that you have beaten me these three times?" 29 Balaam answered the donkey, "Because you have made a fool of me! If I had a sword in my hand, I would kill you right now!" 30 The donkey said to

Balaam, "Am I not your donkey, which you have ridden all your life up to this day? Have I ever been in the habit of treating you this way?" "No," he said. [31] Then the LORD opened Balaam's eyes, and he saw the angel of the LORD standing in the road with a drawn sword in his hand. He bowed and fell face down. [32] The angel of the LORD said to him, "Why have you beaten your donkey these three times? It is I who have come out to oppose you, because your way is reckless before me. [*] [33] The donkey saw me and turned away from me these three times. Had she not turned away from me, I would surely have killed you by now and spared her." [34] Balaam said to the angel of the LORD, "I have sinned. I did not know you were standing in the road to meet me. Now, if this displeases you, I will turn back." [35] The angel of the LORD said to Balaam, "Go with the men, but say only what I tell you." So Balaam went along with Balak's officials. [36] When Balak heard that Balaam was coming, he went out to meet him at Ir-moab, on the Arnon border at the farthest point of his territory. [37] Balak said to Balaam, "Did I not send for you urgently? Why didn't you come to me? Am I really unable to reward you?" [38] Balaam answered Balak, "Well, I have come to you now. But can I say just anything? I must speak only the word God puts in my mouth." [39] Balaam went with Balak, and they came to Kiriath-huzoth. [40] Balak sacrificed cattle and sheep and sent to Balaam and to the officials who were with him. [41] The next morning Balak took Balaam up to Bamoth-baal, and from there he could see the outer edge of the people.

## CHAPTER 23

[1] Balaam said to Balak, "Build me seven altars here, and get ready for me seven bulls and seven rams here." [2] Balak did what Balaam asked, and Balak and Balaam offered a bull and a ram on each altar. [3] Then Balaam said to Balak, "Stay here beside your burnt offering while I go off. Perhaps the LORD will come to meet me. Whatever he reveals to me I will tell you." And he went off to a barren height. [4] God met Balaam, and Balaam said to him, "I have set up the seven altars and offered a bull and a ram on each altar." [5] The LORD put a message in Balaam's mouth and said, "Go back to Balak and say this." [6] So he went back to him, and found him standing beside his burnt offering with all the officials of Moab. [7] Then Balaam uttered his discourse: "Balak has brought me from Aram, the king of Moab from the eastern mountains: 'Come, put a curse on Jacob for me; come, denounce Israel!' [*] [8] How can I curse those God has not cursed? How can I denounce those the LORD has not denounced? [9] From the top of the crags I see him; from the hills I watch him. Here is a people that lives apart and does not reckon itself among the nations. [10] Who can count the dust of Jacob or number the fourth part of Israel? May I die the death of the upright, and may my end be like theirs!" [*] [11] Balak said to Balaam, "What have you done to me? I brought you to curse my enemies, and instead you have done nothing but bless them!" [12] He answered, "Must I not be careful to say what the LORD puts in my mouth?" [13] Balak said to him, "Come with me, please, to another place where you can see them. You will see only the outer edge of them, not all of them. Curse them for me from there." [14] So he took him to the field of Zophim on the summit of Pisgah, built seven altars, and offered a bull and a ram on each altar. [15] Balaam said to Balak, "Stay here beside your burnt offering while I meet the LORD over there." [16] The LORD met Balaam, put a message in his mouth, and said, "Go back to Balak and say this." [17] He went to him and found him standing beside his burnt offering with the officials of Moab. Balak asked him, "What did the LORD say?" [18] Then Balaam uttered his discourse: "Get up, Balak, and listen; hear me, son of Zippor. [19] God is not a man, that he would lie, nor a son of man, that he would change his mind. Does he speak and then not act? Does he promise and not fulfill it? [20] See, I was told to bless; he has blessed, and I cannot reverse it. [21] He has not looked on iniquity in Jacob, nor seen trouble in Israel. The LORD his God is with him; the shout of a king is among them. [22] God brought them out of Egypt; he has strength like the horns of the wild ox. [*] [23] There is no omen against Jacob, no divination against Israel. Now it will be said of Jacob and of Israel, 'See what God has done!' [*] [24] Look, a people that rises up like a lioness and raises itself like a lion; it does not lie down until it devours its prey and drinks the blood of the slain." [25] Balak said to Balaam, "Then neither curse them at all nor bless them at all!" [26] Balaam answered Balak, "Didn't I tell you, 'Whatever the LORD says, that is what I must do'?" [27] Balak said to Balaam, "Come, please, let me take you to another place. Perhaps God will be pleased to let you curse them for me from there." [28] So Balak took Balaam to the summit of Peor, which overlooks Jeshimon. [29] Balaam said to Balak, "Build me seven altars here, and get ready for me seven bulls and seven rams here." [30] Balak did what Balaam asked and offered a bull and a ram on each altar.

## CHAPTER 24

[1] When Balaam saw that it was good in the LORD's eyes to bless Israel, he did not go off as he had the other times to seek omens, but turned his face toward the wilderness. [2] Balaam looked up and saw Israel encamped tribe by tribe, and the Spirit of God came on him. [3] He uttered his discourse: "The word of Balaam son of Beor, the word of the man whose eye is opened, [*] [4] the word of one who hears the sayings of God, who sees a vision from the Almighty, who falls down with his eyes uncovered: [5] How fine are your tents, Jacob, your dwellings, Israel! [6] Like valleys they spread out, like gardens by a river, like aloes the LORD has planted, like cedars beside the waters. [7] Water will flow from his buckets, and his seed will be by abundant waters. His king will be greater than Agag, and his kingdom will be lifted high. [8] God brought him out of Egypt; he has strength like the horns of the wild ox. He will devour the nations that oppose him, crush their bones, and pierce them with his arrows. [*] [9] He crouched and lay down like a lion, like a lioness—who dares rouse him? Blessed be those who bless you, and cursed be those who curse you!" [10] Balak's anger burned against Balaam, and he clapped his hands together. Balak said to Balaam, "I summoned you to curse my enemies, and look, you have blessed them all three times! [11] Now run off home! I said I would reward you

richly, but see, the LORD has kept you from being rewarded." [12] Balaam said to Balak, "Didn't I tell the messengers you sent me, [13] 'Even if Balak gave me his house full of silver and gold, I could not go beyond the word of the LORD to do good or bad of my own accord; what the LORD says, that is what I will say'? [14] Now I am going back to my people. Come, let me advise you of what this people will do to your people in the days to come." [15] He uttered his discourse: "The word of Balaam son of Beor, the word of the man whose eye is opened, [16] the word of one who hears the sayings of God and knows what the Most High knows, who sees a vision from the Almighty, who falls down with his eyes uncovered: [17] I see him, though not now; I look at him, though not close at hand. A star will march out from Jacob, and a scepter will rise from Israel. It will smash the temples of Moab's head and tear down all the sons of Sheth.* [18] Edom will become a conquered land; Seir, his enemies, will become a conquered land, while Israel acts with strength. [19] One from Jacob will rule and wipe out the survivors of the city." [20] Then he looked at Amalek and uttered his discourse: "Amalek was first among the nations, but his end will be destruction forever." [21] He looked at the Kenites and uttered his discourse: "Your dwelling is secure, and your nest is set in the rock; [22] yet Kain will be burned away. How long before Asshur carries you off captive?"* [23] Then he uttered his discourse: "Ah, who can survive when God brings this about? [24] Ships will come from the coast of Kittim; they will humble Asshur and humble Eber, but he too will perish forever." [25] Then Balaam got up and went back home, and Balak also went his way.

## CHAPTER 25

[1] While Israel was living at Shittim, the people began to commit sexual immorality with the women of Moab,* [2] who invited the people to the sacrifices to their gods. The people ate and bowed down to their gods. [3] So Israel attached itself to Baal of Peor, and the LORD's anger burned against Israel. [4] The LORD said to Moses, "Take all the leaders of the people and hang them before the LORD in broad daylight, so that the LORD's burning anger may turn away from Israel."* [5] So Moses said to Israel's judges, "Each of you must kill those of his men who have attached themselves to Baal of Peor." [6] Just then one of the children of Israel came and brought a Midianite woman to his relatives, before the eyes of Moses and the whole congregation of the children of Israel, while they were weeping at the entrance of the tent of meeting. [7] When Phinehas son of Eleazar, son of Aaron the priest, saw this, he got up from the congregation, took a spear in his hand, [8] followed the man of Israel into the chamber, and drove the spear through both of them, through the man of Israel and through the woman's belly. Then the plague on the children of Israel was halted.* [9] Twenty-four thousand had died in the plague. [10] The LORD spoke to Moses, saying, [11] "Phinehas son of Eleazar, son of Aaron the priest, has turned my wrath away from the children of Israel by being zealous among them with my zeal, so that I did not wipe out the children of Israel in my zeal. [12] So tell him that I am granting him my covenant of peace. [13] It will be for him and his descendants after him a covenant of lasting priesthood, because he was zealous for his God and made atonement for the children of Israel." [14] The name of the man of Israel who was struck down with the Midianite woman was Zimri son of Salu, chief of a father's house of the Simeonites. [15] The name of the Midianite woman who was struck down was Cozbi daughter of Zur, who was the head of the clans of a father's house in Midian. [16] The LORD spoke to Moses, saying, [17] "Treat the Midianites as enemies and strike them, [18] because they treated you as enemies by the tricks they used to deceive you in the matter of Peor and in the matter of their sister Cozbi, the daughter of a Midianite chief, who was struck down on the day of the plague that came because of Peor."

## CHAPTER 26

[1] After the plague the LORD said to Moses and to Eleazar son of Aaron the priest, [2] "Count the heads of the whole congregation of the children of Israel, from twenty years old and above, by the house of their fathers—everyone in Israel who goes out to war." [3] So Moses and Eleazar the priest spoke with them in the plains of Moab by the Jordan across from Jericho, saying, [4] "Count those twenty years old and above, as the LORD commanded Moses." The children of Israel who came out of the land of Egypt were these: [5] Reuben, Israel's firstborn. The descendants of Reuben: from Hanoch, the Hanochite clan; from Pallu, the Palluite clan; [6] from Hezron, the Hezronite clan; from Carmi, the Carmite clan. [7] These were the Reubenite clans; their registered men came to forty-three thousand seven hundred and thirty. [8] Pallu's son was Eliab, [9] and Eliab's sons were Nemuel, Dathan, and Abiram. This was the same Dathan and Abiram, men called to the congregation, who struggled against Moses and Aaron in Korah's band when it struggled against the LORD. [10] The earth opened its mouth and swallowed them along with Korah when that band died, when the fire consumed the two hundred and fifty men; and they became a warning. [11] The sons of Korah, however, did not die. [12] The descendants of Simeon by their clans: from Nemuel, the Nemuelite clan; from Jamin, the Jaminite clan; from Jachin, the Jachinite clan; [13] from Zerah, the Zerahite clan; from Shaul, the Shaulite clan. [14] These were the Simeonite clans: twenty-two thousand two hundred. [15] The descendants of Gad by their clans: from Zephon, the Zephonite clan; from Haggi, the Haggite clan; from Shuni, the Shunite clan; [16] from Ozni, the Oznite clan; from Eri, the Erite clan; [17] from Arod, the Arodite clan; from Areli, the Arelite clan. [18] These were the clans of the descendants of Gad; their registered men came to forty thousand five hundred. [19] Judah's sons were Er and Onan, but Er and Onan died in the land of Canaan. [20] The descendants of Judah by their clans were: from Shelah, the Shelanite clan; from Perez, the Perezite clan; from Zerah, the Zerahite clan. [21] The descendants of Perez were: from Hezron, the Hezronite clan; from Hamul, the Hamulite clan. [22] These were the clans of Judah; their registered men came to seventy-six thousand five hundred. [23] The descendants of Issachar by their clans: from Tola, the Tolaite clan; from Puvah, the Punite clan;

[24] from Jashub, the Jashubite clan; from Shimron, the Shimronite clan. [25] These were the clans of Issachar; their registered men came to sixty-four thousand three hundred. [26] The descendants of Zebulun by their clans: from Sered, the Seredite clan; from Elon, the Elonite clan; from Jahleel, the Jahleelite clan. [27] These were the Zebulunite clans; their registered men came to sixty thousand five hundred. [28] The descendants of Joseph by their clans: Manasseh and Ephraim. [29] The descendants of Manasseh: from Machir, the Machirite clan (Machir was the father of Gilead); from Gilead, the Gileadite clan. [30] These were the descendants of Gilead: from Iezer, the Iezerite clan; from Helek, the Helekite clan; [31] from Asriel, the Asrielite clan; from Shechem, the Shechemite clan; [32] from Shemida, the Shemidaite clan; from Hepher, the Hepherite clan. [33] Zelophehad son of Hepher had no sons, only daughters; the names of Zelophehad's daughters were Mahlah, Noah, Hoglah, Milcah, and Tirzah. [34] These were the clans of Manasseh; their registered men came to fifty-two thousand seven hundred. [35] These were the descendants of Ephraim by their clans: from Shuthelah, the Shuthelahite clan; from Becher, the Becherite clan; from Tahan, the Tahanite clan. [36] And these were the descendants of Shuthelah: from Eran, the Eranite clan. [37] These were the clans of the descendants of Ephraim; their registered men came to thirty-two thousand five hundred. Those were the descendants of Joseph by their clans. [38] The descendants of Benjamin by their clans: from Bela, the Belaite clan; from Ashbel, the Ashbelite clan; from Ahiram, the Ahiramite clan; [39] from Shephupham, the Shuphamite clan; from Hupham, the Huphamite clan.* [40] The sons of Bela were Ard and Naaman: from Ard, the Ardite clan; from Naaman, the Naamite clan. [41] These were the descendants of Benjamin by their clans; their registered men came to forty-five thousand six hundred. [42] These were the descendants of Dan by their clans: from Shuham, the Shuhamite clan. Those were the clans of Dan, clan by clan. [43] All the Shuhamite clans, as registered, came to sixty-four thousand four hundred. [44] The descendants of Asher by their clans: from Imnah, the Imnite clan; from Ishvi, the Ishvite clan; from Beriah, the Beriite clan. [45] Of the descendants of Beriah: from Heber, the Heberite clan; from Malchiel, the Malchielite clan. [46] Asher's daughter was named Serah. [47] These were the clans of the descendants of Asher; their registered men came to fifty-three thousand four hundred. [48] The descendants of Naphtali by their clans: from Jahzeel, the Jahzeelite clan; from Guni, the Gunite clan; [49] from Jezer, the Jezerite clan; from Shillem, the Shillemite clan. [50] These were the clans of Naphtali by their clans; their registered men came to forty-five thousand four hundred. [51] The registered men of the children of Israel came to six hundred and one thousand seven hundred and thirty. [52] The LORD said to Moses, [53] "The land is to be distributed among these as an inheritance, according to the number of names. [54] To a large group give a large inheritance, and to a small group a small one; each is to be given its inheritance in proportion to its registered men. [55] But the land is to be distributed by lot; they will inherit by the names of their fathers' tribes. [56] Each inheritance is to be distributed by lot between the larger and the smaller groups." [57] These were the registered men of the Levites by their clans: from Gershon, the Gershonite clan; from Kohath, the Kohathite clan; from Merari, the Merarite clan. [58] These were the Levite clans: the Libnite clan, the Hebronite clan, the Mahlite clan, the Mushite clan, and the Korahite clan. Kohath was the father of Amram. [59] Amram's wife was named Jochebed, a daughter of Levi who was born to Levi in Egypt. She bore Amram Aaron, Moses, and their sister Miriam. [60] Aaron became the father of Nadab, Abihu, Eleazar, and Ithamar. [61] Nadab and Abihu died when they brought strange fire before the LORD. [62] Their registered men, every male a month old and above, came to twenty-three thousand. They had not been registered among the children of Israel, because no inheritance was given to them among the children of Israel. [63] These were the men registered by Moses and Eleazar the priest when they registered the children of Israel in the plains of Moab by the Jordan across from Jericho. [64] Among them there was not one man of those registered by Moses and Aaron the priest when they registered the children of Israel in the wilderness of Sinai. [65] For the LORD had said of them that they would surely die in the wilderness. Not one of them was left except Caleb son of Jephunneh and Joshua son of Nun.

## CHAPTER 27

[1] The daughters of Zelophehad came forward. Zelophehad was the son of Hepher, son of Gilead, son of Machir, son of Manasseh, of the clans of Manasseh son of Joseph; his daughters were named Mahlah, Noah, Hoglah, Milcah, and Tirzah. [2] They stood before Moses, Eleazar the priest, the chiefs, and the whole congregation at the entrance of the tent of meeting and said, [3] "Our father died in the wilderness. He was not part of the band that joined together against the LORD in Korah's band; he died for his own sin, and he had no sons. [4] Why should our father's name disappear from his clan just because he had no son? Give us property among our father's brothers." [5] Moses brought their case before the LORD, [6] and the LORD said to Moses, [7] "What the daughters of Zelophehad say is right. You must give them property as an inheritance among their father's brothers and pass their father's inheritance on to them. [8] Tell the children of Israel: If a man dies and has no son, pass his inheritance on to his daughter. [9] If he has no daughter, give his inheritance to his brothers. [10] If he has no brothers, give his inheritance to his father's brothers. [11] If his father had no brothers, give his inheritance to the closest relative in his clan, and he is to take possession of it. This is to be a statute and ordinance for the children of Israel, as the LORD commanded Moses." [12] The LORD said to Moses, "Climb this mountain in the Abarim range and look at the land I have given to the children of Israel. [13] After you have seen it, you too will be gathered to your people, just as your brother Aaron was gathered, [14] because when the congregation quarreled in the wilderness of Zin, you both rebelled against my command to show my holiness before their eyes at the waters." (These were the waters of Meribah at Kadesh

in the wilderness of Zin.) [15] Moses said to the LORD, [16] "May the LORD, the God of the spirits of all flesh, appoint a man over the congregation [17] to go out ahead of them and come in ahead of them, to lead them out and bring them in, so that the LORD's congregation will not be like sheep without a shepherd." [18] The LORD said to Moses, "Take Joshua son of Nun, a man in whom is the Spirit, and lay your hand on him.* [19] Have him stand before Eleazar the priest and the whole congregation, and give him his charge while they watch. [20] Confer some of your majesty on him, so that the whole congregation of the children of Israel will obey him. [21] He is to stand before Eleazar the priest, who will seek decisions for him by the Urim before the LORD. At his command they will go out and at his command they will come in, he and all the children of Israel with him, the whole congregation." [22] Moses did as the LORD had commanded him. He took Joshua, had him stand before Eleazar the priest and the whole congregation, [23] laid his hands on him, and gave him his charge, as the LORD had directed through Moses.

## CHAPTER 28

[1] The LORD spoke to Moses, saying, [2] "Give the children of Israel this command: Take care to present to me at its appointed time my offering, my food for my food offerings, a pleasing aroma to me.* [3] Tell them: This is the food offering you are to present to the LORD: two male lambs a year old without defect each day, as a continual burnt offering. [4] Offer one lamb in the morning and the other lamb between the two evenings, [5] together with a tenth of an ephah of fine flour as a grain offering, mixed with a quarter of a hin of oil from pressed olives. [6] This is the continual burnt offering instituted at Mount Sinai as a pleasing aroma, a food offering to the LORD. [7] Its drink offering is to be a quarter of a hin for each lamb; pour out the drink offering of strong drink to the LORD in the holy place. [8] Offer the other lamb between the two evenings, presenting it with the same grain offering and drink offering as in the morning, a food offering, a pleasing aroma to the LORD. [9] "On the Sabbath day: two male lambs a year old without defect, with two tenths of an ephah of fine flour mixed with oil as a grain offering, and its drink offering. [10] This is the burnt offering for every Sabbath, in addition to the continual burnt offering and its drink offering. [11] "At the start of each month you are to present a burnt offering to the LORD: two young bulls, one ram, and seven male lambs a year old without defect, [12] with three tenths of an ephah of fine flour mixed with oil as a grain offering for each bull, two tenths of fine flour mixed with oil as a grain offering for the one ram, [13] and a tenth of fine flour mixed with oil as a grain offering for each lamb—a burnt offering, a pleasing aroma, a food offering to the LORD. [14] Their drink offerings are to be half a hin of wine for a bull, a third of a hin for the ram, and a quarter of a hin for a lamb. This is the monthly burnt offering for each month of the year. [15] Besides the continual burnt offering with its drink offering, one male goat is to be offered to the LORD as a sin offering. [16] "The fourteenth day of the first month is the LORD's Passover. [17] On the fifteenth day of that month there is to be a feast; for seven days unleavened bread is to be eaten. [18] The first day is a holy convocation; do no regular work. [19] Present a food offering, a burnt offering to the LORD: two young bulls, one ram, and seven male lambs a year old; see that they are without defect. [20] For their grain offering of fine flour mixed with oil, offer three tenths of an ephah for each bull and two tenths for the ram, [21] and a tenth for each of the seven lambs, [22] along with one male goat as a sin offering to make atonement for you. [23] Offer these in addition to the morning burnt offering, which is the continual burnt offering. [24] In the same way, offer each day for seven days the food of the food offering, a pleasing aroma to the LORD; it is to be offered in addition to the continual burnt offering and its drink offering. [25] On the seventh day you are to hold a holy convocation; do no regular work. [26] "On the day of firstfruits, when you present to the LORD an offering of new grain at your Feast of Weeks, you are to hold a holy convocation; do no regular work. [27] Present a burnt offering as a pleasing aroma to the LORD: two young bulls, one ram, and seven male lambs a year old, [28] with their grain offering of fine flour mixed with oil: three tenths of an ephah for each bull, two tenths for the one ram, [29] and a tenth for each of the seven lambs, [30] and one male goat to make atonement for you. [31] Offer these, with their drink offerings, in addition to the continual burnt offering and its grain offering. See that they are without defect.

## CHAPTER 29

[1] "On the first day of the seventh month you are to hold a holy convocation; do no regular work. It is a day of blowing the trumpets for you.* [2] Present a burnt offering as a pleasing aroma to the LORD: one young bull, one ram, and seven male lambs a year old without defect, [3] with their grain offering of fine flour mixed with oil: three tenths of an ephah for the bull, two tenths for the ram, [4] and one tenth for each of the seven lambs, [5] and one male goat as a sin offering to make atonement for you. [6] These are in addition to the burnt offering for the new moon with its grain offering, and the continual burnt offering with its grain offering, and their drink offerings as prescribed for them, a pleasing aroma, a food offering to the LORD. [7] "On the tenth day of this seventh month you are to hold a holy convocation and humble your souls; do no work at all. [8] Present to the LORD a burnt offering as a pleasing aroma: one young bull, one ram, and seven male lambs a year old; see that they are without defect. [9] For their grain offering of fine flour mixed with oil, offer three tenths of an ephah for the bull, two tenths for the one ram, [10] and a tenth for each of the seven lambs, [11] and one male goat as a sin offering, in addition to the sin offering of atonement, the continual burnt offering with its grain offering, and their drink offerings. [12] "On the fifteenth day of the seventh month you are to hold a holy convocation; do no regular work, and celebrate a feast to the LORD for seven days. [13] Present a burnt offering, a food offering, a pleasing aroma to the LORD: thirteen young bulls, two rams, and fourteen male lambs a year old; they are to be without defect. [14] For their grain offering of fine flour mixed

with oil, offer three tenths of an ephah for each of the thirteen bulls, two tenths for each of the two rams, [15] and a tenth for each of the fourteen lambs, [16] and one male goat as a sin offering, in addition to the continual burnt offering with its grain offering and its drink offering. [17] "On the second day: twelve young bulls, two rams, and fourteen male lambs a year old without defect, [18] with the grain offerings and drink offerings for the bulls, the rams, and the lambs, by their number, as prescribed, [19] and one male goat as a sin offering, in addition to the continual burnt offering with its grain offering and their drink offerings. [20] "On the third day: eleven bulls, two rams, and fourteen male lambs a year old without defect, [21] with the grain offerings and drink offerings for the bulls, the rams, and the lambs, by their number, as prescribed, [22] and one male goat as a sin offering, in addition to the continual burnt offering with its grain offering and its drink offering. [23] "On the fourth day: ten bulls, two rams, and fourteen male lambs a year old without defect, [24] with the grain offerings and drink offerings for the bulls, the rams, and the lambs, by their number, as prescribed, [25] and one male goat as a sin offering, in addition to the continual burnt offering with its grain offering and its drink offering. [26] "On the fifth day: nine bulls, two rams, and fourteen male lambs a year old without defect, [27] with the grain offerings and drink offerings for the bulls, the rams, and the lambs, by their number, as prescribed, [28] and one male goat as a sin offering, in addition to the continual burnt offering with its grain offering and its drink offering. [29] "On the sixth day: eight bulls, two rams, and fourteen male lambs a year old without defect, [30] with the grain offerings and drink offerings for the bulls, the rams, and the lambs, by their number, as prescribed, [31] and one male goat as a sin offering, in addition to the continual burnt offering with its grain offering and its drink offerings. [32] "On the seventh day: seven bulls, two rams, and fourteen male lambs a year old without defect, [33] with the grain offerings and drink offerings for the bulls, the rams, and the lambs, by their number, as prescribed for them, [34] and one male goat as a sin offering, in addition to the continual burnt offering with its grain offering and its drink offering. [35] "On the eighth day you are to hold a closing assembly; do no regular work. [36] Present a burnt offering, a food offering, a pleasing aroma to the LORD: one bull, one ram, and seven male lambs a year old without defect, [37] with the grain offerings and drink offerings for the bull, the ram, and the lambs, by their number, as prescribed, [38] and one male goat as a sin offering, in addition to the continual burnt offering with its grain offering and its drink offering. [39] "These you are to offer to the LORD at your appointed feasts, in addition to your vowed offerings and your freewill offerings, whether burnt offerings, grain offerings, drink offerings, or peace offerings." [40] Moses told the children of Israel everything the LORD had commanded him.*

## CHAPTER 30

[1] Moses said to the heads of the tribes of the children of Israel, "This is what the LORD has commanded: [2] When a man makes a vow to the LORD or swears an oath that puts himself under an obligation, he must not break his word; he must carry out everything that has come from his mouth. [3] "When a woman makes a vow to the LORD and puts herself under an obligation while still young and living in her father's house, [4] and her father hears of her vow and the obligation she has taken on herself but keeps silent toward her, then every one of her vows stands, and every obligation she has taken on herself stands. [5] But if her father overrules her on the day he hears of it, none of her vows or obligations she has taken on herself will stand; the LORD will forgive her, because her father overruled her. [6] "If she marries while her vows are still on her, or a careless promise from her lips by which she bound herself, [7] and her husband hears of it but keeps silent toward her on the day he hears, then her vows stand, and the obligations she has taken on herself stand. [8] But if her husband overrules her on the day he hears of it, he cancels the vow that is on her and the careless promise from her lips by which she bound herself, and the LORD will forgive her. [9] "Every vow of a widow or of a divorced woman, every obligation she has taken on herself, will stand against her. [10] "If a woman living in her husband's house makes a vow or puts herself under an obligation by an oath, [11] and her husband hears of it but keeps silent toward her and does not overrule her, then all her vows stand, and every obligation she has taken on herself stands. [12] But if her husband plainly cancels them on the day he hears them, then nothing that came from her lips, whether her vows or the obligation on herself, will stand. Her husband has cancelled them, and the LORD will forgive her. [13] Her husband may confirm or cancel any vow and any sworn obligation to humble herself. [14] If her husband says nothing at all to her from one day to the next, he confirms all her vows and all the obligations that are on her; he has confirmed them by keeping silent toward her on the day he heard of them. [15] But if he cancels them some time after he has heard of them, he will bear her iniquity." [16] These are the statutes the LORD commanded Moses concerning a husband and his wife, and a father and his daughter while she is young and living in her father's house.

## CHAPTER 31

[1] The LORD spoke to Moses, saying, [2] "Take vengeance for the children of Israel on the Midianites. After that you will be gathered to your people." [3] So Moses said to the people, "Equip some of your men for war, to go against Midian and carry out the LORD's vengeance on Midian. [4] Send to the war a thousand from each tribe, from every tribe of Israel." [5] So from the thousands of Israel a thousand were supplied from each tribe, twelve thousand equipped for war. [6] Moses sent them to war, a thousand from each tribe, together with Phinehas son of Eleazar the priest, who took with him the holy utensils and the trumpets for sounding the signal. [7] They fought against Midian, as the LORD had commanded Moses, and killed every male. [8] Along with the rest of the slain they killed the kings of Midian—Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian. They also put Balaam son of Beor to the sword. [9] The children of Israel took the women of Midian and their little ones captive and

carried off as spoil all their cattle, all their flocks, and all their wealth. [10] They set fire to all the towns where they lived and all their encampments, [11] and took all the booty and all the spoil, both people and animals. [12] They brought the captives, the spoil, and the booty to Moses, to Eleazar the priest, and to the congregation of the children of Israel at the camp on the plains of Moab by the Jordan across from Jericho. [13] Moses, Eleazar the priest, and all the chiefs of the congregation went out to meet them outside the camp. [14] Moses was furious with the officers of the army, the commanders of thousands and commanders of hundreds, who were returning from the campaign. [15] "Have you kept all the women alive?" Moses asked them. [16] "Why, these are the very ones who, on Balaam's advice, led the children of Israel to be unfaithful to the LORD in the matter of Peor, so that the plague struck the LORD's congregation. [17] So now kill every male among the little ones, and kill every woman who has slept with a man. [18] But keep alive for yourselves all the girls who have not slept with a man. [19] As for you, stay outside the camp for seven days. Every one of you who has killed anyone or touched anyone slain must purify himself on the third day and on the seventh day, you and your captives. [20] Purify every garment, every article of leather, everything made of goats' hair, and every article of wood." [21] Eleazar the priest said to the soldiers who had gone into battle, "This is the statute of the law the LORD has commanded Moses: [22] the gold, the silver, the bronze, the iron, the tin, and the lead— [23] whatever can withstand fire—you must put through the fire, and it will be clean; but it must also be purified with the water for impurity. Whatever cannot withstand fire you must put through the water. [24] On the seventh day wash your clothes, and you will be clean; after that you may come into the camp." [25] The LORD said to Moses, [26] "You, Eleazar the priest, and the heads of the fathers' houses of the congregation are to count the spoil that was captured, both people and animals. [27] Divide the spoil in half between the fighting men who went out to battle and the rest of the congregation. [28] From the soldiers who went out to battle, set apart a levy for the LORD: one out of every five hundred, whether people, cattle, donkeys, or flocks. [29] Take it from their half and give it to Eleazar the priest as a contribution to the LORD. [30] From the half belonging to the children of Israel, take one out of every fifty, whether people, cattle, donkeys, or flocks—any of the animals—and give them to the Levites who have charge of the LORD's tabernacle." [31] Moses and Eleazar the priest did as the LORD had commanded Moses. [32] The spoil, what was left of the booty the soldiers had taken, came to six hundred and seventy-five thousand sheep, [33] seventy-two thousand cattle, [34] sixty-one thousand donkeys, [35] and thirty-two thousand people in all, women who had not slept with a man. [36] The half that was the share of those who had gone out to war came to three hundred and thirty-seven thousand five hundred sheep, [37] of which the levy for the LORD was six hundred and seventy-five; [38] thirty-six thousand cattle, of which the levy for the LORD was seventy-two; [39] thirty thousand five hundred donkeys, of which the levy for the LORD was sixty-one; [40] and sixteen thousand people, of which the levy for the LORD was thirty-two people. [41] Moses gave the levy, the LORD's contribution, to Eleazar the priest, as the LORD had commanded Moses. [42] From the half belonging to the children of Israel, which Moses had set apart from that of the men who had fought— [43] the congregation's half came to three hundred and thirty-seven thousand five hundred sheep, [44] thirty-six thousand cattle, [45] thirty thousand five hundred donkeys, [46] and sixteen thousand people— [47] from this half belonging to the children of Israel Moses took one out of every fifty, of people and of animals, and gave them to the Levites who had charge of the LORD's tabernacle, as the LORD had commanded Moses. [48] Then the officers over the thousands of the army, the commanders of thousands and commanders of hundreds, came to Moses [49] and said to him, "Your servants have counted the soldiers under our command, and not one of us is missing. [50] So we have brought as an offering to the LORD what each man found—gold articles, armlets, bracelets, signet rings, earrings, and necklaces—to make atonement for ourselves before the LORD." [51] Moses and Eleazar the priest accepted the gold from them, all of it worked into articles. [52] All the gold of the contribution they set aside for the LORD from the commanders of thousands and commanders of hundreds came to sixteen thousand seven hundred and fifty shekels. [53] (Each of the soldiers had taken spoil for himself.) [54] Moses and Eleazar the priest accepted the gold from the commanders of thousands and of hundreds and brought it into the tent of meeting as a memorial for the children of Israel before the LORD.

## CHAPTER 32

[1] The descendants of Reuben and the descendants of Gad had a great deal of livestock, a very large amount. When they saw that the land of Jazer and the land of Gilead was good country for livestock, [2] the descendants of Gad and the descendants of Reuben came to Moses, Eleazar the priest, and the chiefs of the congregation and said, [3] "Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon— [4] the land the LORD struck down before the congregation of Israel—is a land for livestock, and your servants have livestock." [5] They went on, "If we have found favor with you, let this land be given to your servants as our property. Do not make us cross the Jordan." [6] Moses said to the descendants of Gad and of Reuben, "Are your brothers to go to war while you stay here? [7] Why would you turn the hearts of the children of Israel away from crossing into the land the LORD has given them? [8] That is what your fathers did when I sent them from Kadesh-barnea to look over the land. [9] They went up as far as the Valley of Eshcol and looked over the land, and then turned the hearts of the children of Israel away from entering the land the LORD had given them. [10] The LORD's anger burned that day, and he swore an oath: [11] 'Not one of the men who came up out of Egypt, twenty years old and above, will see the land I swore to Abraham, Isaac, and Jacob, because they did not follow me wholeheartedly— [12] none except Caleb son of Jephunneh the Kenizzite and Joshua son of Nun,

for they followed the LORD wholeheartedly.' [13] The LORD's anger burned against Israel, and he made them wander about in the wilderness forty years, until the whole generation that had done evil in the LORD's sight was gone. [14] And here you are, a brood of sinful men, rising up in your fathers' place to add even more to the LORD's burning anger against Israel! [*15] If you turn away from following him, he will once again leave them in the wilderness, and you will bring ruin on this whole people." [16] Then they came up to him and said, "We will build pens here for our flocks and towns for our little ones, [17] but we ourselves will arm and hurry ahead of the children of Israel until we have brought them to their place. Meanwhile our little ones will live in fortified towns, safe from the inhabitants of the land. [18] We will not go back to our homes until every one of the children of Israel has received his inheritance. [19] We will not take an inheritance with them across the Jordan and beyond, because our inheritance has fallen to us on this side of the Jordan, to the east." [20] Moses said to them, "If you do this—if you arm yourselves to go before the LORD into battle, [21] and all your armed men cross the Jordan before the LORD until he has driven his enemies out before him [22] and the land is brought under control before the LORD—then afterward you may return and be free of obligation to the LORD and to Israel, and this land will be your property before the LORD. [23] But if you do not do this, then you will have sinned against the LORD; and be sure your sin will catch up with you. [24] Build towns for your little ones and pens for your flocks, and do what you have promised." [25] The descendants of Gad and of Reuben said to Moses, "Your servants will do just as my lord commands. [26] Our little ones, our wives, our flocks, and all our livestock will stay there in the towns of Gilead, [27] while your servants, every man armed for war, cross over before the LORD to battle, as my lord says." [28] So Moses gave orders about them to Eleazar the priest, to Joshua son of Nun, and to the heads of the fathers' houses of the tribes of the children of Israel. [29] Moses told them, "If the descendants of Gad and of Reuben, every man armed for battle, cross the Jordan with you before the LORD, and the land is brought under control before you, give them the land of Gilead as their property. [30] But if they do not cross over armed with you, they must receive property among you in the land of Canaan." [31] The descendants of Gad and of Reuben answered, "Your servants will do what the LORD has said to us. [32] We will cross over armed before the LORD into the land of Canaan, but the property we inherit will remain ours across the Jordan." [33] So Moses gave to the descendants of Gad, the descendants of Reuben, and the half-tribe of Manasseh son of Joseph the kingdom of Sihon king of the Amorites and the kingdom of Og king of Bashan—the land with its towns and their territories, the towns of the surrounding land. [34] The descendants of Gad rebuilt Dibon, Ataroth, Aroer, [35] Atroth-shophan, Jazer, Jogbehah, [36] Beth-nimrah, and Beth-haran as fortified towns, and built pens for flocks. [37] The descendants of Reuben rebuilt Heshbon, Elealeh, Kiriathaim, [38] Nebo and Baal-meon (their names being changed), and Sibmah. They gave new names to the towns they rebuilt. [*39] The sons of Machir son of Manasseh went to Gilead, captured it, and drove out the Amorites who were there. [40] So Moses gave Gilead to Machir son of Manasseh, and he settled there. [41] Jair son of Manasseh went and captured their tent villages and named them Havvoth-jair. [*42] Nobah went and captured Kenath with its villages and named it Nobah after himself.

## CHAPTER 33

[1] These are the stages of the journey of the children of Israel when they came out of the land of Egypt by their troops, led by Moses and Aaron. [2] At the LORD's command Moses recorded the places they set out from, stage by stage. These are their stages, by their starting points: [3] They set out from Rameses in the first month, on the fifteenth day of the first month. The day after the Passover the children of Israel marched out defiantly, in full view of all the Egyptians, [4] while the Egyptians were burying all their firstborn, whom the LORD had struck down among them; the LORD had also brought judgments on their gods. [5] So the children of Israel moved on from Rameses and encamped at Succoth. [6] They moved on from Succoth and encamped at Etham, at the edge of the wilderness. [7] They moved on from Etham, turned back to Pi-hahiroth, which faces Baal-zephon, and encamped near Migdol. [8] They moved on from before Hahiroth, crossed through the middle of the sea into the wilderness, traveled three days into the wilderness of Etham, and encamped at Marah. [9] They moved on from Marah and came to Elim, where there were twelve springs of water and seventy palm trees, and they encamped there. [10] They moved on from Elim and encamped by the Red Sea. [11] They moved on from the Red Sea and encamped in the wilderness of Sin. [12] They moved on from the wilderness of Sin and encamped at Dophkah. [13] They moved on from Dophkah and encamped at Alush. [14] They moved on from Alush and encamped at Rephidim, where the people had no water to drink. [15] They moved on from Rephidim and encamped in the wilderness of Sinai. [16] They moved on from the wilderness of Sinai and encamped at Kibroth-hattaavah. [17] They moved on from Kibroth-hattaavah and encamped at Hazeroth. [18] They moved on from Hazeroth and encamped at Rithmah. [19] They moved on from Rithmah and encamped at Rimmon-perez. [20] They moved on from Rimmon-perez and encamped at Libnah. [21] They moved on from Libnah and encamped at Rissah. [22] They moved on from Rissah and encamped at Kehelathah. [23] They moved on from Kehelathah and encamped at Mount Shepher. [24] They moved on from Mount Shepher and encamped at Haradah. [25] They moved on from Haradah and encamped at Makheloth. [26] They moved on from Makheloth and encamped at Tahath. [27] They moved on from Tahath and encamped at Terah. [28] They moved on from Terah and encamped at Mithkah. [29] They moved on from Mithkah and encamped at Hashmonah. [30] They moved on from Hashmonah and encamped at Moseroth. [31] They moved on from Moseroth and encamped at Bene-jaakan. [32] They moved on from Bene-jaakan and encamped at Hor-haggidgad. [33] They

moved on from Hor-haggidgad and encamped at Jotbathah. [34] They moved on from Jotbathah and encamped at Abronah. [35] They moved on from Abronah and encamped at Ezion-geber. [36] They moved on from Ezion-geber and encamped in the wilderness of Zin, which is Kadesh. [37] They moved on from Kadesh and encamped at Mount Hor, at the border of the land of Edom. [38] At the LORD's command Aaron the priest went up Mount Hor, and there he died on the first day of the fifth month in the fortieth year after the children of Israel came out of the land of Egypt. [39] Aaron was a hundred and twenty-three years old when he died on Mount Hor. [40] The Canaanite king of Arad, who lived in the Negev in the land of Canaan, heard that the children of Israel were coming. [41] They moved on from Mount Hor and encamped at Zalmonah. [42] They moved on from Zalmonah and encamped at Punon. [43] They moved on from Punon and encamped at Oboth. [44] They moved on from Oboth and encamped at Iye-abarim, on the border of Moab. [45] They moved on from Iyim and encamped at Dibon-gad. [46] They moved on from Dibon-gad and encamped at Almon-diblathaim. [47] They moved on from Almon-diblathaim and encamped in the mountains of Abarim, facing Nebo. [48] They moved on from the mountains of Abarim and encamped in the plains of Moab by the Jordan across from Jericho. [49] Their camp along the Jordan in the plains of Moab stretched from Beth-jeshimoth to Abel-shittim. [50] In the plains of Moab by the Jordan across from Jericho, the LORD said to Moses, [51] "Tell the children of Israel: When you cross the Jordan into the land of Canaan, [52] you are to drive out all the inhabitants of the land before you. Destroy all their carved stones, destroy all their molten images, and tear down all their high places.* [53] Take possession of the land and settle in it, for I have given you the land to possess. [54] Distribute the land by lot as an inheritance among your clans. To a larger clan give a larger inheritance, and to a smaller clan a smaller one. Wherever the lot falls for anyone, that will be his. You are to inherit by the tribes of your fathers. [55] But if you do not drive out the inhabitants of the land before you, those you allow to remain will become splinters in your eyes and thorns in your sides; they will harass you in the land where you live. [56] And then I will do to you what I intended to do to them."

## CHAPTER 34

[1] The LORD spoke to Moses, saying, [2] "Give the children of Israel this command: When you enter the land of Canaan—the land that is to fall to you as an inheritance, the land of Canaan with these boundaries— [3] your southern side will extend from the wilderness of Zin along the side of Edom. On the east your southern boundary will start from the end of the Salt Sea, [4] then turn south of the Scorpion Ascent, pass on to Zin, and end south of Kadesh-barnea. From there it will run to Hazar-addar and on to Azmon. [5] From Azmon the boundary will turn toward the Brook of Egypt and end at the sea. [6] "Your western boundary will be the Great Sea and its coastline; that will be your western boundary. [7] "This will be your northern boundary: from the Great Sea mark it out to Mount Hor, [8] and from Mount Hor mark it out to Lebo-hamath; the boundary will end at Zedad.* [9] From there the boundary will run on to Ziphron and end at Hazar-enan. That will be your northern boundary. [10] "For your eastern boundary, mark a line from Hazar-enan to Shepham. [11] The boundary will go down from Shepham to Riblah, east of Ain, and continue down until it meets the slope east of the Sea of Chinnereth. [12] Then the boundary will go down along the Jordan and end at the Salt Sea. This will be your land, with its boundaries on every side." [13] Moses gave the children of Israel this command: "This is the land you are to receive by lot as an inheritance, which the LORD has ordered to be given to the nine and a half tribes. [14] For the tribe of the descendants of Reuben and the tribe of the descendants of Gad, by the house of their fathers, and the half-tribe of Manasseh have already received their inheritance. [15] These two and a half tribes have received their inheritance across the Jordan from Jericho, eastward, toward the sunrise." [16] The LORD spoke to Moses, saying, [17] "These are the names of the men who are to apportion the land to you as an inheritance: Eleazar the priest and Joshua son of Nun. [18] Also take one chief from each tribe to apportion the land as an inheritance. [19] These are the names of the men: for the tribe of Judah, Caleb son of Jephunneh; [20] for the tribe of the descendants of Simeon, Shemuel son of Ammihud; [21] for the tribe of Benjamin, Elidad son of Chislon; [22] for the tribe of the descendants of Dan, a chief, Bukki son of Jogli; [23] for the descendants of Joseph: for the tribe of the descendants of Manasseh, a chief, Hanniel son of Ephod, [24] and for the tribe of the descendants of Ephraim, a chief, Kemuel son of Shiphtan; [25] for the tribe of the descendants of Zebulun, a chief, Elizaphan son of Parnach; [26] for the tribe of the descendants of Issachar, a chief, Paltiel son of Azzan; [27] for the tribe of the descendants of Asher, a chief, Ahihud son of Shelomi; [28] for the tribe of the descendants of Naphtali, a chief, Pedahel son of Ammihud." [29] These are the men the LORD commanded to apportion the inheritance to the children of Israel in the land of Canaan.

## CHAPTER 35

[1] In the plains of Moab by the Jordan across from Jericho, the LORD said to Moses, [2] "Command the children of Israel to give the Levites towns to live in out of the inheritance they possess, and give the Levites pastureland around the towns as well. [3] The towns will be theirs to live in, and the pastureland will be for their cattle, their flocks, and all their other animals. [4] The pastureland around the towns that you give the Levites is to extend outward a thousand cubits from the town wall on every side. [5] Outside the town, measure two thousand cubits on the east side, two thousand on the south side, two thousand on the west side, and two thousand on the north side, with the town in the center. This will be the pastureland for their towns. [6] "Of the towns you give the Levites, six are to be towns of refuge, which you will provide so that a manslayer may flee there; besides these, give them forty-two towns. [7] In all you are to give the Levites forty-eight towns together with their pastureland. [8] The towns you give from the property of the children of Israel are to be

taken in greater number from a larger tribe and in smaller number from a smaller one; each tribe is to give some of its towns to the Levites in proportion to the inheritance it receives."
9 The LORD spoke to Moses, saying, 10 "Tell the children of Israel: When you cross the Jordan into the land of Canaan, 11 choose towns to serve as towns of refuge for you, so that a manslayer who has killed someone without intent may flee there.
12 They will be places of refuge for you from the avenger, so that the manslayer does not die before he has stood trial before the congregation.* 13 The towns you provide will be your six towns of refuge. 14 Provide three towns across the Jordan and three towns in the land of Canaan as towns of refuge. 15 These six towns will be a refuge for the children of Israel and for the foreigner and the settler among them, so that anyone who kills someone without intent may flee there. 16 "But if someone strikes a person with an iron object so that he dies, he is a murderer; the murderer must be put to death.* 17 If he strikes him with a stone in his hand that could cause death, and he dies, he is a murderer; the murderer must be put to death. 18 Or if he strikes him with a wooden implement in his hand that could cause death, and he dies, he is a murderer; the murderer must be put to death. 19 The avenger of blood himself is to put the murderer to death; when he meets him, he is to put him to death.
20 If out of hatred someone shoves a person or deliberately throws something at him so that he dies, 21 or out of enmity strikes him with his hand so that he dies, the one who struck him must be put to death; he is a murderer. The avenger of blood is to put the murderer to death when he meets him. 22 "But if someone shoves a person suddenly without enmity, or throws some object at him without intent, 23 or, without seeing him, drops on him a stone that could cause death, and he dies—though he was not his enemy and did not intend to harm him— 24 then the congregation is to judge between the one who struck the blow and the avenger of blood according to these ordinances. 25 The congregation is to rescue the manslayer from the avenger of blood and send him back to the town of refuge he fled to. He is to live there until the death of the high priest who was anointed with the holy oil. 26 But if the manslayer ever goes outside the limits of the town of refuge he fled to, 27 and the avenger of blood finds him outside the limits of his town of refuge and kills the manslayer, the avenger will not be guilty of bloodshed. 28 The manslayer must stay in his town of refuge until the high priest dies; only after the high priest's death may he return to the land he owns. 29 "These are to be statutes and ordinances for you throughout your generations, wherever you live. 30 "If anyone kills a person, the murderer is to be put to death only on the testimony of witnesses; no one may be put to death on the testimony of a single witness. 31 Do not accept a ransom for the life of a murderer who deserves to die; he must be put to death. 32 Nor are you to accept a ransom for someone who has fled to his town of refuge, allowing him to return and live on his own land before the priest dies. 33 Do not pollute the land where you are. Blood pollutes the land, and atonement cannot be made for the land on account of blood shed on it, except by the blood of the one who shed it. 34 Do not defile the land where you live and in whose midst I dwell, for I, the LORD, dwell among the children of Israel."

## CHAPTER 36

1 The heads of the fathers' houses of the clan of the descendants of Gilead son of Machir, son of Manasseh, of the clans of the descendants of Joseph, came forward and spoke before Moses and the chiefs, the heads of the fathers' houses of the children of Israel. 2 They said, "The LORD commanded my lord to give the land by lot to the children of Israel as an inheritance, and my lord was commanded by the LORD to give the inheritance of our brother Zelophehad to his daughters. 3 Now if they marry men from any of the other tribes of the children of Israel, their inheritance will be taken away from the inheritance of our fathers and added to that of the tribe they marry into; so it will be taken away from the inheritance allotted to us. 4 And when the children of Israel's jubilee comes, their inheritance will be added to the inheritance of the tribe they marry into and taken away from the inheritance of our fathers' tribe." 5 So at the word of the LORD Moses commanded the children of Israel: "What the tribe of the descendants of Joseph says is right. 6 This is what the LORD commands concerning Zelophehad's daughters: They may marry anyone they please, as long as they marry within a clan of their father's tribe. 7 No inheritance of the children of Israel is to pass from tribe to tribe, for each of the children of Israel is to keep the inheritance of his fathers' tribe. 8 Every daughter who inherits property in any tribe of the children of Israel must marry someone from a clan of her father's tribe, so that each of the children of Israel may possess the inheritance of his fathers. 9 No inheritance is to pass from one tribe to another, for each tribe of the children of Israel is to keep its own inheritance." 10 Zelophehad's daughters did as the LORD had commanded Moses. 11 Mahlah, Tirzah, Hoglah, Milcah, and Noah, the daughters of Zelophehad, married sons of their father's brothers. 12 They married into the clans of the descendants of Manasseh son of Joseph, and their inheritance remained in the tribe of their father's clan. 13 These are the commandments and ordinances the LORD gave the children of Israel through Moses in the plains of Moab by the Jordan across from Jericho.

# Deuteronomy

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## CHAPTER 1

[1] These are the words Moses spoke to all Israel on the other side
of the Jordan, in the wilderness, in the Arabah facing Suph,
between Paran on one side and Tophel, Laban, Hazeroth, and
Dizahab on the other.[*] [2] From Horeb to Kadesh-barnea by the
Mount Seir road is an eleven days' journey. [3] In the fortieth year,
on the first day of the eleventh month, Moses spoke to the
children of Israel all that the LORD had commanded him to tell
them, [4] after he had defeated Sihon king of the Amorites, who
lived in Heshbon, and Og king of Bashan, who lived in
Ashtaroth, at Edrei. [5] On the other side of the Jordan, in the land
of Moab, Moses set about expounding this law. He said: [6] "The
LORD our God spoke to us at Horeb and said, 'You have
remained at this mountain long enough. [7] Turn and break camp.
Go to the hill country of the Amorites and to all the places near
it: the Arabah, the hill country, the Shephelah, the Negev, and
the coast of the sea, the land of the Canaanites, and the Lebanon,
as far as the great river, the Euphrates. [8] See, I have put the land
in front of you. Go in and possess the land the LORD swore to
give to your fathers, Abraham, Isaac, and Jacob, and to their
descendants after them.' [9] "At that same time I told you, 'I
cannot carry you alone. [10] The LORD your God has increased
your numbers, and now you are as many as the stars in the sky. [11]
May the LORD, the God of your fathers, increase you a
thousand times more than you are now, and bless you just as he
told you! [12] How can I carry on my own the load of you, your
burdens, and your quarrels? [13] From each of your tribes pick out
men who are wise, discerning, and well known, and I will set
them over you as leaders.' [14] You replied to me, 'What you have
proposed is a good thing to do.' [15] So I took the leading men of
your tribes, wise and well-known men, and placed them over you
as leaders: captains of thousands, captains of hundreds, captains
of fifties, captains of tens, and officials throughout your tribes. [16]
At that time I gave your judges this charge: 'Listen to the
disputes between your countrymen, and judge fairly between a
man and his countryman or the sojourner living with him. [17] Do
not be partial when you judge; give the same hearing to the lowly
and the great. Do not fear any man, because judgment belongs to
God. Any case too difficult for you, bring to me, and I will hear
it.' [18] At that time I commanded you everything you were to do.
[19] "Then we left Horeb and traveled through all that vast and
fearful wilderness you saw, on the way to the hill country of the
Amorites, as the LORD our God had commanded us, and we
reached Kadesh-barnea. [20] I said to you, 'You have reached the
hill country of the Amorites, which the LORD our God is giving
to us. [21] Look, the LORD your God has placed the land in front
of you. Go up and take it over, as the LORD, the God of your
fathers, told you. Do not be afraid or discouraged.' [22] But all of
you came to me and said, 'Let us send men ahead of us to scout
out the land for us and report back to us about the route we
should take and the cities we will come to.' [23] The idea pleased
me, so I chose twelve of your men, one from each tribe. [24] They
set off, went up into the hill country, came to the Valley of
Eshcol, and scouted it. [25] They took some of the land's fruit with
them and brought it down to us. Their report was, 'The land the
LORD our God is giving us is good.' [26] "But you refused to go
up; you rebelled against the command of the LORD your God.
[27] You grumbled in your tents and said, 'The LORD hates us.
That is why he brought us out of Egypt: to hand us over to the
Amorites to wipe us out. [28] Where can we go up? Our brothers
have made us lose heart by saying, "The people there are bigger
and taller than we are, the cities are large, with walls up to the
sky, and we even saw the descendants of the Anakim there."' [29] I
told you, 'Do not be terrified; do not be afraid of them. [30] The
LORD your God, who goes ahead of you, will fight for you
himself, just as you saw him do for you in Egypt [31] and in the
wilderness. There you saw how the LORD your God carried
you, as a man carries his son, all along the road you traveled until
you arrived at this place.' [32] Even so, in this matter you did not
trust the LORD your God, [33] who went ahead of you on the
road to find you places to camp, in fire by night and in the cloud
by day, to show you the way you should go. [34] "When the
LORD heard what you said, he was angry and took an oath: [35]
'Not one man of this wicked generation will see the good land I
swore to give to your fathers, [36] except Caleb son of Jephunneh.
He will see it, and I will give him and his sons the land he walked
on, because he followed the LORD fully.' [37] Because of you the
LORD was angry with me too, and said, 'You also will not enter
it. [38] Joshua son of Nun, who attends you, will enter it.
Strengthen him, because he will lead Israel to inherit it. [39] And
your little ones, who you said would become plunder, and your
children, who do not yet know good from evil, will enter it. I will
give it to them, and they will possess it. [40] But you, turn around
and head into the wilderness toward the Red Sea.' [41] "Then you
replied, 'We have sinned against the LORD. We will go up and
fight, just as the LORD our God commanded us.' Each of you
put on his weapons, thinking it a simple matter to go up into the
hill country. [42] But the LORD told me, 'Tell them: Do not go up
and do not fight, because I am not among you, or you will be
beaten by your enemies.' [43] I told you this, but you would not
listen. You rebelled against the LORD's command and in your
arrogance went up into the hill country. [44] The Amorites living
in that hill country came out to meet you; they chased you as
bees do and crushed you in Seir, all the way to Hormah. [45] You
came back and wept before the LORD, but the LORD paid no
attention to your cries and would not listen to you. [46] And so
you stayed in Kadesh many days, for as long as you stayed there.

## CHAPTER 2

[1] "Then we turned back and headed into the wilderness toward
the Red Sea, as the LORD had told me, and for many days we
circled around the hill country of Seir. [2] Then the LORD spoke
to me: [3] 'You have circled this hill country long enough. Turn
north. [4] Give the people this command: "You are going to pass
through the territory of your relatives, the descendants of Esau,
who live in Seir. They will be afraid of you, so be very careful. [5]
Do not start a fight with them, for I will not give you any of their
land, not so much as a place to set your foot. I have given the hill
country of Seir to Esau as his possession. [6] Pay them silver for the
food you eat, and pay them silver for the water you drink. [7] The
LORD your God has blessed you in everything you have done.
He has watched over your journey through this vast wilderness.
For these forty years the LORD your God has been with you,
and you have not been in need of anything."' [8] "So we went on
past our relatives, the descendants of Esau who live in Seir,
leaving the Arabah road that comes up from Elath and
Ezion-geber, and we turned and went along the road to the
wilderness of Moab. [9] The LORD told me, 'Do not harass the
Moabites or go to war with them, for I will not give you any of
their land as a possession. I have given Ar to the descendants of
Lot as their possession.' [10] (The Emim used to live there, a people
as strong, numerous, and tall as the Anakim. [11] Like the Anakim,
they too were reckoned among the Rephaim, but the Moabites
called them Emim. [12] The Horites also used to live in Seir, but
the descendants of Esau drove them out, wiped them out before
them, and settled in their place, just as Israel did in the land the
LORD gave them as their possession.) [13] 'Now get up and cross
the Zered Valley.' So we crossed the Zered Valley. [14] From the
time we left Kadesh-barnea until we crossed the Zered Valley,
thirty-eight years passed, until the whole generation of fighting
men had died out of the camp, as the LORD had sworn to them.
[15] The LORD's hand was against them, to rid the camp of them,
until they were all gone. [16] "When the last of the fighting men
among the people had died, [17] the LORD spoke to me: [18] 'Today
you are to go past Ar, through the territory of Moab. [19] When
you come close to the Ammonites, do not harass them or start a
fight with them, for I will not give you any of the Ammonites'
land as a possession. I have given it to the descendants of Lot as
their possession.' [20] (That too was reckoned as a land of the
Rephaim. The Rephaim used to live there, but the Ammonites
called them Zamzummim, [21] a people as strong, numerous, and
tall as the Anakim. The LORD wiped them out before the
Ammonites, who drove them out and settled in their place, [22] as
he had done for the descendants of Esau who live in Seir, when
he wiped out the Horites before them. They drove them out and
have lived in their place to this day. [23] And as for the Avvim, who
lived in villages as far as Gaza, the Caphtorim, who came from
Caphtor, wiped them out and settled in their place.) [24] 'Get up,
break camp, and cross the Arnon Valley. Look, I have handed
over to you Sihon the Amorite, king of Heshbon, and his land.
Start taking it over; engage him in battle. [25] Starting today I will
put the terror and fear of you on all the peoples under heaven.
They will hear reports of you and will tremble and writhe in
anguish because of you.' [26] "So from the wilderness of Kedemoth
I sent messengers to Sihon king of Heshbon with an offer of
peace: [27] 'Let me pass through your land. I will keep strictly to
the road and will not turn off to the right or to the left. [28] Sell me
food for silver so I can eat, and sell me water for silver so I can
drink. Only let me pass through on foot, [29] as the descendants of
Esau who live in Seir and the Moabites who live in Ar have done
for me, until I cross the Jordan into the land the LORD our God
is giving us.' [30] But Sihon king of Heshbon was not willing to let
us pass through his land, for the LORD your God made his
spirit stubborn and his heart hard, in order to hand him over to
you, as he has now done. [31] The LORD said to me, 'See, I have
begun to hand Sihon and his land over to you. Start taking
possession, so that his land will be yours.' [32] When Sihon and all
his people came out to fight us at Jahaz, [33] the LORD our God
handed him over to us, and we defeated him, his sons, and all his
people. [34] At that time we captured all his cities and devoted to
destruction every city, men, women, and children. We did not
leave a single survivor.* [35] We kept only the livestock and the
plunder from the cities we had captured. [36] From Aroer, on the
rim of the Arnon Valley, and the city in the valley itself, all the
way to Gilead, no town was too strong for us. The LORD our
God handed them all over to us. [37] But you did not go near the
land of the Ammonites, the whole length of the Jabbok River, or
the cities of the hill country, or any place the LORD our God
had told us not to.*

## CHAPTER 3

[1] "Next we turned and went up along the road to Bashan, and
Og king of Bashan came out with all his people to meet us in
battle at Edrei. [2] The LORD said to me, 'Do not be afraid of
him, for I am handing him over to you, with all his people and
his land. Do to him what you did to Sihon king of the Amorites,
who lived in Heshbon.' [3] So the LORD our God handed over to
us Og king of Bashan as well, with all his people, and we struck
him down until not one of his people was left alive. [4] At that
time we captured all his cities; there was not one town we did not
take from them: sixty cities, the whole region of Argob, Og's
kingdom in Bashan. [5] All of these were cities fortified with high
walls, gates, and bars, not counting a great many unwalled
towns. [6] We devoted them to destruction, as we had done to
Sihon king of Heshbon, devoting to destruction every city, men,
women, and children. [7] But we kept for ourselves all the livestock
and the plunder from the cities. [8] So at that time we took from
the two kings of the Amorites the land on the other side of the
Jordan, from the Arnon Valley to Mount Hermon. [9] (The
Sidonians call Hermon Sirion, and the Amorites call it Senir.) [10]
We took all the cities of the plateau, all Gilead, and all Bashan as
far as Salecah and Edrei, the cities of Og's kingdom in Bashan. [11]
(Og king of Bashan was the only one left of the remnant of the
Rephaim. His bed was made of iron. Is it not still in Rabbah of
the Ammonites? It is nine cubits long and four cubits wide, by
the standard cubit.)* [12] "Of the land we took possession of at that
time, I gave the Reubenites and the Gadites the territory from

Aroer on the Arnon Valley, together with half the hill country of Gilead and its cities. [13] The rest of Gilead and all of Bashan, the kingdom of Og, I gave to the half-tribe of Manasseh. (The whole region of Argob, all that part of Bashan, is called the land of the Rephaim. [14] Jair son of Manasseh took the whole region of Argob as far as the border of the Geshurites and the Maacathites, and he named those villages of Bashan after himself, Havvoth-jair, as they are called to this day.) [15] To Machir I gave Gilead. [16] To the Reubenites and the Gadites I gave the land from Gilead down to the Arnon Valley, with the middle of the valley as the boundary, and up to the Jabbok River, which is the border of the Ammonites, [17] as well as the Arabah, with the Jordan as its boundary, from Chinnereth to the Sea of the Arabah, the Salt Sea, below the slopes of Pisgah on the east. [18] "At that time I gave you this command: 'The LORD your God has given you this land to possess. All your fighting men must cross over armed ahead of your brothers, the children of Israel. [19] But your wives, your little ones, and your livestock (I know you have a great deal of livestock) may stay in the towns I have given you [20] until the LORD gives your brothers rest as he has given you, and they too take possession of the land the LORD your God is giving them on the other side of the Jordan. After that each of you may go back to the possession I have given you.' [21] At that time I also commanded Joshua: 'You have seen with your own eyes everything the LORD your God has done to these two kings. The LORD will do the same to all the kingdoms you are going to cross over into. [22] Do not be afraid of them, for the LORD your God is the one who fights for you.' [23] "At that time I begged the LORD for mercy: [24] 'Lord GOD, you have begun to show your servant your greatness and your strong hand. What god is there in heaven or on earth who can do works and mighty deeds like yours? [25] Please let me cross over and see the good land on the other side of the Jordan, that fine hill country, and the Lebanon.' [26] But the LORD was furious with me because of you and would not listen to me. The LORD said to me, 'That is enough! Do not speak to me about this matter any more. [27] Go up to the top of Pisgah and look west and north and south and east. Look at the land with your own eyes, for you will not cross this Jordan. [28] Commission Joshua, and encourage and strengthen him, for he will cross over at the head of this people and will lead them to inherit the land you will see.' [29] So we stayed in the valley facing Beth-peor.

## CHAPTER 4

[1] "Now, Israel, listen to the statutes and rules I am teaching you to carry out, so that you may live and go in and take over the land the LORD, the God of your fathers, is giving you. [2] Do not add anything to what I command you, and do not take anything away from it, so that you keep the commandments of the LORD your God that I am giving you. [3] You saw with your own eyes what the LORD did at Baal-peor: the LORD your God wiped out from among you everyone who went after the Baal of Peor. [4] But all of you who clung to the LORD your God are alive today. [5] Look, I have taught you statutes and rules just as the LORD my God commanded me, so that you will live by them in the land you are about to enter and possess. [6] Keep them and carry them out, for this will show your wisdom and discernment to the peoples. When they hear about all these statutes, they will say, 'This great nation is indeed a wise and discerning people!' [7] What great nation has a god as near to it as the LORD our God is to us whenever we call on him? [8] And what great nation has statutes and rules as just as this whole law I am setting before you today? [9] "Only be on your guard and watch yourselves closely, so that you do not forget what your eyes have seen or let it slip from your heart as long as you live. Make them known to your children and grandchildren, [10] telling of the day you stood before the LORD your God at Horeb, when the LORD said to me, 'Gather the people to me so I can let them hear my words, that they may learn to fear me as long as they live on the earth, and may teach their children.' [11] You came near and stood at the foot of the mountain while it blazed with fire up into the very heart of the sky, amid darkness, cloud, and deep gloom. [12] Then the LORD spoke to you from the middle of the fire. You heard the sound of words, but you saw no form; there was only a voice. [13] He proclaimed to you his covenant, the Ten Words, which he commanded you to keep, and he wrote them on two stone tablets.* [14] At that time the LORD commanded me to teach you statutes and rules for you to carry out in the land you are crossing over to possess. [15] "So be very careful for your own lives. Since you saw no form of any kind on the day the LORD spoke to you at Horeb from the middle of the fire, [16] do not corrupt yourselves by making for yourselves a carved image in the shape of any figure, whether made like a man or a woman, [17] or like any animal on the earth, or any winged bird that flies in the sky, [18] or any creature that crawls on the ground, or any fish in the waters beneath the earth. [19] And when you look up to the sky and see the sun, the moon, and the stars, the whole host of heaven, do not be led astray into bowing down to them and serving them. The LORD your God has allotted them to all the peoples under the whole heaven. [20] But you are the ones the LORD has taken and brought out of the iron furnace, out of Egypt, to be the people of his inheritance, as you are today. [21] "The LORD was angry with me because of you, and he swore that I would not cross the Jordan or enter the good land the LORD your God is giving you as an inheritance. [22] I am going to die in this land; I will not cross the Jordan. But you are going to cross over and take possession of that good land. [23] Watch yourselves, so that you do not forget the covenant the LORD your God made with you and make yourselves a carved image in the shape of anything the LORD your God has forbidden. [24] For the LORD your God is a devouring fire, a jealous God. [25] "After you have had children and grandchildren and have lived in the land a long time, if you then corrupt yourselves and make a carved image in the shape of anything, doing evil in the sight of the LORD your God and provoking him to anger, [26] I call heaven and earth as witnesses against you today that you will quickly perish from the land you are crossing the Jordan to possess. You will not live there long; you will be completely destroyed. [27] The LORD will scatter you

among the peoples, and only a few of you will survive among the nations to which the LORD will drive you. [28] There you will serve gods made by human hands, gods of wood and stone, which cannot see or hear or eat or smell. [29] But from there you will seek the LORD your God, and you will find him if you look for him with all your heart and with all your soul. [30] When you are in distress and all these things have happened to you, in the last days you will return to the LORD your God and listen to his voice. [31] For the LORD your God is a compassionate God; he will not abandon you or destroy you or forget the covenant he swore to your fathers. [32] "Just ask about the former days, the days before your time, from the day God created man on the earth; ask from one end of the heavens to the other: has anything as great as this ever happened, or has anything like it ever been heard of? [33] Has any people heard the voice of God speaking from the middle of fire, as you have, and lived? [34] Or has any god ever tried to go and take a nation for himself out of another nation, by trials, signs, and wonders, by war, by a strong hand and an outstretched arm, and by great terrors, as the LORD your God did for you in Egypt before your very eyes? [35] You were shown these things so that you would know that the LORD is God; there is no other besides him. [36] From heaven he made you hear his voice to instruct you, and on earth he showed you his great fire, and you heard his words from the middle of the fire. [37] Because he loved your fathers, he chose their descendants after them, and he himself brought you out of Egypt by his great power, [38] to drive out before you nations greater and stronger than you, and to bring you in and give you their land as an inheritance, as it is today. [39] So know today, and take it to heart, that the LORD is God in heaven above and on the earth below; there is no other. [40] Keep his statutes and commandments that I am giving you today, so that it will go well with you and your children after you, and so that you may live long in the land the LORD your God is giving you for all time." [41] Then Moses set aside three cities on the other side of the Jordan, toward the sunrise, [42] so that anyone who killed his neighbor by accident, without having hated him before, could flee there. He could flee to one of these cities and save his life. [43] They were Bezer in the wilderness, on the plateau, for the Reubenites; Ramoth in Gilead for the Gadites; and Golan in Bashan for the Manassites. [44] This is the law Moses set before the children of Israel. [45] These are the testimonies, the statutes, and the rules Moses gave the children of Israel after they came out of Egypt, [46] on the other side of the Jordan, in the valley facing Beth-peor, in the land of Sihon king of the Amorites, who lived in Heshbon. Moses and the children of Israel defeated him after they came out of Egypt, [47] and they took possession of his land and the land of Og king of Bashan, the two kings of the Amorites on the other side of the Jordan, toward the sunrise, [48] from Aroer on the rim of the Arnon Valley as far as Mount Sion, that is, Hermon, [49] together with all the Arabah east of the Jordan, as far as the Sea of the Arabah, below the slopes of Pisgah.

## CHAPTER 5

[1] Moses called all Israel together and said to them: "Hear, Israel, the statutes and rules I am speaking in your hearing today. Learn them and be careful to carry them out. [2] The LORD our God made a covenant with us at Horeb. [3] It was not with our fathers that the LORD made this covenant, but with us, all of us who are here alive today. [4] The LORD spoke with you face to face on the mountain, from the middle of the fire. [5] At that time I was standing between the LORD and you to report to you the word of the LORD, because you were afraid of the fire and did not go up the mountain. He said: [6] "'I am the LORD your God, who brought you out of the land of Egypt, out of the house of slaves. [7] "'You shall have no other gods before me. [8] "'You shall not make for yourself a carved image, any likeness of anything in the heavens above, on the earth below, or in the waters under the earth. [9] You shall not bow down to them or serve them, for I, the LORD your God, am a jealous God. I punish the iniquity of the fathers on the children, to the third and fourth generation of those who hate me, [10] but I show steadfast love to thousands of those who love me and keep my commandments. [11] "'You shall not take the name of the LORD your God in vain, for the LORD will not leave unpunished anyone who takes his name in vain. [12] "'Keep the Sabbath day and make it holy, as the LORD your God has commanded you. [13] For six days you are to labor and do all your work, [14] but the seventh day is a Sabbath to the LORD your God. On it you shall do no work at all: not you, nor your son or your daughter, nor your male or female servant, nor your ox or your donkey or any of your animals, nor the sojourner who lives within your gates, so that your male and female servants may rest as you do. [15] Remember that you were a slave in the land of Egypt and that the LORD your God brought you out of there with a strong hand and an outstretched arm. That is why the LORD your God has commanded you to keep the Sabbath day. [16] "'Honor your father and your mother, as the LORD your God has commanded you, so that you may live long and that it may go well with you in the land the LORD your God is giving you. [17] "'You shall not murder. [18] "'You shall not commit adultery. [19] "'You shall not steal. [20] "'You shall not give false testimony against your neighbor. [21] "'You shall not covet your neighbor's wife. You shall not crave your neighbor's house, his field, his male or female servant, his ox or his donkey, or anything that belongs to your neighbor.'[*] [22] "These are the words the LORD spoke with a loud voice to your whole assembly on the mountain from the middle of the fire, the cloud, and the deep darkness, and he added nothing more. He wrote them on two stone tablets and gave them to me. [23] When you heard the voice from the middle of the darkness while the mountain was ablaze with fire, all the heads of your tribes and your elders came to me [24] and said, 'The LORD our God has shown us his glory and his greatness, and we have heard his voice from the middle of the fire. Today we have seen that God may speak with man and man may still live. [25] But now, why should we die? This great fire will consume us. If we hear the voice of the LORD our God any longer, we will die. [26] For what mortal has ever heard the voice of the living God speaking from the middle of fire, as we have, and

lived? [27] You go near and listen to everything the LORD our God says. Then tell us everything the LORD our God tells you, and we will listen and do it.' [28] "The LORD heard what you said when you spoke to me, and the LORD said to me, 'I have heard what this people said to you. Everything they have said is good. [29] If only they always had such a heart to fear me and keep all my commandments, so that it might go well with them and their children forever! [30] Go and tell them to return to their tents. [31] But you stay here with me, and I will tell you all the commandment, the statutes and the rules, that you are to teach them, so that they may carry them out in the land I am giving them to possess.' [32] So be careful to do what the LORD your God has commanded you; do not turn aside to the right or to the left. [33] Walk in all the way the LORD your God has commanded you, so that you may live and prosper and have long life in the land you are going to possess.

## CHAPTER 6

[1] "This is the commandment, the statutes and the rules, that the LORD your God commanded me to teach you to carry out in the land you are crossing over to possess, [2] so that you, your son, and your grandson may fear the LORD your God all the days of your life by keeping all his statutes and commandments that I am giving you, and so that you may live long. [3] Listen, Israel, and be careful to do them, so that it may go well with you and you may increase greatly in a land flowing with milk and honey, just as the LORD, the God of your fathers, promised you. [4] "Hear, Israel: the LORD our God, the LORD is one.* [5] You shall love the LORD your God with all your heart, with all your soul, and with all your strength. [6] These words I am commanding you today are to be on your heart. [7] Repeat them to your children. Talk about them when you are sitting at home and when you are out on the road, when you lie down and when you get up. [8] Tie them as a sign on your hand, and let them be as a band between your eyes. [9] Write them on the doorposts of your house and on your gates. [10] "The LORD your God will bring you into the land he swore to your fathers, to Abraham, Isaac, and Jacob, to give you, a land with large, fine cities you did not build, [11] houses full of all kinds of good things you did not provide, wells dug that you did not dig, and vineyards and olive trees you did not plant. When you eat and are satisfied, [12] be careful not to forget the LORD, who brought you out of the land of Egypt, out of the house of slaves. [13] Fear the LORD your God, serve him, and swear by his name. [14] Do not follow other gods, any of the gods of the peoples around you, [15] for the LORD your God, who is among you, is a jealous God. Otherwise the anger of the LORD your God will flare up against you, and he will wipe you off the face of the land. [16] "Do not put the LORD your God to the test as you tested him at Massah. [17] Be sure to keep the commandments of the LORD your God, and the testimonies and statutes he has commanded you. [18] Do what is right and good in the LORD's eyes, so that it may go well with you and you may go in and take possession of the good land the LORD swore to give your fathers, [19] driving out all your enemies before you, as the LORD has said. [20] "In the future, when your son asks you, 'What is the meaning of the testimonies, the statutes, and the rules the LORD our God has commanded you?' [21] tell him, 'We were Pharaoh's slaves in Egypt, and the LORD brought us out of Egypt with a strong hand. [22] Before our eyes the LORD sent great and terrible signs and wonders on Egypt, on Pharaoh, and on all his household. [23] But he brought us out from there to bring us in and give us the land he swore to our fathers. [24] The LORD commanded us to carry out all these statutes and to fear the LORD our God, for our own good always, so that he might keep us alive, as we are today. [25] And it will be righteousness for us if we are careful to carry out this whole commandment before the LORD our God, as he has commanded us.'

## CHAPTER 7

[1] "The LORD your God will bring you into the land you are going to enter and possess, and he will drive out many nations ahead of you: the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, seven nations larger and stronger than you. [2] When the LORD your God hands them over to you and you defeat them, you must utterly devote them to destruction. Make no covenant with them and show them no favor. [3] Do not intermarry with them. Do not give your daughters to their sons or take their daughters for your sons, [4] for they would turn your sons away from following me to serve other gods. Then the LORD's anger would blaze against you, and he would quickly destroy you. [5] Instead, this is what you are to do to them: tear down their altars, shatter their sacred pillars, cut down their Asherim, and burn their carved images in the fire.* [6] "For you are a people holy to the LORD your God. Out of all the peoples on the face of the earth, the LORD your God has chosen you to be his own special people. [7] The LORD did not set his heart on you and choose you because you outnumbered all other peoples, for you were the smallest of all peoples. [8] It was because the LORD loved you and was keeping the oath he swore to your fathers that the LORD brought you out with a strong hand and redeemed you from the house of slaves, from the power of Pharaoh king of Egypt. [9] So know that the LORD your God is God, the faithful God, who keeps his covenant and his steadfast love to a thousand generations of those who love him and keep his commandments, [10] but who repays to their face those who hate him, destroying them. He does not hesitate with the one who hates him; he repays him to his face. [11] So keep the commandment, the statutes and the rules I am giving you today, and carry them out. [12] "If you listen to these rules and are careful to carry them out, the LORD your God will keep with you the covenant and the steadfast love he swore to your fathers. [13] He will love you, bless you, and increase your numbers. He will bless the fruit of your womb and the fruit of your soil, your grain, your new wine, and your olive oil, the calves of your herds and the lambs of your flocks, in the land he swore to your fathers to give you. [14] You will be blessed more than any other people. No man or woman among you will be childless, and none of your livestock will be

barren. [15] The LORD will keep all sickness away from you. He will not bring on you any of the dreadful diseases you knew in Egypt, but he will inflict them on all who hate you. [16] You must devour all the peoples the LORD your God is handing over to you. Do not look on them with pity, and do not serve their gods, for that would be a trap for you. [17] "You may say to yourself, 'These nations are greater than I am; how can I drive them out?' [18] But do not be afraid of them. Keep in mind what the LORD your God did to Pharaoh and to all Egypt: [19] the great trials you saw with your own eyes, the signs and wonders, the strong hand and outstretched arm by which the LORD your God brought you out. The LORD your God will do the same to all the peoples you fear. [20] The LORD your God will also send the hornet among them until even the survivors who hide from you have perished. [21] Do not tremble before them, for the LORD your God, who is among you, is a great and awesome God. [22] The LORD your God will drive out these nations before you little by little. You will not be allowed to wipe them out all at once, or the wild animals would become too many for you. [23] But the LORD your God will hand them over to you and will throw them into great panic until they are destroyed. [24] He will give their kings into your hand, and you will blot out their name from under heaven. No one will be able to stand up to you until you have destroyed them. [25] Burn the carved images of their gods in the fire. Do not covet the silver or gold on them, and do not take it for yourself, or you will be trapped by it, for it is an abomination to the LORD your God. [26] Do not bring an abomination into your house, or you, like it, will be devoted to destruction. Utterly loathe it and abhor it, for it is devoted to destruction.

## CHAPTER 8

[1] "Be careful to carry out every commandment I am giving you today, so that you may live and increase and go in and possess the land the LORD swore to your fathers. [2] Remember the whole way the LORD your God has led you these forty years in the wilderness, to humble you and to test you, to know what was in your heart, whether or not you would keep his commandments. [3] He humbled you and let you go hungry, and then he fed you with manna, which neither you nor your fathers had known, to teach you that man does not live on bread alone, but that man lives on everything that comes from the mouth of the LORD. [*4] Your clothes did not wear out on you, and your feet did not swell, all these forty years. [5] Understand, then, in your heart that the LORD your God disciplines you just as a man disciplines his son. [6] So keep the commandments of the LORD your God, walking in his ways and fearing him. [7] For the LORD your God is bringing you into a good land, a land of streams of water, of springs and underground waters welling up in valleys and hills, [8] a land of wheat and barley, of vines, fig trees, and pomegranates, a land of olive oil and honey, [9] a land where you will eat bread without shortage and will lack nothing, a land whose rocks are iron and from whose hills you can mine copper. [10] When you have eaten and are satisfied, bless the LORD your God for the good land he has given you. [11] "Watch yourself, so that you do not forget the LORD your God by failing to keep his commandments, his rules, and his statutes that I am giving you today. [12] Otherwise, when you have eaten and are satisfied, when you have built fine houses and live in them, [13] when your herds and flocks have grown large, your silver and gold have increased, and everything you own has multiplied, [14] your heart will become proud and you will forget the LORD your God, who brought you out of the land of Egypt, out of the house of slaves. [15] He led you through the vast and fearful wilderness, with its venomous snakes and scorpions, a parched land with no water. He brought water out of the flint rock for you. [16] He fed you in the wilderness with manna that your fathers had never known, to humble you and test you, so that in the end he might do you good. [17] Otherwise you may say to yourself, 'My own strength and the power of my own hand have gained me this wealth.' [18] Remember the LORD your God, for it is he who gives you the strength to gain wealth, in order to confirm his covenant that he swore to your fathers, as it is today. [19] If you ever forget the LORD your God and follow other gods and serve them and bow down to them, I warn you today that you will surely perish. [20] Like the nations the LORD is destroying before you, so you will perish, because you would not listen to the voice of the LORD your God.

## CHAPTER 9

[1] "Hear, Israel: today you are about to cross the Jordan to go in and drive out nations greater and stronger than you, with large cities fortified up to the sky, [2] a people big and tall, the descendants of the Anakim. You know about them, and you have heard it said, 'Who can stand up to the descendants of Anak?' [3] Understand today that the LORD your God is the one who crosses over ahead of you as a devouring fire. He will destroy them and bring them down before you, so that you will drive them out and wipe them out quickly, as the LORD has promised you. [4] "When the LORD your God has driven them out before you, do not say to yourself, 'The LORD has brought me in to possess this land because of my righteousness.' No, it is because of the wickedness of these nations that the LORD is driving them out before you. [5] It is not because of your righteousness or the uprightness of your heart that you are going in to possess their land. It is because of the wickedness of these nations that the LORD your God is driving them out before you, and in order to fulfill the word the LORD swore to your fathers, to Abraham, Isaac, and Jacob. [6] Understand, then, that it is not because of your righteousness that the LORD your God is giving you this good land to possess, for you are a stiff-necked people. [7] "Remember, and never forget, how you provoked the LORD your God to anger in the wilderness. From the day you left the land of Egypt until you arrived at this place, you have been rebellious against the LORD. [8] Even at Horeb you provoked the LORD to anger, and the LORD was so angry with you that he was ready to destroy you. [9] When I went up the mountain to receive the stone tablets, the tablets of the covenant

the LORD had made with you, I stayed on the mountain forty days and forty nights; I ate no bread and drank no water. [10] The LORD gave me the two stone tablets written by the finger of God. On them were all the words the LORD had spoken to you on the mountain from the middle of the fire on the day of the assembly. [11] At the end of the forty days and forty nights the LORD gave me the two stone tablets, the tablets of the covenant. [12] Then the LORD said to me, 'Get up and go down from here at once, for your people whom you brought out of Egypt have acted corruptly. They have been quick to turn aside from the way I commanded them; they have made themselves a cast idol.' [13] The LORD also said to me, 'I have watched this people, and indeed they are a stiff-necked people. [14] Leave me alone, so that I may destroy them and blot out their name from under heaven. And I will make you into a nation stronger and more numerous than they are.' [15] "So I turned and came down from the mountain while it was burning with fire, with the two tablets of the covenant in my two hands. [16] And I looked and saw that you had sinned against the LORD your God. You had made yourselves a calf cast in metal. You had been quick to turn aside from the way the LORD had commanded you. [17] So I took hold of the two tablets, threw them from my hands, and smashed them before your eyes. [18] Then I fell down before the LORD as before, for forty days and forty nights; I ate no bread and drank no water, because of all the sin you had committed in doing evil in the LORD's eyes and provoking him to anger. [19] For I dreaded the anger and wrath with which the LORD was furious with you, ready to destroy you. But the LORD listened to me that time as well. [20] The LORD was very angry with Aaron too, ready to destroy him, and at that time I prayed for Aaron as well. [21] Then I took the sinful thing you had made, the calf, and burned it in the fire. I crushed it, grinding it thoroughly until it was as fine as dust, and threw the dust into the stream that flowed down the mountain. [22] "At Taberah, at Massah, and at Kibroth-hattaavah you also provoked the LORD to anger. [23] And when the LORD sent you from Kadesh-barnea and said, 'Go up and possess the land I have given you,' you rebelled against the command of the LORD your God. You did not trust him or listen to his voice. [24] You have been rebellious against the LORD from the day I first knew you. [25] "So I lay prostrate before the LORD for those forty days and forty nights, because the LORD had said he would destroy you. [26] I prayed to the LORD and said, 'Lord GOD, do not destroy your people, your own inheritance, whom you redeemed by your greatness and brought out of Egypt with a strong hand. [27] Remember your servants Abraham, Isaac, and Jacob. Do not look at the stubbornness of this people, their wickedness, or their sin, [28] or the land you brought us out of will say, "Because the LORD was not able to bring them into the land he had promised them, and because he hated them, he brought them out to kill them in the wilderness." [29] Yet they are your people, your inheritance, whom you brought out by your great power and your outstretched arm.'

## CHAPTER 10

[1] "At that time the LORD said to me, 'Cut two stone tablets like the first ones and come up to me on the mountain. Also make yourself a wooden ark. [2] I will write on the tablets the words that were on the first tablets, which you smashed, and you are to put them in the ark.' [3] So I made an ark of acacia wood, cut two stone tablets like the first ones, and went up the mountain with the two tablets in my hand. [4] He wrote on the tablets, as he had written before, the Ten Words that the LORD had spoken to you on the mountain from the middle of the fire on the day of the assembly. And the LORD gave them to me. [5] Then I turned and came down from the mountain and put the tablets in the ark I had made, and they are still there, as the LORD commanded me. [6] (The children of Israel set out from Beeroth Bene-jaakan to Moserah. There Aaron died and was buried, and his son Eleazar served as priest in his place.* [7] From there they set out to Gudgodah, and from Gudgodah to Jotbathah, a land of flowing streams. [8] At that time the LORD set apart the tribe of Levi to carry the ark of the covenant of the LORD, to stand before the LORD to minister to him, and to bless in his name, as they do to this day. [9] That is why Levi has no share or inheritance with his brothers; the LORD is his inheritance, as the LORD your God told him.) [10] "I stayed on the mountain forty days and forty nights, as I had the first time, and the LORD listened to me that time also. The LORD was not willing to destroy you. [11] The LORD said to me, 'Get up and set out at the head of the people, so that they may go in and possess the land I swore to their fathers to give them.' [12] "And now, Israel, what does the LORD your God ask of you but to fear the LORD your God, to walk in all his ways, to love him, and to serve the LORD your God with all your heart and with all your soul, [13] and to keep the commandments and statutes of the LORD that I am giving you today for your own good? [14] See, the heavens, even the highest heavens, belong to the LORD your God, as do the earth and everything in it. [15] Yet the LORD set his heart on your fathers and loved them, and he chose you, their descendants after them, out of all the peoples, as it is today. [16] So circumcise the foreskin of your heart, and do not be stiff-necked any longer. [17] For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribe. [18] He upholds the cause of the fatherless and the widow, and he loves the sojourner, giving him food and clothing. [19] So you too must love the sojourner, for you yourselves were sojourners in the land of Egypt. [20] Fear the LORD your God and serve him. Hold fast to him and swear by his name. [21] He is your praise, and he is your God, who did for you these great and awesome things you saw with your own eyes. [22] Your fathers went down to Egypt seventy persons in all, and now the LORD your God has made you as many as the stars in the sky.

## CHAPTER 11

[1] "Love the LORD your God, and always keep what he requires of you: his statutes, his rules, and his commandments. [2]

Recognize today that it was not your children who experienced the discipline of the LORD your God; they did not know or see it. It was you who saw his greatness, his strong hand and his outstretched arm, [3] his signs and the deeds he did in Egypt against Pharaoh king of Egypt and against his whole land, [4] what he did to the army of Egypt, to its horses and its chariots, when he made the waters of the Red Sea flow over them as they were pursuing you, and the LORD destroyed them, as can be seen to this day; [5] what he did for you in the wilderness until you arrived at this place; [6] and what he did to Dathan and Abiram, the sons of Eliab son of Reuben, when the earth opened its mouth in the middle of all Israel and swallowed them up with their households, their tents, and every living thing that belonged to them. [7] For it was your own eyes that saw every great work the LORD has done. [8] "So keep the whole commandment I am giving you today, so that you may be strong and go in and possess the land you are crossing over to possess, [9] and so that you may live long in the land the LORD swore to give to your fathers and to their descendants, a land flowing with milk and honey. [10] For the land you are going in to possess is not like the land of Egypt you came from, where you would plant your seed and water it by foot, like a vegetable garden. [11] The land you are crossing over to possess is a land of hills and valleys that drinks water from the rain of heaven, [12] a land the LORD your God cares for. The eyes of the LORD your God are on it continually, from the beginning of the year to its end. [13] "If you faithfully obey my commandments that I am giving you today, loving the LORD your God and serving him with all your heart and with all your soul, [14] I will send rain on your land in its season, the early rain and the late rain, and you will gather in your grain, your new wine, and your olive oil. [15] I will give grass in your fields for your livestock, and you will eat and be satisfied. [16] Watch yourselves, so that your hearts are not deceived and you turn aside to serve other gods and bow down to them. [17] Then the LORD's anger would blaze against you, and he would shut up the sky so that there is no rain and the ground yields no produce, and you would soon perish from the good land the LORD is giving you. [18] "So fix these words of mine in your heart and in your soul. Tie them as a sign on your hand, and let them be as a band between your eyes. [19] Teach them to your children, talking about them when you are sitting at home and when you are out on the road, when you lie down and when you get up. [20] Write them on the doorposts of your house and on your gates, [21] so that your days and the days of your children may be many in the land the LORD swore to give to your fathers, as many as the days the heavens are above the earth. [22] For if you are careful to keep this whole commandment I am giving you to carry out, loving the LORD your God, walking in all his ways, and holding fast to him, [23] then the LORD will drive out all these nations ahead of you, and you will dispossess nations greater and stronger than you. [24] Every place where the sole of your foot treads will be yours. Your territory will extend from the wilderness to the Lebanon, and from the River, the Euphrates, to the western sea. [25] No one will be able to stand up to you. The LORD your God will put the fear and dread of you on all the land you set foot on, as he promised you. [26] "See, today I am setting before you a blessing and a curse: [27] the blessing, if you obey the commandments of the LORD your God that I am giving you today; [28] and the curse, if you do not obey the commandments of the LORD your God, but turn aside from the way I am commanding you today to follow other gods you have not known. [29] When the LORD your God brings you into the land you are going in to possess, you are to proclaim the blessing on Mount Gerizim and the curse on Mount Ebal. [30] Are they not on the other side of the Jordan, beyond the road toward the sunset, in the land of the Canaanites who live in the Arabah, facing Gilgal, beside the oaks of Moreh?[*] [31] For you are about to cross the Jordan to go in and possess the land the LORD your God is giving you. When you have taken possession of it and are living in it, [32] be careful to carry out all the statutes and rules I am setting before you today.

## CHAPTER 12

[1] "These are the statutes and rules you must be careful to carry out in the land the LORD, the God of your fathers, has given you to possess, as long as you live on the earth. [2] You must completely destroy all the places where the nations you are dispossessing served their gods, on the high mountains, on the hills, and under every green tree. [3] Tear down their altars, shatter their sacred pillars, and burn their Asherim in the fire. Cut down the carved images of their gods and wipe out their names from that place. [4] You shall not treat the LORD your God in this way. [5] Instead, you are to seek the place the LORD your God will choose from among all your tribes to put his name there for his dwelling, and there you are to go. [6] There you are to bring your burnt offerings and your sacrifices, your tithes and the contribution of your hand, your vow offerings and your freewill offerings, and the firstborn of your herds and flocks. [7] There you and your households are to eat before the LORD your God and rejoice in all you have undertaken, because the LORD your God has blessed you. [8] "You must not do as we are doing here today, everyone doing whatever seems right in his own eyes, [9] for you have not yet come to the resting place and the inheritance the LORD your God is giving you. [10] But when you cross the Jordan and live in the land the LORD your God is giving you as an inheritance, and he gives you rest from all your enemies around you so that you live in safety, [11] then to the place the LORD your God will choose to make his name dwell, there you are to bring everything I command you: your burnt offerings and your sacrifices, your tithes and the contribution of your hand, and all the choice offerings you vow to the LORD. [12] And you are to rejoice before the LORD your God, you, your sons and daughters, your male and female servants, and the Levite within your gates, since he has no share or inheritance among you. [13] Be careful not to offer your burnt offerings in any place you happen to see. [14] Offer them only in the place the LORD will choose in one of your tribes, and there you are to do everything I command you. [15] "However, you may slaughter and eat meat in

any of your towns as much as you desire, according to the blessing the LORD your God has given you. Both the unclean and the clean may eat it, as they would gazelle or deer. [16] But you must not eat the blood; pour it out on the ground like water. [17] Within your towns you may not eat the tithe of your grain, your new wine, or your olive oil, or the firstborn of your herds or flocks, or any of the offerings you vow, or your freewill offerings, or the contribution of your hand. [18] Instead, you are to eat them before the LORD your God in the place the LORD your God will choose, you, your son and daughter, your male and female servants, and the Levite within your gates. Rejoice before the LORD your God in all you have undertaken. [19] Be careful not to neglect the Levite as long as you live in your land. [20] "When the LORD your God enlarges your territory as he has promised you, and you say, 'I would like some meat,' because you crave meat, you may eat meat as much as you desire. [21] If the place the LORD your God chooses to put his name is too far from you, you may slaughter animals from the herds and flocks the LORD has given you, as I have commanded you, and you may eat as much as you desire within your towns. [22] Eat it as gazelle or deer is eaten; the unclean and the clean alike may eat it. [23] Only be firm about not eating the blood, for the blood is the life, and you must not eat the life with the meat. [24] Do not eat it; pour it out on the ground like water. [25] Do not eat it, so that it may go well with you and your children after you, because you will be doing what is right in the sight of the LORD. [26] But take your holy things and your vow offerings and go to the place the LORD will choose. [27] Present your burnt offerings, both the meat and the blood, on the altar of the LORD your God. The blood of your sacrifices is to be poured out on the altar of the LORD your God, but you may eat the meat. [28] Be careful to obey all these words I am commanding you, so that it may always go well with you and your children after you, because you will be doing what is good and right in the sight of the LORD your God. [29] "When the LORD your God cuts off before you the nations you are going in to dispossess, and you drive them out and live in their land, [30] be careful not to be lured into following them after they have been destroyed before you. Do not inquire about their gods, asking, 'How did these nations serve their gods? I will do the same.' [31] You shall not treat the LORD your God in this way, for they have done for their gods every abomination the LORD hates. They even burn their sons and daughters in the fire for their gods. [32] "Be careful to do everything I command you; do not add to it or take away from it.*

## CHAPTER 13

[1] Suppose a prophet or someone who dreams dreams rises up among you and offers you a sign or a wonder,* [2] and the sign or wonder he told you about takes place, and he says, "Let us go after other gods," gods you have not known, "and let us serve them." [3] Do not listen to the words of that prophet or that dreamer of dreams, because the LORD your God is putting you to the test to find out whether you love the LORD your God with all your heart and with all your soul. [4] It is the LORD your God you must follow, and him you must fear; his commandments you must keep, and his voice you must obey; him you must serve, and to him you must hold fast. [5] That prophet or that dreamer of dreams is to be put to death, for he has preached rebellion against the LORD your God, who brought you out of the land of Egypt and redeemed you from the house of slaves; he has tried to drive you off the way the LORD your God commanded you to walk in. In this way you will purge the evil from your midst. [6] If your own brother, the son of your mother, or your son or daughter, or the wife you embrace, or the friend who is as dear to you as your own life, secretly entices you, saying, "Let us go and serve other gods," gods that neither you nor your fathers have known, [7] any of the gods of the peoples who surround you, whether near you or far off, from one end of the earth to the other, [8] do not give in to him and do not listen to him. Let your eye show him no pity; do not spare him and do not cover up for him. [9] You must certainly kill him. Your own hand is to be the first against him to put him to death, and afterward the hand of all the people. [10] Stone him to death with stones, because he tried to draw you away from the LORD your God, who brought you out of the land of Egypt, out of the house of slaves. [11] All Israel will hear of it and be afraid, and no one among you will ever again do such an evil thing. [12] Suppose you hear that in one of the cities the LORD your God is giving you to live in [13] some worthless men, sons of Belial, have gone out from among you and have drawn away the people of their city, saying, "Let us go and serve other gods," gods you have not known. [14] You are to inquire, search it out, and question carefully. If it proves true and certain that this detestable thing has been done among you, [15] you must strike the inhabitants of that city with the edge of the sword. Devote it to destruction, together with everything in it, and put its livestock to the sword. [16] Gather all its spoil into the middle of its open square and burn the city with all its spoil as a whole offering to the LORD your God. It is to remain a heap of ruins forever and is never to be built again.* [17] None of what is devoted must stick to your hand, so that the LORD may turn from the heat of his anger, show you mercy, have compassion on you, and multiply you, as he swore to your fathers, [18] when you obey the voice of the LORD your God, keeping all his commandments that I give you today and doing what is right in the sight of the LORD your God.

## CHAPTER 14

[1] You are sons of the LORD your God. Do not cut yourselves or shave the front of your heads for the dead, [2] for you are a people holy to the LORD your God. Out of all the peoples on the face of the earth, the LORD has chosen you to be his own people, a treasure belonging to him. [3] Do not eat any detestable thing. [4] These are the animals you may eat: the ox, the sheep, and the goat; [5] the deer, the gazelle, the fallow deer, the wild goat, the addax, the oryx, and the wild sheep.* [6] You may eat any animal among the beasts that has a parted hoof, cleft into two, and that chews the cud. [7] Yet of those that chew the cud or have the hoof

parted and cloven, these you must not eat: the camel, the hare, and the rock badger. Although they chew the cud, they do not part the hoof; they are unclean for you. [8] The pig too is unclean for you, because it parts the hoof but does not chew the cud. Do not eat their meat or touch their carcasses. [9] Of everything that lives in the water you may eat these: whatever has fins and scales. [10] Whatever lacks fins and scales you must not eat; it is unclean for you. [11] You may eat every clean bird. [12] These are the ones you are not to eat: the eagle, the lammergeier, the osprey, [13] the buzzard, the kite, and the falcon of any kind; [14] every kind of raven; [15] the ostrich, the screech owl, the gull, and every kind of hawk; [16] the little owl, the eared owl, the barn owl, [17] the desert owl, the vulture, the cormorant, [18] the stork, the heron of any kind, the hoopoe, and the bat. [19] All winged swarming creatures are unclean for you; they must not be eaten. [20] Every clean winged creature you may eat. [21] Do not eat anything that has died of itself. You may give it to the sojourner within your gates to eat, or you may sell it to a foreigner, for you are a people holy to the LORD your God. Do not boil a young goat in its mother's milk. [22] Every year you must be sure to tithe all the yield of your seed that comes from the field. [23] In the presence of the LORD your God, at the place where he chooses to make his name dwell, you are to eat the tithe of your grain, your new wine, and your oil, and the firstborn of your herds and flocks, so that you may learn to fear the LORD your God always. [24] But if the way is too long for you to carry it, because the place the LORD your God chooses to set his name is too distant from you, when the LORD your God blesses you, [25] then turn it into money, tie the money up in your hand, and go to the place the LORD your God chooses. [26] Spend the money on whatever you desire: cattle, sheep, wine, strong drink, or anything else you crave. Then eat there in the presence of the LORD your God and rejoice, you and your household. [27] And do not neglect the Levite within your gates, since he has no share or inheritance among you. [28] At the end of every three years, bring out the full tithe of that year's produce and store it within your gates, [29] so that the Levite, who has no share or inheritance among you, and the sojourner, the fatherless, and the widow within your gates may come and eat their fill. Then the LORD your God will bless you in all the work your hand undertakes.

## CHAPTER 15

[1] At the end of each seven years you are to make a release. [2] This is how the release works: every creditor is to release the loan he has made to his neighbor. He must not demand it from his neighbor, his brother, for a release to the LORD has been proclaimed.* [3] You may demand payment from a foreigner, but whatever your brother owes you, your hand must let go. [4] There should, however, be no poor person among you, because the LORD will richly bless you in the land the LORD your God is giving you as an inheritance to possess, [5] if only you diligently obey the voice of the LORD your God and take care to carry out this whole commandment that I give you today. [6] The LORD your God will bless you just as he told you. You will lend to many nations and not borrow from them; you will rule many nations, and they will not rule you. [7] If among you there is a poor man, one of your brothers, in any of the towns in the land the LORD your God is giving you, do not harden your heart or close your hand to your brother in need. [8] Rather, open your hand to him generously and lend him whatever he needs, enough for what he lacks. [9] Watch yourself, so that no worthless thought enters your heart, such as, "The seventh year, the year of release, is close," and you look with an evil eye on your needy brother and give him nothing. He may cry to the LORD against you, and you will be guilty of sin. [10] Give to him freely, and do not let your heart be grieved when you give, for on account of this the LORD your God will bless you in all your work and in everything you undertake. [11] Since there will never be a lack of poor people in the land, I command you: open your hand wide to your brother, to the needy and the poor in your land. [12] If your brother, a Hebrew man or woman, is sold to you, he is to serve you six years, but in the seventh year you must set him free. [13] And when you set him free, do not send him away empty-handed. [14] Supply him liberally from your flock, your threshing floor, and your winepress. Give to him in proportion to how the LORD your God has blessed you. [15] Remember that you were a slave in the land of Egypt and the LORD your God redeemed you. That is why I give you this command today. [16] But if he tells you, "I do not want to leave you," because he loves you and your household and is well off with you, [17] then take an awl and pierce it through his ear into the door, and he will be your servant for life. Do the same for your female servant. [18] Do not consider it a hardship to set him free, for his six years of service to you have been worth twice the wages of a hired worker. Then the LORD your God will bless you in everything you do.* [19] Set apart to the LORD your God every firstborn male born in your herd or flock. Do not put the firstborn of your ox to work, and do not shear the firstborn of your sheep. [20] Each year you and your household are to eat it in the presence of the LORD your God at the place the LORD chooses. [21] If it has a blemish, if it is lame or blind or has any serious flaw, do not sacrifice it to the LORD your God. [22] Eat it within your gates; the unclean person and the clean may eat it alike, as if it were a gazelle or a deer. [23] But you must not eat its blood; pour it out on the ground like water.

## CHAPTER 16

[1] Keep the month of Abib and celebrate the Passover to the LORD your God, because it was in the month of Abib that the LORD your God brought you out of Egypt by night. [2] Sacrifice the Passover to the LORD your God from the flock or the herd, at the place the LORD will choose to make his name dwell. [3] Do not eat anything leavened with it. For seven days eat unleavened bread with it, the bread of affliction, because you left the land of Egypt in a hurry. Do this so that all the days of your life you will remember the day you came out of the land of Egypt. [4] For seven days no leaven is to be seen anywhere in your territory, and none of the meat you sacrifice in the evening of the first day may be

left until morning. [5] You are not permitted to sacrifice the Passover in just any of the towns the LORD your God is giving you. [6] Only at the place the LORD your God will choose to make his name dwell are you to sacrifice the Passover, in the evening as the sun goes down, at the hour you came out of Egypt. [7] Cook it and eat it at the place the LORD your God will choose, and in the morning turn back and go home to your tents. [8] For six days eat unleavened bread, and on the seventh day hold a solemn assembly for the LORD your God. Do no work on it. [9] Count off seven weeks; begin counting the seven weeks from the time you first put the sickle to the standing grain. [10] Then celebrate the Feast of Weeks to the LORD your God by bringing a freewill offering from your hand, in proportion to how the LORD your God blesses you. [11] Rejoice in the presence of the LORD your God at the place he will choose to make his name dwell, you, your son and daughter, your male and female servants, the Levite within your gates, and the sojourner, the fatherless, and the widow in your midst. [12] Remember that you were a slave in Egypt, and take care to keep these statutes. [13] Celebrate the Feast of Booths for seven days, after you have gathered the yield of your threshing floor and your winepress. [14] Rejoice at your feast, you, your son and daughter, your male and female servants, and the Levite, the sojourner, the fatherless, and the widow within your gates. [15] For seven days hold a feast for the LORD your God at the place the LORD will choose, because the LORD your God will bless you in all your harvest and in all the work of your hands, and you will be full of joy. [16] Three times a year every male among you is to appear before the LORD your God at the place he will choose: at the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Booths. No one is to appear before the LORD with empty hands. [17] Each of you is to give as he is able, in keeping with the blessing the LORD your God has given you. [18] Appoint judges and officials for your tribes in all the towns the LORD your God is giving you, and let them judge the people with just judgment. [19] Do not pervert justice or show partiality. Do not accept a bribe, because a bribe blinds the eyes of the wise and twists the words of the righteous. [20] Righteousness, nothing but righteousness, is what you are to pursue, so that you may live and take possession of the land the LORD your God is giving you. [21] Do not plant any kind of tree as an Asherah beside the altar you build for the LORD your God, [22] and do not set up a sacred pillar, which the LORD your God hates.

## CHAPTER 17

[1] Do not sacrifice to the LORD your God an ox or a sheep with a blemish or any flaw, because that is detestable to the LORD your God. [2] Suppose there is found among you, in one of the towns the LORD your God is giving you, a man or woman doing what is evil in the sight of the LORD your God, breaking his covenant, [3] who has gone off to serve other gods and bow down to them, or to the sun or the moon or any of the host of heaven, which I did not command, [4] and you are told of it and hear about it. Then make a thorough inquiry, and if it turns out to be true and certain that this detestable thing has been done in Israel, [5] bring the man or woman who did this evil deed out to your gates, that man or that woman, and stone the person to death with stones. [6] The one who is to die is to be put to death on the word of two or three witnesses; no one is to be put to death on the word of a single witness. [7] The witnesses' hands are to be the first against him to put him to death, and after that the hands of all the people. In this way you will purge the evil from your midst. [8] If a case comes up within your gates that is too hard for you to decide, between blood and blood, between claim and claim, or between stroke and stroke, matters in dispute, then get up and go to the place the LORD your God will choose. [*] [9] Go to the Levitical priests and to the judge who serves at that time. Inquire of them, and they will announce to you the decision in the case. [10] Act in keeping with the word they announce to you from the place the LORD will choose, and be careful to do everything they instruct you. [11] Do what the instruction they give you says and follow the ruling they declare to you. Do not swerve from the sentence they announce to you, either to the right or to the left. [12] Anyone who acts arrogantly and will not listen to the priest who stands to serve the LORD your God there, or to the judge, that man must die. In this way you will purge the evil from Israel. [13] All the people will hear of it and be afraid, and they will not act arrogantly again. [14] When you enter the land the LORD your God is giving you and have taken possession of it and settled in it, and you say, "Let me set a king over me like all the nations around me," [15] you may indeed set over yourself a king, the one the LORD your God chooses. He must be one of your own brothers; you may not place a foreigner over you, one who is not your brother. [16] But he must not acquire many horses for himself, nor send the people back to Egypt to get more horses, for the LORD has told you, "You must never go back that way again." [17] He must not take many wives for himself, or his heart will turn away; and he must not pile up great amounts of silver and gold for himself. [18] When he takes his seat on his royal throne, he is to write out for himself in a book a copy of this law, taken from the one in the keeping of the Levitical priests. [*] [19] It is to remain with him, and he is to read from it every day of his life, so that he learns to fear the LORD his God and to keep all the words of this law and these statutes by carrying them out. [20] Then his heart will not be raised above his brothers, and he will not stray from the commandment to the right or the left, and he and his sons will reign long over his kingdom in Israel.

## CHAPTER 18

[1] The Levitical priests, the whole tribe of Levi, are to have no share or inheritance with Israel. They are to live on the food offerings of the LORD, which are his inheritance. [*] [2] They will have no inheritance among their brothers; the LORD himself is their inheritance, as he told them. [3] This is what is due to the priests from the people who offer a sacrifice, whether ox or sheep: the shoulder, the two cheeks, and the stomach are to be given to the priest. [4] Give him the firstfruits of your grain, your

new wine, and your oil, and the first wool you shear from your sheep. [5] For the LORD your God has chosen him and his sons out of all your tribes to stand and serve in the name of the LORD for all time. [6] If a Levite moves from one of your towns anywhere in Israel where he is living, and comes because he earnestly desires to come to the place the LORD will choose, [7] he may serve in the name of the LORD his God like all his fellow Levites who stand there before the LORD. [8] They are to share alike in the food, besides what he receives from the sale of his patrimony. [*] [9] When you enter the land the LORD your God is giving you, do not learn to imitate the detestable practices of those nations. [10] Let no one be found among you who makes his son or daughter pass through the fire, or who practices divination or fortune-telling, or interprets omens, or practices sorcery, [11] or casts spells, or consults a medium or a spiritist, or seeks answers from the dead. [*] [12] Everyone who does such things is detestable to the LORD, and it is because of these detestable practices that the LORD your God is driving those nations out before you. [13] You must be wholehearted with the LORD your God. [14] These nations you are about to dispossess pay attention to fortune-tellers and diviners, but as for you, the LORD your God has not allowed you to do this. [15] The LORD your God will raise up for you a prophet like me from your midst, from among your brothers. You must listen to him. [16] This is just what you asked of the LORD your God at Horeb on the day of the assembly, when you said, "Let me not hear the voice of the LORD my God again or see this great fire any more, or I will die." [17] Then the LORD said to me, "What they have said is good. [18] I will raise up for them from among their brothers a prophet like you. I will put my words in his mouth, and he will tell them everything I command him. [19] If anyone will not listen to my words that he speaks in my name, I myself will call him to account. [20] But a prophet who dares to speak in my name a word I have not commanded him to speak, or who speaks in the name of other gods, that prophet must die." [21] You may say in your heart, "How can we recognize a word that the LORD has not spoken?" [22] If what a prophet says in the name of the LORD does not take place or come true, that is a word the LORD has not spoken. The prophet has spoken it arrogantly; do not be afraid of him.

## CHAPTER 19

[1] When the LORD your God has cut off the nations whose land he is giving you, and you have driven them out and settled in their towns and houses, [2] set apart three cities for yourself within the land the LORD your God is giving you to possess. [3] Build roads for yourself, and divide into three districts the land the LORD your God is giving you to inherit, so that anyone who kills a person can flee there. [4] This is the rule for the one who kills someone and flees there to save his life: he struck his neighbor unintentionally, without having hated him before. [5] For example, a man goes into the forest with his neighbor to cut wood, and as his hand swings the axe to fell a tree, the head flies off the handle and hits his neighbor, who dies. That man may flee to one of these cities and live. [6] Otherwise the avenger of blood, in the heat of his anger, might chase the killer, overtake him because the road is long, and strike him dead, though he did not deserve to die, since he had not hated his neighbor before. [*] [7] That is why I command you to set apart three cities for yourself. [8] If the LORD your God enlarges your borders as he swore to your fathers, and gives you the whole land he promised to give them, [9] provided you carefully keep this whole commandment I give you today, to love the LORD your God and to walk in his ways at all times, then add three more cities to these three. [10] In this way innocent blood will not be shed in the land the LORD your God is giving you as an inheritance, and you will not bear the guilt of bloodshed. [11] But if a man hates his neighbor, lies in wait for him, attacks him, and strikes him a fatal blow, and then flees to one of these cities, [12] the elders of his town are to send for him, have him brought back from there, and hand him over to the avenger of blood to die. [13] Show him no pity. You must purge from Israel the guilt of innocent blood, so that it may go well with you. [14] Do not move your neighbor's boundary marker, set up by those who came before, in the inheritance you will receive in the land the LORD your God is giving you to possess. [15] One witness is not enough to convict a man of any wrongdoing or any sin he may have committed. A charge must be established on the word of two or three witnesses. [16] If a hostile witness comes forward to accuse a man of a crime, [17] the two parties to the dispute are to stand before the LORD, in front of the priests and the judges who serve at that time. [18] The judges are to investigate thoroughly, and if the witness proves to be a lying witness who has accused his brother falsely, [19] do to him what he meant to do to his brother. In this way you will purge the evil from your midst. [20] The rest of the people will hear of it and be afraid, and such an evil thing will never again be done among you. [21] Show no pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

## CHAPTER 20

[1] When you go out to war against your enemies and see horses and chariots and an army larger than yours, do not be afraid of them, because the LORD your God, who brought you up from the land of Egypt, is with you. [2] As you approach the battle, the priest is to come forward and address the army. [3] He is to say to them, "Listen, Israel: today you are going into battle against your enemies. Do not lose heart. Do not be afraid, do not be alarmed, and do not be terrified by them, [4] for the LORD your God is the one who goes with you to fight your enemies for you and to save you." [5] Then the officials are to say to the army, "Has anyone built a new house and not yet dedicated it? Let him go back home, or he may die in the battle and someone else dedicate it. [6] Has anyone planted a vineyard and not begun to enjoy its fruit? Let him go back home, or he may die in the battle and someone else enjoy it. [*] [7] Has anyone become engaged to a woman and not yet married her? Let him go back home, or he may die in the battle and someone else marry her." [8] The officials are to speak further to the army: "Is anyone afraid or fainthearted? Let him

go back home, so that his brothers' hearts will not melt as his has." [9] When the officials have finished addressing the army, they are to appoint commanders of the troops to lead them. [10] When you come up to a city to attack it, first offer it terms of peace. [11] If it responds peaceably and opens its gates to you, then all the people in it are to become forced laborers for you and work for you. [12] If it refuses to make peace with you and fights against you, lay siege to it. [13] When the LORD your God delivers it into your hand, put all its males to the sword. [14] But the women, the children, the livestock, and everything else in the city, all its spoil, you may take as plunder for yourself. You may enjoy the spoil of your enemies that the LORD your God has given you. [15] That is how you are to treat all the cities that are a long way from you, those that do not belong to the nations here. [16] In the cities of these peoples that the LORD your God is giving you as an inheritance, however, do not leave anything alive that breathes. [17] You must devote them to destruction, the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites, as the LORD your God has commanded you, [18] so that they cannot teach you to practice all the detestable things they do for their gods, and you sin against the LORD your God. [19] When you besiege a city for a long time, fighting against it in order to take it, do not ruin its trees by taking an axe to them. You may eat their fruit, but do not cut them down. Is the tree of the field a man, that you should lay siege to it?* [20] Only the trees you know do not bear food may you destroy and cut down, to build siege works against the city that is at war with you, until it falls.

## CHAPTER 21

[1] Suppose a murdered man is found lying in a field in the land the LORD your God is giving you to possess, and no one knows who killed him. [2] Your elders and judges are to go out and measure the distance from the body to the surrounding towns. [3] Then the elders of the town closest to the body are to take a young cow from the herd that has never been put to work or worn a yoke. [4] The elders of that town are to lead the young cow down to a valley with a stream that never runs dry, where there has been no plowing or sowing, and there in the valley they are to break its neck. [5] The priests, the sons of Levi, are then to come forward, for the LORD your God has chosen them to serve him and to pronounce blessings in the name of the LORD, and every dispute and every case of assault is to be decided by their word. [6] All the elders of the town nearest the body are to wash their hands over the young cow whose neck was broken in the valley, [7] and they are to declare, "Our hands have not shed this blood, nor did our eyes witness it. [8] Grant atonement, O LORD, for your people Israel, whom you redeemed, and do not hold innocent blood against your people Israel." Then the bloodshed will be atoned for on their behalf. [9] In this way you will purge from your midst the guilt of innocent blood, for you will be doing what is right in the sight of the LORD. [10] When you go out to war against your enemies and the LORD your God hands them over to you and you carry them off as captives, [11] if you see among the captives a beautiful woman and are drawn to her, and you would take her as a wife for yourself, [12] bring her into your home. She is to shave her head and cut her nails, [13] take off the clothes she wore when captured, and live in your house, mourning her father and mother for a full month. After that you may go in to her and be her husband, and she will be your wife. [14] If you are no longer pleased with her, let her go wherever she likes. You must not sell her for money or treat her as a slave, since you have humiliated her. [15] If a man has two wives, one loved and the other unloved, and both have borne him sons, and the firstborn is the son of the unloved wife, [16] then when he divides his property among his sons as their inheritance, he must not give the rights of the firstborn to the son of the loved wife in place of the son of the unloved wife, who is the actual firstborn. [17] He must acknowledge the son of the unloved wife as the firstborn by giving him two shares of everything he owns, for that son is the first sign of his strength; the right of the firstborn belongs to him. [18] If a man has a stubborn, rebellious son who does not obey his father or his mother, and even when they discipline him he will not listen to them, [19] his father and mother are to take hold of him and bring him out to the elders of his town at the gate of his place. [20] They are to tell the elders of his town, "This son of ours is stubborn and rebellious. He will not obey us; he is a glutton and a drunkard." [21] Then all the men of his town are to stone him to death with stones. In this way you will purge the evil from your midst, and all Israel will hear of it and be afraid. [22] If a man guilty of a capital offense is put to death and you hang him on a tree, [23] his body must not stay on the tree overnight. Be sure to bury him the same day, because anyone who is hanged is cursed by God. Do not defile the land the LORD your God is giving you as an inheritance.*

## CHAPTER 22

[1] If you see your brother's ox or sheep straying, do not turn away and ignore it; be sure to take it back to your brother. [2] If your brother does not live near you or you do not know who he is, take the animal home with you and keep it until your brother comes looking for it. Then give it back to him. [3] Do the same with his donkey, with his cloak, and with anything your brother has lost that you find. You must not turn away and ignore it. [4] If you see your brother's donkey or ox fallen on the road, do not turn away and ignore it; be sure to help him get it on its feet. [5] A woman must not put on what pertains to a man, and a man must not wear a woman's clothing, for everyone who does such things is detestable to the LORD your God.* [6] If you come across a bird's nest beside the road, in a tree or on the ground, with chicks or eggs and the mother sitting on the chicks or the eggs, do not take the mother along with the young. [7] Be sure to let the mother go, though you may take the young for yourself, so that it may go well with you and you may live long. [8] When you build a new house, put a railing around your roof, so that you will not bring the guilt of bloodshed on your house if someone falls from it. [9] Do not plant your vineyard with a second kind of seed, or the whole crop will be forfeited, both what you planted and the yield of the vineyard. [10] Do not plow with an ox and a donkey yoked

together. [11] Do not wear a fabric of mixed threads, wool and linen woven together. [12] Make tassels on the four corners of the cloak you wrap around yourself.* [13] Suppose a man marries a woman, has relations with her, and then turns against her, [14] accusing her of shameful conduct and giving her a bad reputation by saying, "I married this woman, but when I came near her I found no proof that she was a virgin." [15] The young woman's father and mother are to take the proof of her virginity and bring it to the elders of the town at the gate.* [16] Her father will say to the elders, "I gave my daughter to this man in marriage, and he has turned against her. [17] Now he has accused her of shameful conduct, saying, 'I found no proof of virginity in your daughter.' But here is the proof of my daughter's virginity." Then they are to spread out the cloth in front of the town elders. [18] The elders of that town are to take the man and have him punished. [19] They are to fine him a hundred shekels of silver and give the money to the young woman's father, because this man has given an Israelite virgin a bad name. She is to remain his wife, and he may never divorce her as long as he lives. [20] But if the charge is true and no proof of the young woman's virginity is found, [21] they are to bring her out to the door of her father's house, and there the men of her town are to stone her to death. She has committed an outrage in Israel by acting as a prostitute in her father's house. In this way you will purge the evil from your midst. [22] If a man is caught sleeping with another man's wife, both of them must die, the man who slept with her and the woman as well. In this way you will purge the evil from Israel. [23] If a young woman who is a virgin is engaged to a man, and another man meets her in the town and sleeps with her, [24] take both of them out to the gate of that town and stone them to death: the young woman because she did not scream for help although she was in the town, and the man because he violated his neighbor's wife. In this way you will purge the evil from your midst. [25] But if the man comes upon the engaged young woman out in the country, overpowers her, and sleeps with her, only the man who slept with her is to die. [26] Do nothing to the young woman; she has committed no sin deserving death. This case is like that of a man who attacks his neighbor and murders him, [27] for he came upon her out in the country, and though the engaged young woman screamed, there was no one to rescue her. [28] If a man comes upon a young woman, a virgin who is not engaged, seizes her and sleeps with her, and they are discovered, [29] the man who slept with her must pay the young woman's father fifty shekels of silver, and she is to become his wife because he humiliated her. He may never divorce her as long as he lives. [30] A man must not marry his father's wife; he must not uncover his father's skirt.*

## CHAPTER 23

[1] No one whose testicles are crushed or whose male organ is cut off may enter the assembly of the LORD. [2] No one born of a forbidden union may enter the assembly of the LORD; none of his descendants, even to the tenth generation, may enter the assembly of the LORD.* [3] No Ammonite or Moabite may enter the assembly of the LORD; none of their descendants, even to the tenth generation, may ever enter the assembly of the LORD, [4] because they did not come to meet you with food and water on your journey after you left Egypt, and because they hired Balaam son of Beor from Pethor in Mesopotamia to curse you. [5] But the LORD your God refused to listen to Balaam, and the LORD your God turned the curse into a blessing for you, because the LORD your God loved you. [6] As long as you live, never seek their peace or their good. [7] Do not despise an Edomite, for he is your brother. Do not despise an Egyptian, for you lived as a sojourner in his land. [8] Children born to them in the third generation may enter the assembly of the LORD. [9] When you are encamped against your enemies, keep yourself away from anything evil. [10] If one of your men is unclean because of something that happened during the night, he must leave the camp and stay outside it. [11] Toward evening he is to wash himself with water, and at sunset he may return to the camp. [12] Set aside a place outside the camp to go out to as a latrine. [13] Among your equipment have a digging tool, and when you relieve yourself outside, dig a hole with it and then cover up your excrement. [14] For the LORD your God moves about in your camp to rescue you and to hand your enemies over to you. So your camp must be holy, so that he will not see anything indecent among you and turn away from you. [15] If a slave has escaped from his master and taken refuge with you, do not hand him back to his master. [16] Let him live among you wherever he likes, in whichever of your towns he chooses. Do not mistreat him. [17] None of the daughters of Israel is to be a cult prostitute, and none of the sons of Israel is to be a cult prostitute.* [18] Do not bring a prostitute's fee or the price of a dog into the house of the LORD your God to pay any vow, for the LORD your God detests them both.* [19] Do not charge your brother interest, whether on money, food, or anything else that may earn interest. [20] You may charge a foreigner interest, but not your brother, so that the LORD your God may bless you in everything you set your hand to in the land you are entering to possess. [21] If you make a vow to the LORD your God, do not delay in fulfilling it, for the LORD your God will certainly demand it of you, and you will be guilty of sin. [22] But if you refrain from making a vow, you will not be guilty. [23] Be careful to do whatever has passed your lips, since you freely vowed it to the LORD your God with your own mouth. [24] When you enter your neighbor's vineyard, you may eat all the grapes you want, as many as will satisfy you, but do not put any in your basket. [25] When you enter your neighbor's field of standing grain, you may pick the heads with your hand, but do not put a sickle to your neighbor's grain.

## CHAPTER 24

[1] Suppose a man marries a woman, but she becomes displeasing to him because he finds some indecency in her, and he writes her a certificate of divorce, hands it to her, and sends her away from his house.* [2] She leaves his house and goes off to become the wife of another man, [3] and the second husband also turns against her, writes her a certificate of divorce, hands it to her, and sends her

away from his house, or the second husband who married her dies. [4] In that case the first husband who divorced her is not allowed to marry her again, since she has been defiled. That would be detestable in the sight of the LORD. Do not bring guilt on the land the LORD your God is giving you as an inheritance. [5] When a man has newly married, he must not be sent out with the army or have any other duty imposed on him. He is to be free to stay at home for one year and make the wife he has married happy. [6] Do not take a pair of millstones, or even an upper millstone, as security for a debt, for that would be taking a person's life as security. [*7] If a man is caught kidnapping one of his brothers from among the children of Israel, and he treats him as a slave or sells him, the kidnapper must die. In this way you will purge the evil from your midst. [8] In cases of leprosy, be on your guard to do exactly as the Levitical priests instruct you. Carefully follow what I have commanded them. [9] Remember what the LORD your God did to Miriam along the way after you came out of Egypt. [10] When you lend your neighbor anything at all, do not go into his house to collect his pledge. [11] Wait outside, and let the man you are lending to bring the pledge out to you. [12] If he is poor, do not go to sleep with his pledge in your keeping. [13] Be sure to give the pledge back to him at sunset, so that he can sleep in his cloak and bless you. It will be counted as righteousness for you before the LORD your God. [14] Do not exploit a hired worker who is poor and needy, whether he is one of your brothers or a sojourner living in one of the towns in your land. [15] Pay him his wages each day before sunset, for he is poor and is counting on it. Otherwise he may cry out to the LORD against you, and you will be guilty of sin. [16] Fathers are not to be put to death for their sons, nor sons for their fathers; each person is to be put to death for his own sin. [17] Do not deprive the sojourner or the fatherless of justice, and do not take a widow's cloak as a pledge. [18] Remember that you were a slave in Egypt and that the LORD your God redeemed you from there. That is why I command you to do this. [19] When you harvest your field and overlook a sheaf, do not go back for it. Leave it for the sojourner, the fatherless, and the widow, so that the LORD your God may bless you in all your undertakings. [20] When you beat the olives from your trees, do not go back over the branches a second time. Leave what remains for the sojourner, the fatherless, and the widow. [21] When you pick the grapes in your vineyard, do not go back over the vines. Leave what remains for the sojourner, the fatherless, and the widow. [22] Remember that you were a slave in the land of Egypt. That is why I command you to do this.

## CHAPTER 25

[1] When two men have a dispute and go to court, the judges are to hear their case, pronouncing the righteous man righteous and the wicked man guilty. [2] If the guilty man deserves a beating, the judge is to have him lie down and be flogged in his presence with the number of lashes his offense calls for. [3] He may receive forty lashes, but no more. If he is flogged with more lashes than that, your brother would be disgraced before your eyes. [4] Do not muzzle an ox while it treads out grain. [5] When brothers live together and one of them dies without a son, the dead man's wife must not marry outside the family to a stranger. Her husband's brother is to go in to her, take her as his wife, and perform the duty of a husband's brother to her. [*6] The first son she bears will carry on the name of the dead brother, so that his name is not wiped out from Israel. [7] But if the man does not want to marry his brother's widow, she is to go up to the elders at the gate and say, "My husband's brother refuses to keep his brother's name alive in Israel. He will not perform the duty of a husband's brother to me." [8] The elders of his town are then to summon him and talk with him. If he persists and says, "I do not want to marry her," [9] his brother's widow is to approach him in front of the elders, pull his sandal off his foot, spit in his face, and declare, "This is what is done to the man who will not build up his brother's family." [10] From then on his family will be known in Israel as "the house of the man whose sandal was pulled off." [11] If two men are fighting, a man and his brother, and the wife of one of them comes up to rescue her husband from the man who is beating him, and she reaches out and grabs the other man by his genitals, [12] cut off her hand. Show her no pity. [13] Do not carry two different weights in your bag, one heavy and one light. [14] Do not keep two different measures in your house, a large ephah and a small one. [15] Your weights must be full and honest, and your ephah must be full and honest, so that you may live long in the land the LORD your God is giving you. [16] For everyone who does such things, everyone who deals dishonestly, is detestable to the LORD your God. [17] Remember what Amalek did to you along the way as you came out of Egypt, [18] how he met you on the road when you were tired and worn out, and cut off all the stragglers at your rear. He had no fear of God. [19] So when the LORD your God gives you rest from all the enemies around you in the land he is giving you to possess as an inheritance, wipe out the memory of Amalek from under heaven. Do not forget!

## CHAPTER 26

[1] Once you have entered the land the LORD your God is giving you as an inheritance, and you have taken possession of it and settled there, [2] take some of the first of every crop the ground produces, which you harvest from the land the LORD your God is giving you, and put it in a basket. Then go to the place the LORD your God will choose to make his name dwell. [3] Go to the priest who is serving at that time and tell him, "Today I declare to the LORD your God that I have entered the land the LORD swore to our fathers to give us." [4] The priest is to take the basket from your hand and place it in front of the altar of the LORD your God. [5] Then you are to declare before the LORD your God: "My father was an Aramean about to perish. He went down to Egypt with only a few people and lived there as a sojourner, and there he became a great nation, strong and numerous. [*6] But the Egyptians mistreated us and oppressed us, imposing harsh labor on us. [7] So we cried out to the LORD, the God of our fathers, and the LORD heard us and saw our misery, our hardship, and the oppression we suffered. [8] The LORD

brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and with signs and wonders. [9] He brought us to this place and gave us this land, a land flowing with milk and honey. [10] And now I bring the first of the fruit of the ground that you, LORD, have given me." Then place it before the LORD your God and bow down in his presence. [11] You, the Levite, and the sojourner among you are to rejoice in all the good things the LORD your God has given to you and your household. [12] When you have finished setting aside the full tithe of your produce in the third year, the year of the tithe, and have given it to the Levite, the sojourner, the fatherless, and the widow, so that they may eat their fill in your towns, [13] then say in the presence of the LORD your God: "I have taken the sacred portion out of my house and given it to the Levite, the sojourner, the fatherless, and the widow, just as you commanded me. I have not disregarded any of your commandments or forgotten them. [14] I have not eaten any of it while in mourning, or removed any of it while I was unclean, or offered any of it to the dead. I have obeyed the voice of the LORD my God and done everything you commanded me. [15] Look down from heaven, your holy dwelling place, and bless your people Israel and the land you have given us as you swore to our fathers, a land flowing with milk and honey." [16] Today the LORD your God commands you to carry out these statutes and rules. Be careful to observe them with all your heart and with all your soul. [17] You have declared today that the LORD is your God and that you will walk in his ways, keep his statutes, his commandments, and his rules, and obey his voice.* [18] And the LORD has declared today that you are his people, his treasured possession, as he promised you, and that you are to keep all his commandments. [19] He will raise you high above all the nations he has made, in praise, fame, and honor, and you will be a people holy to the LORD your God, as he said.

## CHAPTER 27

[1] Moses and the elders of Israel gave the people this charge: "Keep every commandment I give you today. [2] On the day you cross the Jordan into the land the LORD your God is giving you, set up some large stones and plaster them with lime. [3] After you have crossed over, write on them all the words of this law, so that you may enter the land the LORD your God is giving you, a land flowing with milk and honey, as the LORD, the God of your fathers, promised you. [4] When you have crossed the Jordan, set up these stones on Mount Ebal, as I command you today, and plaster them with lime. [5] Build an altar there to the LORD your God, an altar of stones. Do not use any iron tool on them. [6] Build the altar of the LORD your God with whole, uncut stones, and offer burnt offerings on it to the LORD your God. [7] Sacrifice peace offerings there, eat them, and rejoice in the presence of the LORD your God. [8] On the stones write all the words of this law, plainly and clearly." [9] Then Moses and the Levitical priests said to all Israel, "Be quiet, Israel, and listen! Today you have become the people of the LORD your God. [10] Therefore obey the voice of the LORD your God and carry out his commandments and statutes, which I give you today." [11] That same day Moses charged the people: [12] "When you have crossed the Jordan, these tribes are to stand on Mount Gerizim to bless the people: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. [13] And these tribes are to stand on Mount Ebal for the curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. [14] The Levites are to call out in a loud voice to all the men of Israel: [15] 'Cursed is anyone who makes a carved or cast idol, a thing detestable to the LORD, made by a craftsman's hands, and sets it up in secret.' Then all the people are to respond, 'Amen.' [16] 'Cursed is anyone who dishonors his father or his mother.' And all the people are to say, 'Amen.' [17] 'Cursed is anyone who shifts his neighbor's boundary marker.' And all the people are to say, 'Amen.' [18] 'Cursed is anyone who makes a blind man wander off the road.' And all the people are to say, 'Amen.' [19] 'Cursed is anyone who twists the justice owed to the sojourner, the fatherless, or the widow.' And all the people are to say, 'Amen.' [20] 'Cursed is anyone who sleeps with his father's wife, for he has uncovered his father's skirt.' And all the people are to say, 'Amen.' [21] 'Cursed is anyone who has sexual relations with any animal.' And all the people are to say, 'Amen.' [22] 'Cursed is anyone who sleeps with his sister, whether his father's daughter or his mother's daughter.' And all the people are to say, 'Amen.' [23] 'Cursed is anyone who sleeps with his mother-in-law.' And all the people are to say, 'Amen.' [24] 'Cursed is anyone who strikes down his neighbor in secret.' And all the people are to say, 'Amen.' [25] 'Cursed is anyone who accepts a bribe to strike down a person whose blood is innocent.' And all the people are to say, 'Amen.' [26] 'Cursed is anyone who does not uphold the words of this law by carrying them out.' And all the people are to say, 'Amen.'"

## CHAPTER 28

[1] "Now if you truly obey the voice of the LORD your God and take care to carry out all his commandments that I give you today, the LORD your God will raise you high above all the nations of the earth. [2] All these blessings will come on you and reach you, if you obey the voice of the LORD your God. [3] You will be blessed in the city and blessed in the field. [4] The fruit of your womb will be blessed, and the fruit of your ground, and the fruit of your livestock, the calves of your herds and the lambs of your flocks. [5] Your basket and your kneading trough will be blessed. [6] You will be blessed when you come in and blessed when you go out. [7] The LORD will let the enemies who rise against you be defeated before you. They will march out against you by one road and run from you by seven. [8] The LORD will order his blessing to be with you in your barns and in all you set your hand to; he will bless you in the land the LORD your God is giving you. [9] The LORD will make you a people holy to himself, as he swore to you, if you keep the commandments of the LORD your God and walk in his ways. [10] All the peoples of the earth will see that the name of the LORD is called over you, and they will fear you. [11] The LORD will make you overflow with good things, in the fruit of your womb, the fruit of your

livestock, and the fruit of your ground, in the land the LORD swore to your fathers to give you. [12] The LORD will open to you his good treasure house, the heavens, to give your land rain in its season and to bless all the work of your hands. You will lend to many nations, but you yourself will not borrow. [13] The LORD will make you the head and not the tail. You will be only on top and never underneath, if you listen to the commandments of the LORD your God that I give you today and are careful to keep them, [14] and do not swerve, either to the right or to the left, from any of the words I command you today, to go after other gods and serve them. [15] But if you do not obey the voice of the LORD your God by carefully keeping all his commandments and statutes that I give you today, all these curses will come on you and reach you. [16] You will be cursed in the city and cursed in the field. [17] Your basket and your kneading trough will be cursed. [18] The fruit of your womb will be cursed, and the fruit of your ground, the calves of your herds and the lambs of your flocks. [19] You will be cursed when you come in and cursed when you go out. [20] The LORD will send against you curse, confusion, and rebuke in all you set your hand to do, until you are destroyed and swiftly perish because of the evil of your deeds, in which you have forsaken me. [21] The LORD will make plague cling to you until he has wiped you off the land you are entering to possess. [22] The LORD will strike you with consumption, fever, and inflammation, with fiery heat and the sword, with blight and mildew. They will hound you until you perish. [23] The sky above your head will be bronze, and the ground beneath you iron. [24] The LORD will turn the rain of your land into powder and dust; it will fall on you from the sky until you are destroyed. [25] The LORD will let you be defeated before your enemies. You will march out against them by one road and run from them by seven, and you will be a thing of horror to all the kingdoms of the earth. [26] Your dead bodies will be food for every bird of the sky and every beast of the earth, with no one to scare them off. [27] The LORD will strike you with the boils of Egypt and with tumors, scabs, and itch that cannot be cured.* [28] The LORD will strike you with madness, blindness, and bewilderment of heart. [29] You will grope at noon as a blind man gropes in darkness, and you will not prosper in your ways. You will be nothing but oppressed and robbed continually, and no one will save you. [30] You will become engaged to a woman, but another man will sleep with her. You will build a house but not live in it. You will plant a vineyard but not enjoy its fruit. [31] Your ox will be slaughtered before your eyes, but you will eat none of it. Your donkey will be taken from you by force and not given back. Your sheep will be handed over to your enemies, and no one will rescue you. [32] Your sons and daughters will be given to another people, and your eyes will wear themselves out looking for them all day long, but your hand will be powerless. [33] A people you do not know will devour the produce of your land and all you have worked for, and you will suffer nothing but oppression and abuse every day. [34] The sights your eyes see will drive you mad. [35] The LORD will strike you with painful boils on your knees and legs, from the sole of your foot to the crown of your head, boils that cannot be cured. [36] The LORD will drive you and the king you set over yourselves to a nation unknown to you and your fathers, and there you will serve other gods of wood and stone. [37] You will become an object of horror, a proverb, and a taunt among all the peoples where the LORD drives you. [38] You will take much seed out to the field but bring little in, because locusts will devour it. [39] You will plant and tend vineyards, but you will not drink the wine or gather the grapes, because worms will eat them. [40] You will have olive trees all over your territory, but you will not anoint yourself with the oil, because the olives will fall off. [41] You will have sons and daughters, but you will not keep them, because they will go into captivity. [42] Swarming insects will take possession of all your trees and the produce of your land. [43] The sojourner living among you will climb higher and higher above you, while you sink lower and lower. [44] He will lend to you, but you will not lend to him. He will be the head, and you will be the tail. [45] All these curses will come on you, chasing you and catching you until you are destroyed, because you did not obey the voice of the LORD your God by keeping the commandments and statutes he gave you. [46] They will be a sign and a wonder against you and your descendants forever. [47] Because you did not serve the LORD your God with joy and gladness of heart in the time when you had plenty of everything, [48] you will serve the enemies the LORD sends against you, in hunger and thirst, in nakedness and dire poverty. He will put a yoke of iron on your neck until he has destroyed you. [49] The LORD will bring against you a nation from far away, from the end of the earth, swooping down like an eagle, a nation whose language you do not understand, [50] a fierce-looking nation that shows no respect for the old and no mercy to the young. [51] They will devour the young of your livestock and the produce of your land until you are destroyed. They will leave you no grain, new wine, or oil, no calves of your herds or lambs of your flocks, until they have brought you to ruin. [52] They will besiege you in all your towns until the high, fortified walls you trusted in fall down everywhere in your land. They will besiege you in all your towns throughout the land the LORD your God has given you. [53] In the siege and the dire straits your enemy will bring on you, you will eat the fruit of your own womb, the flesh of the sons and daughters the LORD your God has given you. [54] Even the most gentle and refined man among you will begrudge food to his own brother, to the wife he embraces, and to his remaining children, [55] refusing to give any of them the flesh of his children that he is eating, since nothing else is left to him in the siege and the dire straits your enemy will bring on you in all your towns. [56] The most gentle and refined woman among you, so gentle and refined that she would not dare to set the sole of her foot on the ground, will begrudge food to the husband she embraces, to her son and her daughter, [57] even the afterbirth that comes out from between her legs and the children she bears. For in her lack of everything she will eat them in secret, in the siege and the dire straits your enemy will bring on you in your towns. [58] If you are not careful to carry out all the words of this law written in this book, and do not fear this glorious and awesome name, the

LORD your God, [59] then the LORD will bring extraordinary plagues on you and your descendants, great and long-lasting plagues, and severe and lingering illnesses. [60] He will bring back on you all the diseases of Egypt that you dreaded, and they will cling to you. [61] The LORD will also bring on you every sickness and plague not recorded in the book of this law, until you are destroyed. [62] You who were as numerous as the stars of the sky will be left few in number, because you did not obey the voice of the LORD your God. [63] Just as the LORD delighted in doing you good and multiplying you, so the LORD will delight in ruining and destroying you. You will be torn away from the land you are entering to possess. [64] The LORD will scatter you among all peoples from one end of the earth to the other. There you will serve other gods of wood and stone, gods unknown to you and your fathers. [65] Among those nations you will find no rest, and there will be no resting place for the sole of your foot. There the LORD will give you a trembling heart, failing eyes, and a languishing soul. [66] Your life will hang in doubt before you. You will be in dread night and day, with no assurance of your life. [67] In the morning you will say, 'If only it were evening!' and in the evening you will say, 'If only it were morning!' because of the dread that fills your heart and the sights your eyes will see. [68] The LORD will bring you back to Egypt in ships, by the route I told you that you would never see again. There you will offer yourselves for sale to your enemies as male and female slaves, but there will be no buyer."

## CHAPTER 29

[1] These are the terms of the covenant the LORD commanded Moses to make with the children of Israel in the land of Moab, in addition to the covenant he had made with them at Horeb. [2] Moses summoned all Israel and said to them: "You have seen with your own eyes everything the LORD did in the land of Egypt to Pharaoh, to all his servants, and to his whole land, [3] the great testings your eyes saw, the signs, and those great wonders. [4] Yet to this day the LORD has not given you a heart to understand or eyes to see or ears to hear. [5] I have led you forty years in the wilderness. Your clothes have not worn out on you, and the sandal on your foot has not worn out. [6] You ate no bread and drank no wine or strong drink, so that you would know that I am the LORD your God. [7] When you reached this place, Sihon king of Heshbon and Og king of Bashan marched out to fight us, but we defeated them. [8] We captured their land and gave it as an inheritance to the Reubenites, the Gadites, and the half-tribe of Manasseh. [9] Therefore keep the words of this covenant and carry them out, so that you may succeed in everything you do. [10] Today all of you are standing in the presence of the LORD your God: your leaders, your tribes, your elders, and your officials, every man of Israel, [11] your children and your wives, and the sojourner in your camp, from the one who chops your wood to the one who draws your water, [12] so that you may enter into the covenant of the LORD your God, and into the oath he is making with you today, [13] to confirm you today as his people and to be your God, as he promised you and as he swore to your fathers, Abraham, Isaac, and Jacob. [14] It is not with you alone that I am making this covenant and this oath, [15] but with everyone who stands here with us today in the presence of the LORD our God, and also with everyone who is not here with us today. [16] You yourselves know how we lived in the land of Egypt and how we made our way through the nations along our route. [17] You saw their abominations and their idols of wood and stone, of silver and gold, that were among them. [18] Be sure that there is no man or woman, no clan or tribe among you today whose heart turns from the LORD our God to go and serve the gods of those nations. Be sure there is no root among you producing poison and wormwood, [19] someone who hears the words of this oath and congratulates himself in his heart, thinking, 'I will be safe, though I follow the stubbornness of my own heart,' to sweep away the watered along with the parched.* [20] The LORD will never be willing to pardon him. Instead, the LORD's anger and jealousy will smoke against that man, every curse written in this book will rest on him, and the LORD will wipe out his name from under heaven. [21] The LORD will set him apart from all the tribes of Israel for disaster, in keeping with all the curses of the covenant written in this book of the law. [22] The generation to come, your children who follow you, and the foreigner who comes from a far country will speak of it when they see the plagues of that land and the diseases the LORD has inflicted on it, [23] the whole land a burning waste of sulfur and salt, unsown and bearing nothing, with no plant growing in it, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the LORD overthrew in his anger and fury. [24] All the nations will ask, 'Why has the LORD treated this land like this? Why this fierce, great anger?' [25] And the answer will be, 'It is because they abandoned the covenant of the LORD, the God of their fathers, which he made with them when he brought them out of the land of Egypt. [26] They went off and served other gods and worshiped them, gods they had not known and that he had not given to them. [27] Therefore the LORD's anger blazed against this land, and he brought on it every curse written in this book. [28] In anger, fury, and great indignation the LORD tore them out of their land and threw them into another land, as it is today.' [29] The secret things belong to the LORD our God, but the things revealed belong to us and to our children forever, so that we may carry out all the words of this law.

## CHAPTER 30

[1] "When all these things come upon you, the blessing and the curse I have set before you, and you take them to heart among all the nations to which the LORD your God has driven you, [2] and you and your children turn back to the LORD your God and obey his voice with all your heart and all your soul, in everything I command you today, [3] then the LORD your God will restore your fortunes and show you compassion. He will gather you again from all the peoples where the LORD your God scattered you.* [4] Even if your exiles are at the end of the heavens, from there the LORD your God will gather you, and from there he will take you back. [5] The LORD your God will bring you into

the land your fathers possessed, and you will possess it. He will make you more prosperous and more numerous than your fathers. [6] The LORD your God will circumcise your heart and the heart of your descendants, so that you love the LORD your God with all your heart and all your soul, and live. [7] The LORD your God will lay all these curses on your enemies, on those who hate you, who persecuted you. [8] And you will once more obey the voice of the LORD and keep all his commandments that I give you today. [9] The LORD your God will give you abundant prosperity in all the work of your hands, in the fruit of your womb, the fruit of your livestock, and the fruit of your land. For the LORD will again delight in prospering you, just as he delighted in your fathers, [10] if you obey the voice of the LORD your God by keeping his commandments and statutes written in this book of the law, and if you turn back to the LORD your God with all your heart and all your soul. [11] For this commandment I give you today is not too difficult for you, nor is it far away. [12] It is not in heaven, that you should say, 'Who will go up to heaven for us and bring it down to us and let us hear it, so that we may do it?' [13] Nor is it on the other side of the sea, that you should say, 'Who will cross over to the other side of the sea for us and bring it to us and let us hear it, so that we may do it?' [14] On the contrary, the word is very near you, in your mouth and in your heart, so that you can do it. [15] See, today I have set before you life and good, death and evil. [16] For I command you today to love the LORD your God, to walk in his ways, and to keep his commandments, statutes, and rules, so that you may live and grow numerous, and the LORD your God may bless you in the land you are entering to possess. [17] But if your heart turns away and you will not listen, and you are led astray to bow down to other gods and serve them, [18] I tell you today that you will certainly perish. You will not live long in the land you are crossing the Jordan to enter and possess. [19] I call heaven and earth to witness against you today that I have set before you life and death, blessing and curse. Choose life, then, so that you and your descendants may live, [20] by loving the LORD your God, obeying his voice, and clinging to him. For he is your life and the length of your days, so that you may live in the land the LORD swore to give to your fathers, Abraham, Isaac, and Jacob."

## CHAPTER 31

[1] So Moses went and spoke these words to all Israel. [2] He told them, "Today I am a hundred and twenty years old. I am no longer able to go out and come in, and the LORD has told me, 'You will not cross this Jordan.' [3] The LORD your God is the one who will cross ahead of you. He will destroy these nations before you, and you will take their land. Joshua will cross ahead of you, as the LORD has said. [4] The LORD will deal with them as he dealt with Sihon and Og, the kings of the Amorites, and with their land, when he destroyed them. [5] The LORD will hand them over to you, and you must do to them exactly as I have commanded you. [6] Be strong and brave. Do not be afraid of them or terrified by them, for the LORD your God is the one who goes with you. He will not fail you or forsake you." [7] Then Moses called Joshua and said to him in the presence of all Israel, "Be strong and brave, for you will go with this people into the land the LORD swore to their fathers to give them, and you will divide it among them as their inheritance. [8] The LORD is the one who goes ahead of you; he will be with you. He will not fail you or forsake you. Do not be afraid or discouraged." [9] Moses wrote down this law and gave it to the priests, the sons of Levi, who carried the ark of the covenant of the LORD, and to all the elders of Israel. [10] Then Moses commanded them: "At the end of every seven years, at the set time of the year of release, during the Feast of Booths, [11] when all Israel comes to appear before the LORD your God at the place he will choose, read this law aloud before all Israel so they can hear it. [12] Gather the people together, men, women, and children, and the sojourner in your towns, so that they may listen and learn to fear the LORD your God and carefully keep all the words of this law. [13] Their children, who do not know it, must also hear it and learn to fear the LORD your God as long as you live in the land you are crossing the Jordan to possess." [14] The LORD said to Moses, "The day of your death is near. Call Joshua and present yourselves at the tent of meeting, so that I may commission him." So Moses and Joshua went and presented themselves at the tent of meeting. [15] The LORD appeared at the tent in a pillar of cloud, and the pillar of cloud stood at the entrance of the tent. [16] And the LORD said to Moses, "You are going to rest with your fathers, and this people will rise up and go whoring after the foreign gods of the land they are entering. They will forsake me and break the covenant I made with them. [17] On that day my anger will burn against them. I will forsake them and hide my face from them, and they will be devoured. Many evils and troubles will come upon them, and on that day they will say, 'Have not these evils come upon us because our God is not among us?' [18] On that day I will certainly hide my face because of all the evil they have done in turning to other gods. [19] So now write down this song and teach it to the children of Israel; have them learn it by heart, so that this song may serve as my witness against the children of Israel. [20] When I bring them into the land flowing with milk and honey that I swore to their fathers, and they eat their fill and grow fat, they will turn to other gods and serve them, scorning me and breaking my covenant. [21] And when many evils and troubles come upon them, this song will speak against them as a witness, for it will not be forgotten from the mouths of their descendants. For I know the plans they are forming even today, before I have brought them into the land I swore to give them." [22] That very day Moses wrote down this song and taught it to the children of Israel. [23] The LORD charged Joshua son of Nun, saying, "Be strong and brave, for you will bring the children of Israel into the land I swore to give them, and I myself will be with you." [24] After Moses had finished writing out the words of this law in a book from beginning to end, [25] he gave this command to the Levites who carried the ark of the covenant of the LORD: [26] "Take this book of the law and place it beside the ark of the covenant of the LORD your God, and let it remain there as a witness against you. [27] For I know how rebellious and stubborn you are. Even

now, while I am still alive with you, you have rebelled against the LORD; how much more after my death! [28] Gather to me all the elders of your tribes and your officials, so that I may speak these words for them to hear and call heaven and earth to testify against them. [29] For I know that after I die you will act very corruptly and turn aside from the way I have commanded you. In days to come evil will come upon you, because you will do what is evil in the sight of the LORD, provoking him to anger by the work of your hands." [30] And Moses recited the words of this song from beginning to end in the hearing of the whole assembly of Israel:

## CHAPTER 32

[1] "Listen, you heavens, and I will speak; hear, O earth, what my mouth declares. [2] May my teaching drip down like the rain, my speech distill like the dew, like fine rain on tender grass, like showers on the green plants. [3] For I will proclaim the name of the LORD. Give greatness to our God! [4] The Rock, his work is perfect, for all his ways are justice. A God of faithfulness and without wrong, righteous and upright is he. [5] They have dealt corruptly with him; by their defect they are not his children, a perverse and crooked generation.* [6] Is this the way you repay the LORD, you foolish and senseless people? Is he not your Father, who bought you, who made you and set you firm? [7] Remember the days of old; consider the years of generation after generation. Ask your father, and he will show you; your elders, and they will tell you. [8] When the Most High gave the nations their inheritance, when he separated the sons of man, he set the borders of the peoples according to the number of the children of Israel.* [9] For the LORD's share is his people; Jacob is the allotment of his inheritance. [10] He found him in a desert land, in a barren, howling wilderness. He encircled him and watched over him; he kept him like the apple of his eye. [11] As an eagle rouses its nest and flutters over its young, he spread his wings, caught him up, and bore him on his pinions. [12] The LORD alone guided him; no foreign god was with him. [13] He set him riding over the heights of the earth, and he ate the yield of the fields. He let him suck honey from the crag and oil from the hard rock, [14] butter from the herd and milk from the flock, with the fat of lambs and rams, the breed of Bashan, and goats, with the choicest kernels of wheat; and you drank the blood of the grape, foaming wine. [15] But Jeshurun grew fat and kicked. You became fat, bloated, and sleek! He abandoned the God who made him and treated the Rock of his salvation with contempt. [16] They roused his jealousy with foreign gods and angered him with abominations. [17] They sacrificed to demons that were not God, to gods they had never known, newcomers lately arrived, whom your fathers never feared. [18] You ignored the Rock who begot you; you forgot the God who brought you forth. [19] The LORD saw and rejected them, provoked by his sons and daughters. [20] He said, 'I will hide my face from them and see what their end will be, for they are a twisted generation, children who cannot be trusted. [21] They made me jealous with what is not a god; they angered me with their worthless idols. So I will make them jealous with what is not a people; with a nation of fools I will anger them. [22] For fire has flared up in my anger and burns to the lowest depths of Sheol. It consumes the earth and its harvest and sets ablaze the foundations of the mountains. [23] I will pile disasters on them and use up my arrows against them. [24] They will waste away with hunger, consumed by burning fever and bitter pestilence. I will send against them the fangs of beasts and the venom of creatures that glide in the dust. [25] Outdoors the sword will take their children, and in the inner rooms terror will strike, young man and young woman alike, the infant at the breast and the gray-haired man. [26] I would have said, "I will scatter them; I will erase the memory of them from mankind," [27] but I feared the taunts of the enemy, that their foes would misread it and say, "Our hand has prevailed; the LORD did none of this."' [28] For they are a nation lacking in counsel, and there is no discernment in them. [29] If they were wise, they would grasp this and perceive what their end will be. [30] How could one man pursue a thousand, or two make ten thousand flee, unless their Rock had sold them, unless the LORD had handed them over? [31] For their rock is not as our Rock, as even our enemies concede. [32] Their vine comes from the vine of Sodom and from the terraces of Gomorrah. Their grapes are poisonous grapes, and their clusters are bitter. [33] Their wine is the venom of serpents, the deadly poison of cobras. [34] 'Is this not stored up with me, sealed in my storehouses? [35] Vengeance is mine, and repayment, in the time when their foot slips; for the day of their disaster is at hand, and their doom comes rushing on.' [36] For the LORD will vindicate his people and have compassion on his servants, when he sees that their power is gone and no one remains, slave or free. [37] He will say, 'Where now are their gods, the rock in which they sought refuge, [38] the gods who ate the fat of their sacrifices and drank the wine of their drink offerings? Let them get up and help you; let them be a shelter over you! [39] See now that I, I am he, and there is no god beside me. I put to death and I bring to life; I have wounded and I will heal, and there is no one who can deliver from my hand. [40] For I raise my hand to heaven and declare: As surely as I live forever, [41] when I whet my flashing sword and my hand grasps judgment, I will pay back vengeance to my foes and repay those who hate me. [42] I will make my arrows drunk with blood, and my sword will devour flesh, the blood of the slain and the captives, from the long-haired heads of the enemy.'* [43] Shout for joy, O nations, with his people, for he will avenge the blood of his servants. He will pay back vengeance to his foes and make atonement for his land, for his people."* [44] Moses came with Hoshea son of Nun and recited all the words of this song in the hearing of the people. [45] When Moses had finished speaking all these words to all Israel, [46] he told them, "Take to heart all the words I solemnly declare to you today, so that you may command your children to carefully observe all the words of this law. [47] This is no trivial matter for you; it is your very life. By this word you will live long in the land you are crossing the Jordan to possess." [48] On that same day the LORD said to Moses, [49] "Climb this mountain of the Abarim, Mount Nebo in the land of Moab, across from Jericho, and view the

land of Canaan, which I am giving the children of Israel as their possession. [50] Then die on the mountain you have climbed and be gathered to your people, just as your brother Aaron died on Mount Hor and was gathered to his people. [51] For you both were unfaithful to me among the children of Israel at the waters of Meribah-kadesh in the wilderness of Zin, because you did not uphold my holiness among the children of Israel. [52] You will view the land from a distance, but you will not go into it, the land I am giving to the children of Israel."

## CHAPTER 33

[1] This is the blessing that Moses, the man of God, pronounced on the children of Israel before he died. [2] He said: "The LORD came from Sinai and rose like the dawn upon them from Seir; he shone out from Mount Paran. He came with myriads of holy ones; from his right hand came a fiery law for them.* [3] Truly he loves the peoples; all his holy ones are in your hand. They bow down at your feet, each receiving your words. [4] Moses gave us a law, a possession for the assembly of Jacob. [5] He became king in Jeshurun when the leaders of the people assembled, all the tribes of Israel together. [6] May Reuben live and not die, though his men be few." [7] And this is what he said about Judah: "Listen, LORD, to the cry of Judah, and bring him back to his people. With his own hands he fights for himself; be his help against his foes." [8] About Levi he said: "Your Thummim and your Urim belong to your faithful one, whom you tested at Massah and with whom you contended at the waters of Meribah, [9] who said of his father and mother, 'I do not regard them.' He did not recognize his brothers or acknowledge his own sons, for they observed your word and kept your covenant. [10] They will teach your rules to Jacob and your law to Israel. They will set incense before you and whole burnt offerings on your altar. [11] Bless his substance, LORD, and be pleased with the work of his hands. Crush the loins of those who rise against him, of those who hate him, so that they never rise again." [12] About Benjamin he said: "Let the beloved of the LORD dwell securely beside him. He covers him all day long, and he dwells between his shoulders." [13] About Joseph he said: "May his land be blessed by the LORD with the precious gifts of heaven, with the dew, and with the deep that lies below, [14] with the precious yield of the sun and the precious crops brought forth by the months, [15] with the best from the ancient mountains and the precious things of the everlasting hills, [16] with the precious things of the earth and all that fills it, and with the goodwill of the one who dwelt in the bush. May these rest on the head of Joseph, on the brow of the one set apart from his brothers. [17] His firstborn bull has splendor, and his horns are the horns of a wild ox. With them he will gore the peoples, all together, to the ends of the earth. Such are the myriads of Ephraim, and such are the thousands of Manasseh."* [18] About Zebulun he said: "Be glad, Zebulun, in your going out, and you, Issachar, in your tents. [19] They will summon peoples to the mountain and there offer righteous sacrifices, for they will draw on the wealth of the seas and the hidden treasures of the sand." [20] About Gad he said: "Blessed be the one who makes room for Gad! Gad lies there like a lioness, tearing at arm and scalp. [21] He picked out the best part for himself, for a ruler's portion was kept there. He came with the leaders of the people; he carried out the righteousness of the LORD and his ordinances with Israel." [22] About Dan he said: "Dan is a lion's whelp, springing out of Bashan." [23] About Naphtali he said: "Naphtali, abounding in favor and filled with the blessing of the LORD, possess the west and the south." [24] About Asher he said: "Most blessed of the sons is Asher. May he be the favorite of his brothers, and may he bathe his feet in oil. [25] Your bolts will be iron and bronze, and your strength will last as long as your days.* [26] There is none like God, Jeshurun, who rides the heavens to help you and the clouds in his majesty. [27] The God of ancient days is your dwelling place, and underneath are the everlasting arms. He drove out the enemy before you and said, 'Destroy!' [28] So Israel lives in safety, Jacob's spring apart by itself, in a land of grain and new wine, where the heavens drip with dew. [29] How blessed you are, Israel! Who is like you, a people saved by the LORD? He is the shield that helps you and the sword of your triumph. Your enemies will come cringing to you, and you will trample on their high places."

## CHAPTER 34

[1] Moses went up from the plains of Moab to Mount Nebo, to the summit of Pisgah across from Jericho, and the LORD showed him the whole land: Gilead as far as Dan, [2] all of Naphtali, the territory of Ephraim and Manasseh, the whole territory of Judah as far as the western sea, [3] the Negev, and the plain of the valley of Jericho, the city of palm trees, as far as Zoar. [4] Then the LORD said to him, "This is the land I promised on oath to Abraham, Isaac, and Jacob when I said, 'I will give it to your offspring.' I have let you see it with your own eyes, but you will not go over into it." [5] And there in the land of Moab Moses the servant of the LORD died, as the LORD had said. [6] He buried him in the valley in the land of Moab, across from Beth-peor, and to this day no one knows where his grave is. [7] Moses was a hundred and twenty years old at his death. His sight had not grown dim, and his strength had not left him. [8] The children of Israel mourned for Moses in the plains of Moab for thirty days, until the days of weeping in mourning for Moses came to an end. [9] Joshua son of Nun was filled with the spirit of wisdom, because Moses had laid his hands on him. So the children of Israel obeyed him and did what the LORD had commanded Moses. [10] Since then no prophet has arisen in Israel like Moses, whom the LORD knew face to face, [11] none like him for all the signs and wonders the LORD sent him to perform in the land of Egypt against Pharaoh, all his servants, and his whole land, [12] and for all the mighty power and all the awesome deeds that Moses displayed before the eyes of all Israel.

# Joshua

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## CHAPTER 1

[1] Now after Moses the servant of the LORD had died, the LORD said to Joshua son of Nun, who had served Moses, [2] "My servant Moses is dead. So now get up and cross this Jordan, you and this whole people, into the land I am about to give them, the children of Israel. [3] I have given you every place where the sole of your foot will tread, as I promised Moses. [4] Your territory will reach from the wilderness and this Lebanon to the great river, the river Euphrates, all the land of the Hittites, and on to the Great Sea where the sun goes down. [5] No man will be able to hold his ground against you as long as you live. Just as I was with Moses, I will be with you. I will not fail you or forsake you. [6] Be strong and brave, for you are the one who will lead this people to inherit the land I swore to their fathers to give them. [7] Above all, be strong and very brave. Be careful to obey the whole law my servant Moses gave you; do not swerve from it to the right or to the left, so that you may act wisely wherever you go. [8] This book of the law must not depart from your mouth. Meditate on it day and night, so that you take care to do everything that is written in it. For then you will make your way prosperous, and then you will succeed. [9] Have I not given you this command? Be strong and brave! Do not be terrified or discouraged, for the LORD your God is with you wherever you go." [10] So Joshua gave orders to the officials of the people: [11] "Go through the camp and tell the people, 'Get your provisions ready, because in three days you will cross this Jordan to go in and take possession of the land the LORD your God is giving you to possess.'" [12] To the Reubenites, the Gadites, and the half-tribe of Manasseh, Joshua said, [13] "Remember what Moses the servant of the LORD commanded you when he said, 'The LORD your God is giving you rest and has given you this land.' [14] Your wives, your children, and your livestock may stay in the land Moses gave you on this side of the Jordan, but all your warriors must cross over armed at the head of your brothers and help them [15] until the LORD gives them rest as he has given you, and they also have taken possession of the land the LORD your God is giving them. After that you may go back to your own land and possess it, the land Moses the servant of the LORD gave you on the east side of the Jordan, toward the sunrise." [16] They replied to Joshua, "Everything you have commanded us we will do, and wherever you send us we will go. [17] We will obey you just as fully as we obeyed Moses. Only may the LORD your God be with you as he was with Moses! [18] Whoever defies your orders and does not obey your words in everything you command him will be put to death. Only be strong and brave!"

## CHAPTER 2

[1] Then Joshua son of Nun secretly sent two spies out from Shittim, telling them, "Go and look over the land, especially Jericho." They went and entered the house of a prostitute named Rahab and stayed there. [2] The king of Jericho was told, "Some men from the children of Israel have come here tonight to spy out the land." [3] So the king of Jericho sent word to Rahab: "Bring out the men who came to you and entered your house, because they have come to spy out the whole land." [4] But the woman had taken the two men and hidden them. She said, "It is true, the men came to me, but I did not know where they came from. [5] At dusk, when it was time to shut the gate, the men left. Where they went I do not know. Chase after them quickly, and you will catch up with them." [6] In fact she had taken them up to the roof and hidden them under the stalks of flax she had spread out there. [7] So the men set out in pursuit of them along the road to the Jordan, toward the fords, and as soon as the pursuers had gone out, the gate was shut. [8] Before the spies lay down for the night, she went up to them on the roof [9] and said to them, "I know that the LORD has given you this land, that terror of you has fallen on us, and that all who live in the land are melting in fear because of you. [10] We have heard how the LORD dried up the waters of the Red Sea ahead of you when you came out of Egypt, and what you did to Sihon and Og, the two kings of the Amorites on the other side of the Jordan, whom you devoted to destruction.* [11] As soon as we heard it, our hearts melted, and everyone's courage failed because of you, for the LORD your God is God in heaven above and on earth below. [12] So now, please swear to me by the LORD that you will show kindness to my father's family, since I have shown kindness to you. Give me a trustworthy sign [13] that you will spare the lives of my father and mother, my brothers and sisters, and all who belong to them, and that you will save us from death." [14] The men answered her, "Our lives for yours, even to death! If you do not reveal what we are doing, we will treat you with kindness and faithfulness when the LORD gives us the land." [15] So she let them down through the window by a rope, since her house was built into the city wall and she lived in the wall itself. [16] She told them, "Go into the hill country so that the pursuers will not find you. Hide there for three days until they come back, and then you can go on your way." [17] The men said to her, "We will be released from this oath you have made us swear [18] unless, when we enter the land, you have tied this scarlet cord in the window through which you let us down, and have brought your father and mother, your brothers, and your whole family into your house. [19] If anyone goes out of the doors of your house into the street, his blood will be on his own head, and we will be guiltless. But if a hand is laid on anyone who is with you in the house, his blood will be on our head. [20] And if you reveal what we are doing, we will be released from the oath you have made us swear." [21] She replied, "Let it be as you say." She sent them on their way, and they left. Then she tied the scarlet cord in the window. [22] They went off into the hill country and stayed there three days, until the pursuers returned. The pursuers had searched the whole road without finding them. [23] Then the two men came back down from the hill

country, crossed the river, and came to Joshua son of Nun, and reported to him everything that had happened to them. [24] They told Joshua, "The LORD has certainly given the whole land into our hands. Everyone who lives there is melting in fear because of us."

## CHAPTER 3

[1] Early in the morning Joshua got up, and he and all the children of Israel set out from Shittim and went to the Jordan, where they camped before crossing. [2] After three days the officials went through the camp [3] and gave the people this order: "When you see the ark of the covenant of the LORD your God being carried by the Levitical priests, move out from your positions and follow it. [4] But keep a distance of about two thousand cubits between you and the ark; do not go near it. Then you will know which way to go, since you have never traveled this way before." [5] Joshua told the people, "Sanctify yourselves, because tomorrow the LORD will do wonders among you." [6] And Joshua said to the priests, "Lift up the ark of the covenant and cross over ahead of the people." So they lifted up the ark of the covenant and went on ahead of the people. [7] The LORD said to Joshua, "Today I will begin to make you great in the eyes of all Israel, so that they will know that I am with you just as I was with Moses. [8] Give this order to the priests who carry the ark of the covenant: 'When you reach the edge of the Jordan's waters, stand still in the Jordan.'" [9] Joshua said to the children of Israel, "Come closer and listen to the words of the LORD your God." [10] Then Joshua said, "This is how you will know that the living God is in your midst and that he will certainly drive out ahead of you the Canaanites, Hittites, Hivites, Perizzites, Girgashites, Amorites, and Jebusites: [11] look, the ark of the covenant of the Lord of all the earth is about to cross ahead of you into the Jordan. [12] So now choose twelve men from the tribes of Israel, one from each tribe. [13] As soon as the soles of the feet of the priests who carry the ark of the LORD, the Lord of all the earth, rest in the waters of the Jordan, the waters of the Jordan will be cut off; the water flowing down from upstream will stand in a single heap." [14] So the people broke camp to cross the Jordan, with the priests carrying the ark of the covenant in front of them. [15] Now the Jordan overflows all its banks throughout the harvest season. But as soon as the bearers of the ark reached the Jordan and the feet of the priests carrying the ark touched the water's edge, [16] the water flowing from upstream stopped and rose up in a single heap a great distance away, at Adam, the town next to Zarethan, while the water flowing down toward the Sea of the Arabah, the Salt Sea, was completely cut off. So the people crossed over opposite Jericho. [17] The priests who carried the ark of the covenant of the LORD stood firmly on dry ground in the middle of the Jordan while all Israel crossed over on dry ground, until the whole nation had finished crossing the Jordan.

## CHAPTER 4

[1] When the whole nation had finished crossing the Jordan, the LORD said to Joshua, [2] "Choose twelve men from the people, one from each tribe, [3] and order them, 'Pick up twelve stones from right here in the middle of the Jordan, from the spot where the priests' feet stood firm. Carry them over with you and put them down at the place where you camp tonight.'" [4] So Joshua summoned the twelve men he had selected from the children of Israel, one from each tribe, [5] and said to them, "Go across ahead of the ark of the LORD your God into the middle of the Jordan. Each of you is to lift a stone onto his shoulder, one for each tribe of the children of Israel. [6] This is to serve as a sign among you. In the future, when your children ask, 'What do these stones mean to you?' [7] tell them that the waters of the Jordan were cut off in front of the ark of the covenant of the LORD. When it crossed the Jordan, the waters of the Jordan were cut off. These stones are to be a lasting memorial for the children of Israel." [8] The children of Israel did as Joshua commanded. They picked up twelve stones from the middle of the Jordan, one for each tribe of the children of Israel, as the LORD had told Joshua. They carried them across to the camp and set them down there. [9] Joshua also set up twelve stones in the middle of the Jordan, at the spot where the feet of the priests carrying the ark of the covenant had stood. They are still there today. [10] The priests carrying the ark kept standing in the middle of the Jordan until everything the LORD had commanded Joshua to tell the people was done, just as Moses had instructed Joshua. The people hurried across, [11] and when all the people had finished crossing, the ark of the LORD and the priests crossed over while the people watched. [12] The Reubenites, the Gadites, and the half-tribe of Manasseh crossed over armed at the head of the children of Israel, as Moses had told them. [13] About forty thousand men equipped for war crossed over before the LORD to the plains of Jericho, ready for battle. [14] That day the LORD made Joshua great in the eyes of all Israel, and they revered him all his life, as they had revered Moses. [15] The LORD said to Joshua, [16] "Order the priests carrying the ark of the testimony to come up out of the Jordan." [17] So Joshua ordered the priests, "Come up out of the Jordan." [18] As soon as the priests carrying the ark of the covenant of the LORD came up out of the middle of the Jordan and the soles of their feet stepped onto dry ground, the waters of the Jordan went back to their place and overflowed all its banks as they had before. [19] It was on the tenth day of the first month that the people came up out of the Jordan and camped at Gilgal, on the eastern border of Jericho. [20] There at Gilgal Joshua set up the twelve stones they had taken from the Jordan. [21] He said to the children of Israel, "In the future, when your children ask their fathers, 'What are these stones?' [22] you are to explain to your children, 'Israel crossed this Jordan on dry ground.' [23] For the LORD your God dried up the waters of the Jordan in front of you until you had crossed, just as the LORD your God did to the Red Sea, which he dried up in front of us until we had crossed, [24] so that all the peoples of the earth may know how strong the hand of the LORD is, and so that you may always fear the LORD your God."

## CHAPTER 5

[1] All the kings of the Amorites west of the Jordan and all the kings of the Canaanites along the sea heard how the LORD had dried up the waters of the Jordan in front of the children of Israel until they had crossed. Their hearts melted, and they had no more spirit to face the children of Israel. [2] At that time the LORD told Joshua, "Make knives of flint and circumcise the children of Israel once again, a second time." [3] So Joshua made knives of flint and circumcised the children of Israel at the hill of the foreskins. [4] This is why Joshua circumcised them: all the males who came out of Egypt, all the men of war, had died in the wilderness along the way after leaving Egypt. [5] All the people who came out had been circumcised, but none of those born in the wilderness along the way after leaving Egypt had been circumcised. [6] The children of Israel had wandered in the wilderness for forty years, until the whole nation, the men of war who came out of Egypt, had died off, because they did not obey the voice of the LORD. The LORD had sworn to them that he would not let them see the land he had sworn to their fathers to give us, a land flowing with milk and honey.* [7] It was their sons, whom he raised up in their place, that Joshua circumcised. They were uncircumcised because they had not been circumcised on the journey. [8] After the whole nation had been circumcised, they stayed where they were in the camp until they had recovered. [9] And the LORD said to Joshua, "Today I have rolled off from you the disgrace of Egypt." That is why the place has been called Gilgal to this day. [10] While they were camped at Gilgal on the plains of Jericho, the children of Israel celebrated the Passover on the evening of the fourteenth day of the month. [11] On the day after the Passover, that very day, they ate some of the produce of the land: unleavened bread and roasted grain. [12] The manna stopped the day after they ate from the produce of the land. The children of Israel had no more manna; that year they ate the crops of the land of Canaan. [13] Once when Joshua was near Jericho, he looked up and saw a man standing in front of him holding a drawn sword. Joshua went up to him and asked, "Are you on our side or on the side of our enemies?" [14] "No," he replied, "but I have now come as commander of the army of the LORD." Then Joshua fell facedown to the ground in worship and said to him, "What does my lord have to say to his servant?"* [15] The commander of the LORD's army replied, "Take the sandal off your foot, because the place where you are standing is holy." And Joshua did so.

## CHAPTER 6

[1] Jericho had closed its gates and was barred against the children of Israel. No one went out, and no one came in. [2] The LORD said to Joshua, "Look, I have handed Jericho over to you, along with its king and its valiant warriors. [3] All your fighting men are to march around the city, circling it once. Do this for six days. [4] Have seven priests carry seven ram's-horn trumpets in front of the ark. On the seventh day march around the city seven times, with the priests blowing the trumpets. [5] When they sound a long blast on the ram's horn and you hear the trumpet sound, have all the people give a mighty shout. Then the city wall will collapse where it stands, and the people are to go up, each man straight in." [6] So Joshua son of Nun summoned the priests and told them, "Lift up the ark of the covenant, and have seven priests carry seven ram's-horn trumpets in front of the ark of the LORD." [7] He told the people, "Move forward and march around the city, with the armed men going ahead of the ark of the LORD." [8] When Joshua had spoken to the people, the seven priests carrying the seven ram's-horn trumpets before the LORD moved forward, blowing the trumpets, and the ark of the covenant of the LORD followed behind them. [9] The armed men marched in front of the priests who were blowing the trumpets, and the rear guard followed the ark, with the trumpets sounding as they went. [10] But Joshua had commanded the people, "Do not shout or make any sound with your voices; do not let a single word come out of your mouths until the day I tell you to shout. Then shout!" [11] So he had the ark of the LORD carried around the city, circling it once, and then they returned to the camp and spent the night there. [12] Joshua got up early the next morning, and the priests lifted the ark of the LORD. [13] The seven priests carrying the seven ram's-horn trumpets in front of the ark of the LORD marched on, blowing the trumpets continually. The armed men went in front of them, and the rear guard followed the ark of the LORD, while the trumpets kept on sounding. [14] On the second day they again marched around the city once and went back to the camp. They did this for six days. [15] On the seventh day they got up at daybreak and marched around the city seven times in the same way. That was the only day they circled the city seven times. [16] The seventh time around, when the priests sounded the trumpets, Joshua told the people, "Shout! For the LORD has given you the city. [17] The city and everything in it is to be devoted to the LORD for destruction. Only Rahab the prostitute and all who are with her in her house are to be spared, because she hid the messengers we sent. [18] But you, stay away from what is devoted, so that you do not devote them to destruction and then take some of the devoted things, and so make the camp of Israel devoted to destruction and bring disaster on it.* [19] All the silver and gold and the vessels of bronze and iron are holy to the LORD and must go into the LORD's treasury." [20] So the people shouted, and the trumpets were blown. As soon as the people heard the trumpet sound, they gave a mighty shout, and the wall collapsed where it stood. Then the people went up into the city, each man straight in, and captured it. [21] With the edge of the sword they devoted to destruction everything in the city, men and women, young and old, oxen, sheep, and donkeys. [22] Joshua told the two men who had spied out the land, "Go into the prostitute's house and bring the woman out from there with everyone who belongs to her, as you swore to her." [23] So the young men who had served as spies went in and brought out Rahab with her father and mother, her brothers, and all who belonged to her. They brought out her whole family and settled them outside the camp of Israel. [24] Then they burned the city and everything in it with fire, except for the silver and gold and the vessels of bronze and iron, which they put into the treasury of the house of the LORD. [25] But

Joshua spared Rahab the prostitute, together with her father's household and all who belonged to her, and she has lived among Israel to this day, because she hid the messengers Joshua had sent to spy out Jericho. [26] At that time Joshua put them under this oath: "Cursed before the LORD is the man who undertakes to rebuild this city of Jericho. He will lay its foundation at the cost of his firstborn son, and set up its gates at the cost of his youngest." [27] So the LORD was with Joshua, and his fame spread throughout the land.

## CHAPTER 7

[1] But the children of Israel were unfaithful with regard to the devoted things. Achan son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, took some of what was devoted, and the LORD's anger blazed against the children of Israel. [2] Joshua sent men from Jericho to Ai, which lies near Beth-aven to the east of Bethel, and told them, "Go up and scout the land." So the men went up and scouted Ai. [3] When they came back to Joshua, they told him, "There is no need for all the people to go up. Have about two or three thousand men go up and attack Ai. Do not wear out the whole army going up there, because the people of Ai are few." [4] So about three thousand men from the army went up there, but they ran from the men of Ai. [5] The men of Ai killed about thirty-six of them and chased them from the city gate as far as Shebarim, striking them down on the slope. The hearts of the people melted and turned to water. [6] Joshua tore his clothes and lay facedown on the ground before the ark of the LORD until evening, he and the elders of Israel, and they threw dust on their heads. [7] Joshua said, "Oh, Lord GOD, why did you bring this people across the Jordan at all, only to hand us over to the Amorites to be destroyed? If only we had been willing to stay on the other side of the Jordan! [8] Please, Lord, what can I say now that Israel has turned and run from its enemies? [9] When the Canaanites and everyone else in the land hear of it, they will surround us and wipe our name off the earth. Then what will you do for your great name?" [10] The LORD answered Joshua, "Stand up! Why are you lying on your face? [11] Israel has sinned. They have broken my covenant, which I commanded them to keep. They have taken some of the devoted things; they have stolen, they have lied, and they have put them with their own possessions. [12] That is why the children of Israel cannot stand up to their enemies. They turn and run from their enemies, because they themselves have become devoted to destruction. I will not be with you any longer unless you destroy whatever among you is devoted. [13] Go, sanctify the people. Tell them, 'Sanctify yourselves for tomorrow, for this is what the LORD, the God of Israel, says: There are devoted things among you, Israel. You will not be able to stand up to your enemies until you remove the devoted things from among you.' [14] In the morning come forward tribe by tribe. The tribe the LORD selects is to come forward clan by clan; the clan the LORD selects is to come forward family by family; and the family the LORD selects is to come forward man by man. [15] Whoever is caught with the devoted things is to be burned with fire, along with all that belongs to him, for he has broken the covenant of the LORD and committed a disgraceful act in Israel." [16] Joshua got up early the next morning and had Israel come forward tribe by tribe, and the tribe of Judah was selected. [17] He had the clans of Judah come forward, and the clan of the Zerahites was selected. He had the clan of the Zerahites come forward man by man, and Zabdi was selected. [18] He had Zabdi's family come forward man by man, and Achan son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, was selected. [19] Then Joshua said to Achan, "My son, give glory to the LORD, the God of Israel, and give him praise. Tell me what you have done; do not hide it from me." [20] Achan replied to Joshua, "It is true. I have sinned against the LORD, the God of Israel. This is what I did: [21] Among the spoil I saw a beautiful robe from Shinar, two hundred shekels of silver, and a bar of gold weighing fifty shekels. I wanted them, so I took them. They are buried in the ground inside my tent, with the silver underneath." [22] Joshua sent messengers, who ran to the tent, and there it was, hidden in his tent with the silver underneath. [23] They took the things from the tent, brought them to Joshua and all the children of Israel, and spread them out before the LORD. [24] Then Joshua, together with all Israel, took Achan son of Zerah, the silver, the robe, the bar of gold, his sons and daughters, his oxen, donkeys, and sheep, his tent, and everything he owned, and brought them up to the Valley of Achor. [25] Joshua said, "Why have you brought disaster on us? Today the LORD will bring disaster on you." Then all Israel stoned him. They burned them with fire and pelted them with stones. [26] Over him they piled up a large heap of stones, which is still there today. Then the LORD turned from his burning anger. That is why that place is called the Valley of Achor to this day.*

## CHAPTER 8

[1] The LORD said to Joshua, "Do not be afraid or discouraged. Take the whole army with you and go up and attack Ai. See, I have handed over to you the king of Ai, his people, his city, and his land. [2] Treat Ai and its king as you treated Jericho and its king, except that you may take its spoil and livestock as plunder for yourselves. Set an ambush behind the city." [3] So Joshua and the whole army set out to attack Ai. Joshua picked thirty thousand valiant warriors and sent them out at night [4] with these orders: "Listen. You are to lie in ambush behind the city. Do not go very far from it, and all of you stay alert. [5] I and all the troops with me will advance on the city, and when its men come out against us as they did before, we will run from them. [6] They will chase us until we have lured them away from the city, for they will think, 'They are running from us as they did the first time.' While we are running from them, [7] you are to rise from your ambush and take the city. The LORD your God will hand it over to you. [8] When you have captured the city, set it on fire. Do what the LORD has said. Those are my orders to you." [9] Joshua sent them off, and they went to the place of ambush and took up position between Bethel and Ai, west of Ai. Joshua himself spent that night with the troops. [10] Early the next morning Joshua

mustered the troops, and he and the elders of Israel marched at their head up to Ai. [11] All the fighting men with him went up and advanced until they reached the front of the city. They camped north of Ai, with the valley between them and the city. [12] He had taken about five thousand men and set them in ambush between Bethel and Ai, west of the city. [13] So they positioned the forces, the main camp north of the city and the ambush west of it. That night Joshua went into the middle of the valley. * [14] When the king of Ai saw this, he and all his army, the men of the city, hurried out early in the morning to engage Israel in battle at the appointed place facing the Arabah. He did not know that an ambush had been set against him behind the city. [15] Joshua and all Israel pretended to be beaten by them and fled along the road to the wilderness. [16] All the men in the city were called out to chase them, and as they pursued Joshua they were drawn away from the city. [17] Not a man remained in Ai or Bethel who did not go out after Israel. They left the city wide open and went in pursuit of Israel. [18] Then the LORD said to Joshua, "Hold out toward Ai the javelin in your hand, for I will hand the city over to you." So Joshua held out the javelin in his hand toward the city. [19] As soon as he stretched out his hand, the men in ambush rose quickly from their position and rushed forward. They entered the city, captured it, and quickly set it on fire. [20] When the men of Ai looked back, they saw the smoke of the city rising to the sky. They had no chance to escape in any direction, for the troops who had been fleeing toward the wilderness turned around on their pursuers. [21] When Joshua and all Israel saw that the ambush had captured the city and that smoke was rising from it, they turned around and attacked the men of Ai. [22] Those in the city also came out against them, so the men of Ai were caught in the middle, with Israel on both sides. Israel cut them down until not one survivor or fugitive was left. [23] But they captured the king of Ai alive and brought him to Joshua. [24] When Israel had finished killing all the inhabitants of Ai in the open country, in the wilderness where they had chased them, and every one of them had fallen by the sword until they were wiped out, all Israel returned to Ai and put it to the sword. [25] Twelve thousand men and women fell that day, all the people of Ai. [26] Joshua did not draw back the hand that held out the javelin until he had devoted all the inhabitants of Ai to destruction. [27] Israel kept only the livestock and the spoil of that city as plunder for themselves, as the LORD had instructed Joshua. [28] So Joshua burned Ai and made it a permanent heap of ruins, a desolate place to this day. [29] He hanged the king of Ai on a tree and left him there until evening. At sunset Joshua ordered them to take the body down from the tree. They threw it down at the entrance of the city gate and piled a large heap of stones over it, which is still there today. [30] Then Joshua built on Mount Ebal an altar to the LORD, the God of Israel, [31] just as Moses the servant of the LORD had commanded the children of Israel and as written in the book of the law of Moses: an altar of whole stones, on which no iron tool had been used. On it they offered burnt offerings to the LORD and sacrificed peace offerings. [32] There on the stones, in the presence of the children of Israel, Joshua wrote a copy of the law of Moses, which Moses had written. [33] All Israel, sojourner and native-born alike, with their elders, officials, and judges, stood on both sides of the ark, facing the Levitical priests who carried the ark of the covenant of the LORD. Half of them stood in front of Mount Gerizim and half in front of Mount Ebal, as Moses the servant of the LORD had earlier commanded, to bless the people of Israel. [34] After that Joshua read aloud all the words of the law, the blessing and the curse, just as it is all written in the book of the law. [35] There was not one word of everything Moses had commanded that Joshua failed to read before the whole assembly of Israel, including the women, the children, and the sojourners who lived among them.

## CHAPTER 9

[1] Now all the kings west of the Jordan, in the hill country, in the lowland, and along the whole coast of the Great Sea as far as Lebanon, the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites, heard about these things, [2] and they joined forces with one purpose, to make war on Joshua and Israel. [3] But when the people of Gibeon heard what Joshua had done to Jericho and Ai, [4] they on their part resorted to a trick. They set out and posed as envoys, loading their donkeys with worn-out sacks and with old wineskins, cracked and mended. * [5] They wore old, patched sandals on their feet and old clothes on their bodies, and all the bread they had brought for the journey was dry and moldy. [6] They came to Joshua in the camp at Gilgal and told him and the men of Israel, "We have come from a far country. So make a covenant with us now." [7] The men of Israel replied to the Hivites, "Perhaps you are living right among us. Then how could we make a covenant with you?" [8] "We are your servants," they said to Joshua. Joshua asked them, "Who are you, and where have you come from?" [9] They answered, "Your servants have come from a very distant country because of the fame of the LORD your God. We have heard reports of him and of all he did in Egypt, [10] and of everything he did to the two kings of the Amorites east of the Jordan, Sihon king of Heshbon and Og king of Bashan, who lived in Ashtaroth. [11] So our elders and everyone living in our country told us, 'Take food with you for the journey. Go and meet them and say to them, "We are your servants; so make a covenant with us now."' [12] This bread of ours was still warm when we packed it at home on the day we left to come to you. But look at it now: dry and moldy. [13] These wineskins were new when we filled them, and see how they have split. Our clothes and our sandals are worn out from the very long trip." [14] The men of Israel accepted some of their provisions, but they did not inquire of the LORD. [15] Joshua made peace with them and made a covenant with them to let them live, and the leaders of the congregation ratified it with an oath. [16] Three days after making the covenant with them, they heard that they were neighbors who lived close by among them. [17] So the children of Israel set out and on the third day reached their towns: Gibeon, Chephirah, Beeroth, and Kiriath-jearim. [18] But the children of Israel did not attack them, because the leaders of the congregation had sworn an oath to them by the LORD,

the God of Israel. The whole congregation murmured against the leaders, [19] but all the leaders told the whole congregation, "We have sworn an oath to them by the LORD, the God of Israel, so we cannot touch them now. [20] This is what we will do with them: we will let them live, so that wrath will not fall on us for breaking the oath we swore to them." [21] "Let them live," the leaders said. So they became woodcutters and water carriers for the whole congregation, as the leaders had decided concerning them. [22] Joshua called for the Gibeonites and said to them, "Why did you deceive us by saying, 'We live very far away from you,' when in fact you live among us? [23] Now you are under a curse. Some of you will always be slaves, cutting wood and carrying water for the house of my God." [24] They answered Joshua, "Your servants were clearly told that the LORD your God had commanded his servant Moses to give you the whole land and to wipe out all its inhabitants before you. So we feared greatly for our lives because of you, and that is why we did this. [25] We are now in your hands. Do with us whatever you think is good and right." [26] So Joshua did this to them: he rescued them from the children of Israel, and they did not kill them. [27] That day Joshua made them woodcutters and water carriers for the congregation and for the altar of the LORD at the place he would choose, as they are to this day.

## CHAPTER 10

[1] Adoni-zedek king of Jerusalem heard that Joshua had taken Ai and devoted it to destruction, treating Ai and its king as he had treated Jericho and its king, and that the people of Gibeon had made peace with Israel and were living among them. [2] He and his people were terrified, because Gibeon was a great city, like one of the royal cities; it was larger than Ai, and all its men were warriors. [3] So Adoni-zedek king of Jerusalem sent this message to Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish, and Debir king of Eglon: [4] "Come up and help me attack Gibeon, because it has made peace with Joshua and the children of Israel." [5] Then the five Amorite kings, the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, joined forces and went up with all their armies. They took up positions against Gibeon and attacked it. [6] The men of Gibeon sent word to Joshua in the camp at Gilgal: "Do not abandon your servants. Come up to us quickly! Save us and help us, because all the Amorite kings from the hill country have joined forces against us." [7] So Joshua marched up from Gilgal with his whole army, including all his valiant warriors. [8] The LORD told Joshua, "Do not fear them, for I have handed them over to you. Not one of them will be able to withstand you." [9] After marching all night from Gilgal, Joshua took them by surprise. [10] The LORD threw them into confusion before Israel and struck them with a great slaughter at Gibeon. He chased them along the road that climbs to Beth-horon and cut them down all the way to Azekah and Makkedah. [11] As they fled from Israel down the slope of Beth-horon, the LORD hurled large stones from the sky on them all the way to Azekah, and they died. More of them died from the hailstones than the children of Israel killed with the sword. [12] On the day the LORD handed the Amorites over to the children of Israel, Joshua spoke to the LORD, and in the presence of Israel he said, "Sun, be still over Gibeon, and you, moon, over the Valley of Aijalon." [13] So the sun stood still, and the moon stopped, until the nation had avenged itself on its enemies. Is it not written in the Book of Jashar? The sun stopped in the middle of the sky and delayed going down for about a full day. [*] [14] Never before or since has there been a day like it, a day when the LORD listened to the voice of a man, for the LORD was fighting for Israel. [15] Then Joshua went back with all Israel to the camp at Gilgal. [16] Meanwhile the five kings had run away and hidden in the cave at Makkedah. [17] Joshua was told, "The five kings have been found hiding in the cave at Makkedah." [18] Joshua said, "Roll large stones over the mouth of the cave, and post men there to guard it. [19] But do not stop yourselves! Keep after your enemies and attack them from behind. Do not let them get back into their cities, for the LORD your God has handed them over to you." [20] Joshua and the children of Israel struck them with a very heavy slaughter until they were wiped out, and those who survived escaped into the fortified cities. [21] Then the whole army returned safely to Joshua in the camp at Makkedah. No one dared to say a word against the children of Israel. [22] Joshua said, "Open the mouth of the cave and bring those five kings out to me." [23] They did this and brought the five kings out of the cave to him: the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon. [24] When they had brought these kings out to Joshua, he called together all the men of Israel and said to the commanders of the soldiers who had gone with him, "Come here and put your feet on the necks of these kings." So they came forward and placed their feet on their necks. [25] Joshua told them, "Do not be afraid or discouraged. Be strong and brave, because this is what the LORD will do to all the enemies you are going to fight." [26] After that Joshua struck the kings down and killed them, and he hung their bodies on five trees, where they stayed hanging until evening. [27] At sunset Joshua gave orders, and they took them down from the trees and threw them into the cave where they had been hiding. They placed large stones over the mouth of the cave, and the stones are there to this very day. [28] That same day Joshua captured Makkedah and put the city and its king to the sword. He devoted to destruction everyone in it, leaving no survivors, and he did to the king of Makkedah what he had done to the king of Jericho. [29] Joshua and all Israel with him moved on from Makkedah to Libnah and attacked it. [30] The LORD handed it also, with its king, over to Israel. Joshua put the city and everyone in it to the sword, leaving no survivors there, and he did to its king what he had done to the king of Jericho. [31] Joshua and all Israel with him moved on from Libnah to Lachish. They took up positions against it and attacked it. [32] The LORD handed Lachish over to Israel, and Joshua took it on the second day. He put the city and everyone in it to the sword, just as he had done to Libnah. [33] Meanwhile Horam king of Gezer came up to help Lachish, but Joshua defeated him and his army, leaving him no survivors. [34] Joshua and all Israel with him moved on from Lachish to Eglon.

They took up positions against it and attacked it. [35] They captured it that same day and put it to the sword, and he devoted to destruction everyone in it that day, just as he had done to Lachish. [36] Then Joshua and all Israel with him went up from Eglon to Hebron and attacked it. [37] They took the city and put it to the sword, together with its king, its towns, and everyone in it. He left no survivors, just as at Eglon; he devoted it and everyone in it to destruction. [38] Then Joshua and all Israel with him turned back to Debir and attacked it. [39] He captured the city, its king, and its towns. They put them to the sword and devoted to destruction everyone in it, leaving no survivors. He did to Debir and its king what he had done to Hebron and what he had done to Libnah and its king. [40] So Joshua conquered the whole region, the hill country, the Negev, the lowland, and the slopes, together with all their kings. He left no survivors, but devoted to destruction every living thing, as the LORD, the God of Israel, had commanded. [41] Joshua defeated them from Kadesh-barnea to Gaza, and the whole region of Goshen as far as Gibeon. [42] Joshua captured all these kings and their lands in a single campaign, because the LORD, the God of Israel, fought for Israel. [43] Then Joshua returned with all Israel to the camp at Gilgal.

## CHAPTER 11

[1] When Jabin king of Hazor heard about this, he sent messages to Jobab king of Madon, to the king of Shimron, to the king of Achshaph, [2] and to the kings in the northern hill country, in the Arabah south of Chinneroth, in the lowland, and in the heights of Dor to the west, [3] to the Canaanites in the east and west, to the Amorites, Hittites, Perizzites, and Jebusites in the hill country, and to the Hivites at the foot of Hermon in the land of Mizpah. [4] They came out with all their troops, a vast army, as many as the grains of sand on the seashore, with a great number of horses and chariots. [5] All these kings joined forces and came and camped together at the waters of Merom to fight against Israel. [6] The LORD said to Joshua, "Do not be afraid of them, because by this time tomorrow I will lay them all dead before Israel. You are to hamstring their horses and burn their chariots." [7] So Joshua and his whole army came upon them suddenly at the waters of Merom and attacked them, [8] and the LORD handed them over to Israel. They struck them down and chased them as far as Greater Sidon and Misrephoth-maim, and to the Valley of Mizpeh on the east, striking them down until no survivors were left. [9] Joshua dealt with them as the LORD had told him: he hamstrung their horses and burned their chariots. [10] Then Joshua turned back, captured Hazor, and put its king to the sword. Hazor had once been the leading city of all these kingdoms. [11] They put everyone in it to the sword, devoting them to destruction. Nothing that breathed was left alive, and he set Hazor on fire. [12] Joshua captured all these royal cities and their kings and put them to the sword. He devoted them to destruction, as Moses the servant of the LORD had commanded. [13] Yet Israel did not burn any of the cities that stood on their mounds, except Hazor, which Joshua burned. [14] The children of Israel took for themselves all the spoil and livestock of these cities, but they put every person to the sword until they had wiped them out, leaving no one alive that breathed. [15] What the LORD had commanded his servant Moses, Moses commanded Joshua, and Joshua carried it out. He left nothing undone of all the LORD had commanded Moses. [16] So Joshua took this entire land: the hill country, all the Negev, the whole region of Goshen, the lowland, the Arabah, and the hill country of Israel with its lowland, [17] from Mount Halak, which rises toward Seir, to Baal-gad in the Valley of Lebanon at the foot of Mount Hermon. He captured all their kings, struck them down, and put them to death. [18] For a long time Joshua waged war against all these kings. [19] Except for the Hivites living in Gibeon, not one city made peace with the children of Israel; they took them all in battle. [20] For it was the LORD's doing to harden their hearts to meet Israel in battle, so that they would be devoted to destruction without mercy and be wiped out, as the LORD had commanded Moses.* [21] At that time Joshua went and destroyed the Anakim from the hill country, from Hebron, Debir, and Anab, and from all the hill country of Judah and of Israel. Joshua devoted them and their cities to destruction. [22] No Anakim were left in the land of the children of Israel; only in Gaza, Gath, and Ashdod did some survive. [23] So Joshua took the entire land, just as the LORD had told Moses, and he gave it as an inheritance to Israel, divided among their tribes. Then the land had rest from war.

## CHAPTER 12

[1] These are the kings of the land whom the children of Israel defeated and whose territory they took east of the Jordan, toward the sunrise, from the Valley of the Arnon to Mount Hermon, including all the Arabah on the east: [2] Sihon king of the Amorites, who lived in Heshbon. He ruled from Aroer on the rim of the Valley of the Arnon, from the middle of the valley, and over half of Gilead up to the river Jabbok, the border of the Ammonites, [3] as well as the eastern Arabah from the Sea of Chinneroth to the Sea of the Arabah, the Salt Sea, toward Beth-jeshimoth, and southward below the slopes of Pisgah. [4] And the territory of Og king of Bashan, one of the last of the Rephaim, who lived in Ashtaroth and Edrei. [5] He ruled Mount Hermon, Salecah, and all Bashan up to the border of the Geshurites and the Maacathites, and half of Gilead to the border of Sihon king of Heshbon. [6] Moses the servant of the LORD and the children of Israel defeated them, and Moses the servant of the LORD gave their land as a possession to the Reubenites, the Gadites, and the half-tribe of Manasseh. [7] These are the kings of the land whom Joshua and the children of Israel defeated west of the Jordan, from Baal-gad in the Valley of Lebanon to Mount Halak, which rises toward Seir. Joshua gave their land to the tribes of Israel as a possession according to their divisions, [8] the hill country, the lowland, the Arabah, the slopes, the wilderness, and the Negev, the land of the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites: [9] the king of Jericho, one; the king of Ai, which is beside Bethel, one; [10] the king of Jerusalem,

one; the king of Hebron, one; [11] the king of Jarmuth, one; the king of Lachish, one; [12] the king of Eglon, one; the king of Gezer, one; [13] the king of Debir, one; the king of Geder, one; [14] the king of Hormah, one; the king of Arad, one; [15] the king of Libnah, one; the king of Adullam, one; [16] the king of Makkedah, one; the king of Bethel, one; [17] the king of Tappuah, one; the king of Hepher, one; [18] the king of Aphek, one; the king of Lasharon, one; [*] [19] the king of Madon, one; the king of Hazor, one; [20] the king of Shimron-meron, one; the king of Achshaph, one; [21] the king of Taanach, one; the king of Megiddo, one; [22] the king of Kedesh, one; the king of Jokneam in Carmel, one; [23] the king of Dor in Naphath-dor, one; the king of Goiim at Gilgal, one; [24] the king of Tirzah, one. Thirty-one kings in all.

## CHAPTER 13

[1] When Joshua had grown old and was well along in years, the LORD said to him, "You have grown old and are well along in years, and a great deal of land remains to be taken over. [2] This is the land that still remains: all the districts of the Philistines and all those of the Geshurites, [3] from the Shihor east of Egypt north to the territory of Ekron, which is reckoned as Canaanite; the five rulers of the Philistines in Gaza, Ashdod, Ashkelon, Gath, and Ekron; and the Avvim [4] to the south; the whole land of the Canaanites, from Mearah, which belongs to the Sidonians, as far as Aphek and the border of the Amorites; [5] the land of the Gebalites; and all Lebanon to the east, from Baal-gad at the foot of Mount Hermon to Lebo-hamath; [*] [6] and all the people of the hill country from Lebanon to Misrephoth-maim, all the Sidonians. I myself will drive them out before the children of Israel. You have only to assign the land to Israel by lot as an inheritance, as I have commanded you. [7] So now divide this land as an inheritance among the nine tribes and the half-tribe of Manasseh." [8] Along with the other half of Manasseh, the Reubenites and the Gadites had already received the inheritance Moses gave them east of the Jordan, as Moses the servant of the LORD had assigned it to them: [9] from Aroer on the rim of the Valley of the Arnon, with the town in the middle of the valley, and the whole tableland of Medeba as far as Dibon; [10] all the towns of Sihon king of the Amorites, who ruled in Heshbon, up to the border of the Ammonites; [11] also Gilead, the territory of the Geshurites and Maacathites, all of Mount Hermon, and all Bashan as far as Salecah, [12] the whole kingdom of Og in Bashan, who had ruled in Ashtaroth and Edrei and was the last survivor of the Rephaim. Moses had defeated them and driven them out. [13] But the children of Israel did not drive out the Geshurites and the Maacathites, so Geshur and Maacath still live among Israel today. [14] To the tribe of Levi alone he gave no inheritance. The food offerings of the LORD, the God of Israel, are their inheritance, as he told them. [*] [15] Moses had assigned to the tribe of the children of Reuben an inheritance clan by clan. [16] Their territory reached from Aroer on the rim of the Valley of the Arnon, with the town in the middle of the valley, and all the tableland next to Medeba, [17] Heshbon and all its cities that are on the plateau: Dibon, Bamoth-baal, Beth-baal-meon, [18] Jahaz, Kedemoth, Mephaath, [19] Kiriathaim, Sibmah, Zereth-shahar on the hill of the valley, [20] Beth-peor, the slopes of Pisgah, Beth-jeshimoth, [21] all the towns of the tableland and the whole kingdom of Sihon king of the Amorites, who ruled in Heshbon. Moses had defeated him and the chiefs of Midian, Evi, Rekem, Zur, Hur, and Reba, vassal princes of Sihon who lived in that country. [22] Along with the others they killed, the children of Israel also put to the sword Balaam son of Beor, who practiced divination. [23] The boundary of the children of Reuben was the Jordan and its bank. These towns and their villages were the inheritance of the children of Reuben, clan by clan. [24] Moses had also assigned an inheritance to the tribe of Gad, to the children of Gad clan by clan. [25] Their territory included Jazer, all the towns of Gilead, and half the land of the Ammonites up to Aroer, near Rabbah; [26] from Heshbon to Ramath-mizpeh and Betonim, and from Mahanaim to the territory of Lo-debar; [*] [27] and in the valley, Beth-haram, Beth-nimrah, Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, with the Jordan and its bank up to the southern tip of the Sea of Chinnereth, east of the Jordan. [28] These towns and their villages were the inheritance of the children of Gad, clan by clan. [29] Moses had assigned an inheritance to the half-tribe of Manasseh; it went to half the tribe of the children of Manasseh, clan by clan. [30] Their territory stretched from Mahanaim through all Bashan, the whole kingdom of Og king of Bashan, including all the settlements of Jair in Bashan, sixty towns, [31] and half of Gilead, with Ashtaroth and Edrei, the royal cities of Og in Bashan. These were given to the descendants of Machir son of Manasseh, to half of the children of Machir, clan by clan. [32] These were the inheritances Moses allotted when he was in the plains of Moab, east of the Jordan across from Jericho. [33] But Moses gave no inheritance to the tribe of Levi; the LORD, the God of Israel, is their inheritance, as he told them.

## CHAPTER 14

[1] These are the territories the children of Israel received as an inheritance in the land of Canaan, which Eleazar the priest, Joshua son of Nun, and the heads of the families of the tribes of the children of Israel allotted to them. [2] Their inheritance was assigned by lot to the nine and a half tribes, as the LORD had commanded through Moses. [3] Moses had already given the two and a half tribes their inheritance east of the Jordan, but he had given the Levites no inheritance among them. [4] The sons of Joseph had become two tribes, Manasseh and Ephraim. The Levites received no share of the land, only towns to live in, with pasturelands for their livestock and their herds. [5] So the children of Israel divided the land, just as the LORD had commanded Moses. [6] The children of Judah approached Joshua at Gilgal, and Caleb son of Jephunneh the Kenizzite said to him, "You know what the LORD told Moses the man of God at Kadesh-barnea about you and me. [7] I was forty years old when Moses the servant of the LORD sent me from Kadesh-barnea to explore the land, and I brought back to him an honest report. [8] My brothers who went up with me made the people's hearts melt with fear, but I

wholly followed the LORD my God.* [9] So on that day Moses swore to me, 'The land your foot has walked on will be an inheritance for you and your descendants forever, because you wholly followed the LORD my God.' [10] Now, as you can see, the LORD has kept me alive these forty-five years, just as he promised, ever since the LORD said this to Moses while Israel was wandering in the wilderness. So here I am today, eighty-five years old! [11] I am still as strong today as I was the day Moses sent me out. My strength now is just as it was then, for battle and for going out and coming in. [12] So give me now this hill country the LORD promised me that day. You yourself heard then that the Anakim were there, with large fortified cities. Perhaps the LORD will be with me, and I will drive them out as the LORD said." [13] Joshua blessed Caleb son of Jephunneh and gave him Hebron as his inheritance. [14] That is why Hebron has belonged to Caleb son of Jephunneh the Kenizzite as an inheritance to this day, because he wholly followed the LORD, the God of Israel. [15] Hebron used to be called Kiriath-arba, after Arba, the greatest man among the Anakim. Then the land had rest from war.

## CHAPTER 15

[1] The allotment for the tribe of the children of Judah, clan by clan, extended south to the border of Edom, to the wilderness of Zin at the southern extremity. [2] Their southern boundary started from the tip of the Salt Sea, from the bay that faces south, [3] ran south of the ascent of Akrabbim, continued to Zin, went up south of Kadesh-barnea, passed Hezron, went up to Addar, and curved around toward Karka.* [4] From there it passed to Azmon, joined the Brook of Egypt, and came out at the sea. This will be your southern boundary. [5] The eastern boundary was the Salt Sea as far as the mouth of the Jordan. The northern boundary began at the bay of the sea at the mouth of the Jordan, [6] went up to Beth-hoglah, and continued north of Beth-arabah, climbing to the Stone of Bohan son of Reuben. [7] Then the boundary went up to Debir from the Valley of Achor and turned north toward Gilgal, which faces the ascent of Adummim south of the valley. It continued to the waters of En-shemesh and came out at En-rogel. [8] From there the boundary went up the Valley of the Son of Hinnom along the southern slope of the Jebusite city, that is, Jerusalem, and climbed to the top of the hill west of the Valley of Hinnom, at the northern end of the Valley of Rephaim. [9] From the hilltop the boundary curved to the spring of the waters of Nephtoah, ran out to the towns of Mount Ephron, and bent around to Baalah, that is, Kiriath-jearim. [10] From Baalah the boundary turned west to Mount Seir, ran along the northern slope of Mount Jearim, that is, Chesalon, went down to Beth-shemesh, and passed on to Timnah. [11] It then went out to the northern slope of Ekron, curved toward Shikkeron, passed Mount Baalah, and reached Jabneel, coming out at the sea. [12] The western boundary was the coastline of the Great Sea. These were the boundaries all around the children of Judah, clan by clan. [13] In keeping with the LORD's command to Joshua, he gave Caleb son of Jephunneh a share among the children of Judah: Kiriath-arba, that is, Hebron. Arba was the father of Anak. [14] Caleb drove out from there the three sons of Anak: Sheshai, Ahiman, and Talmai, descendants of Anak. [15] From there he marched against the people living in Debir, which used to be called Kiriath-sepher. [16] Caleb said, "I will give my daughter Achsah in marriage to the man who attacks Kiriath-sepher and captures it." [17] Othniel son of Kenaz, Caleb's brother, captured it, and Caleb gave him his daughter Achsah as his wife. [18] When she came to Othniel, she urged him to ask her father for a field. As she dismounted from her donkey, Caleb asked her, "What can I do for you?" [19] She replied, "Give me a blessing. Since you have given me land in the Negev, give me springs of water as well." So he gave her the upper and the lower springs. [20] This was the inheritance of the tribe of the children of Judah, clan by clan. [21] The southernmost towns of the tribe of the children of Judah, near the border of Edom in the Negev, were Kabzeel, Eder, Jagur, [22] Kinah, Dimonah, Adadah, [23] Kedesh, Hazor, Ithnan, [24] Ziph, Telem, Bealoth, [25] Hazor-hadattah, Kerioth-hezron (that is, Hazor), [26] Amam, Shema, Moladah, [27] Hazar-gaddah, Heshmon, Beth-pelet, [28] Hazar-shual, Beersheba, Biziothiah, [29] Baalah, Iim, Ezem, [30] Eltolad, Chesil, Hormah, [31] Ziklag, Madmannah, Sansannah, [32] Lebaoth, Shilhim, Ain, and Rimmon: twenty-nine towns in all, with their villages. [33] In the lowland: Eshtaol, Zorah, Ashnah, [34] Zanoah, En-gannim, Tappuah, Enam, [35] Jarmuth, Adullam, Socoh, Azekah, [36] Shaaraim, Adithaim, Gederah and Gederothaim: fourteen cities with their villages. [37] Zenan, Hadashah, Migdal-gad, [38] Dilean, Mizpeh, Joktheel, [39] Lachish, Bozkath, Eglon, [40] Cabbon, Lahmas, Chitlish,* [41] Gederoth, Beth-dagon, Naamah and Makkedah: sixteen cities with their villages. [42] Libnah, Ether, Ashan, [43] Iphtah, Ashnah, Nezib, [44] Keilah, Achzib and Mareshah: nine cities with their villages. [45] Ekron, with its surrounding towns and villages; [46] west of Ekron, all the places near Ashdod, with their villages; [47] Ashdod, with its surrounding towns and villages; and Gaza, with its surrounding towns and villages, as far as the Brook of Egypt and the coastline of the Great Sea. [48] In the hill country: Shamir, Jattir, Socoh, [49] Dannah, Kiriath-sannah (that is, Debir), [50] Anab, Eshtemoh, Anim, [51] Goshen, Holon and Giloh: eleven cities with their villages. [52] Arab, Rumah, Eshan,* [53] Janum, Beth-tappuah, Aphekah, [54] Humtah, Kiriath-arba (that is, Hebron) and Zior: nine cities with their villages. [55] Maon, Carmel, Ziph, Juttah, [56] Jezreel, Jokdeam, Zanoah, [57] Kain, Gibeah and Timnah: ten cities with their villages. [58] Halhul, Beth-zur, Gedor, [59] Maarath, Beth-anoth and Eltekon: six cities with their villages. [60] Kiriath-baal (that is, Kiriath-jearim) and Rabbah: two cities with their villages. [61] In the wilderness: Beth-arabah, Middin, Secacah, [62] Nibshan, the City of Salt and En-gedi: six cities with their villages. [63] But the children of Judah were unable to drive out the Jebusites who lived in Jerusalem, and to this day the Jebusites live there in Jerusalem alongside the children of Judah.

## CHAPTER 16

[1] The allotment for the children of Joseph began at the Jordan near Jericho, east of the springs of Jericho, and ran up through

the wilderness from Jericho into the hill country to Bethel. [2] From Bethel it went on to Luz and crossed to the territory of the Archites at Ataroth. [3] It then descended westward to the territory of the Japhletites as far as the region of Lower Beth-horon and on to Gezer, coming out at the sea. [4] In this way the children of Joseph, Manasseh and Ephraim, received their inheritance. [5] This was the territory of the children of Ephraim, clan by clan: the boundary of their inheritance ran on the east from Ataroth-addar to Upper Beth-horon [6] and continued to the sea. From Michmethath on the north it curved eastward to Taanath-shiloh and passed it on the east to Janoah. [7] From Janoah it descended to Ataroth and Naarah, reached Jericho, and came out at the Jordan. [8] From Tappuah the boundary ran west along the brook Kanah and came out at the sea. This was the inheritance of the tribe of the children of Ephraim, clan by clan, [9] together with the towns set aside for the children of Ephraim within the inheritance of the children of Manasseh, all those towns with their villages. [10] However, they did not drive out the Canaanites living in Gezer, and the Canaanites live among Ephraim to this day, but they have been put to forced labor.

## CHAPTER 17

[1] This was the allotment for the tribe of Manasseh, since he was Joseph's firstborn. Machir, Manasseh's firstborn and the father of Gilead, received Gilead and Bashan, because he was a warrior. [2] The rest of the children of Manasseh also received allotments, clan by clan: the descendants of Abiezer, Helek, Asriel, Shechem, Hepher, and Shemida. These were the male descendants of Manasseh son of Joseph, by their clans. [3] Zelophehad son of Hepher, son of Gilead, son of Machir, son of Manasseh, had no sons, only daughters. His daughters' names were Mahlah, Noah, Hoglah, Milcah, and Tirzah. [4] They came to Eleazar the priest, Joshua son of Nun, and the leaders and said, "The LORD commanded Moses to give us an inheritance among our relatives." So Joshua gave them an inheritance among their father's brothers, as the LORD had commanded. [5] Thus Manasseh received ten shares in addition to the land of Gilead and Bashan on the other side of the Jordan, [6] because the daughters of Manasseh received an inheritance along with his sons. The land of Gilead went to the rest of the children of Manasseh. [7] Manasseh's boundary ran from Asher to Michmethath, east of Shechem, and then south toward the people of En-tappuah. [8] The region of Tappuah belonged to Manasseh, but the town of Tappuah on Manasseh's border belonged to the children of Ephraim. [9] The boundary then descended to the brook Kanah. The towns south of the brook belonged to Ephraim, though they lay among Manasseh's towns. Manasseh's boundary ran along the north side of the brook and came out at the sea. [10] Ephraim's land lay to the south and Manasseh's to the north, with the sea as its boundary. They bordered Asher on the north and Issachar on the east. [11] Within Issachar and Asher, Manasseh also had Beth-shean, Ibleam, and the people of Dor, En-dor, Taanach, and Megiddo, each with its towns: the three heights. [*] [12] But the children of Manasseh were unable to take over these towns, because the Canaanites were determined to stay in that land. [13] When the children of Israel became stronger, they subjected the Canaanites to forced labor but did not drive them out altogether. [14] The children of Joseph said to Joshua, "Why have you given us only one allotment and one share as our inheritance? We are a numerous people, because the LORD has blessed us so far." [15] Joshua answered them, "If you are so numerous, and the hill country of Ephraim is too cramped for you, go up into the forest and clear a place for yourselves there in the land of the Perizzites and the Rephaim." [16] The children of Joseph replied, "The hill country will not be enough for us, and all the Canaanites who live in the plain have iron chariots, both those in Beth-shean and its towns and those in the Valley of Jezreel." [17] Joshua said to the house of Joseph, to Ephraim and Manasseh, "You are indeed numerous and very strong. You will not have just one allotment. [18] The hill country will also be yours. It is forested, but you will clear it, and its outer limits will belong to you. You will drive out the Canaanites, even though they have iron chariots and are strong."

## CHAPTER 18

[1] The whole congregation of the children of Israel gathered at Shiloh and set up the tent of meeting there. The land had been brought under their control. [2] But seven tribes of the children of Israel had still not been given their inheritance. [3] So Joshua asked the children of Israel, "How long will you put off going in to take possession of the land the LORD, the God of your fathers, has given you? [4] Choose three men from each tribe, and I will send them out. They are to set out, travel throughout the land, and write a description of it with a view to their inheritance. Then they are to return to me. [5] They are to divide it into seven parts. Judah will remain in its territory in the south, and the house of Joseph will remain in its territory in the north. [6] Write a description of the seven parts of the land and bring it to me here, and I will cast lots for you here in the presence of the LORD our God. [7] The Levites, however, have no share among you, because the priesthood of the LORD is their inheritance. And Gad, Reuben, and the half-tribe of Manasseh have already received their inheritance on the east side of the Jordan, which Moses the servant of the LORD gave them." [8] As the men started out, Joshua instructed those who were going to describe the land: "Go and travel throughout the land and describe it in writing. Then come back to me, and I will cast lots for you here before the LORD at Shiloh." [9] So the men left and went through the land, describing it town by town in seven parts in a book. Then they returned to Joshua in the camp at Shiloh. [10] Joshua cast lots for them at Shiloh in the presence of the LORD, and there he distributed the land to the children of Israel according to their divisions. [11] The lot for the tribe of the children of Benjamin came up, clan by clan. Their allotted territory lay between the children of Judah and the children of Joseph. [12] On the north their boundary began at the Jordan, went up the slope north of Jericho, headed west through the hill country, and came out at the wilderness of Beth-aven. [13] From there it crossed south to

Luz, to the slope of Luz, that is, Bethel, and descended to Ataroth-addar on the hill south of Lower Beth-horon. [14] Then the boundary turned and ran south along the western side from the hill facing Beth-horon on the south, coming out at Kiriath-baal, that is, Kiriath-jearim, a town of the children of Judah. This was the western side. [15] The southern side started at the edge of Kiriath-jearim on the west and ran to the spring of the waters of Nephtoah. [16] The boundary then descended to the foot of the hill facing the Valley of the Son of Hinnom, at the northern end of the Valley of Rephaim. It ran down the Valley of Hinnom along the southern slope of the Jebusite city and down to En-rogel. [17] From there it curved north, went on to En-shemesh, continued to Geliloth, facing the ascent of Adummim, and descended to the Stone of Bohan son of Reuben. [18] It continued to the northern slope facing the Arabah and went down into the Arabah. [19] It then passed to the northern slope of Beth-hoglah and came out at the northern bay of the Salt Sea, at the southern mouth of the Jordan. This was the southern boundary. [20] The Jordan was the boundary on the east. These were the boundaries all around the inheritance of the children of Benjamin, clan by clan. [21] The towns of the tribe of the children of Benjamin, clan by clan, were Jericho, Beth-hoglah, Emek-keziz, [22] Beth-arabah, Zemaraim, Bethel, [23] Avvim, Parah, Ophrah, [24] Chephar-ammoni, Ophni, and Geba: twelve towns with their villages. [25] Gibeon, Ramah, Beeroth, [26] Mizpeh, Chephirah, Mozah, [27] Rekem, Irpeel, Taralah, [28] Zela, Haeleph, Jebus, that is, Jerusalem, Gibeath, and Kiriath: fourteen towns with their villages. This was the inheritance of the children of Benjamin, clan by clan.*

## CHAPTER 19

[1] The second lot fell to Simeon, to the tribe of the children of Simeon, clan by clan. Their inheritance lay within the inheritance of the children of Judah. [2] Their inheritance included Beersheba, Sheba, Moladah, [3] Hazar-shual, Balah, Ezem, [4] Eltolad, Bethul, Hormah, [5] Ziklag, Beth-marcaboth, Hazar-susah, [6] Beth-lebaoth, and Sharuhen: thirteen towns with their villages; [7] Ain, Rimmon, Ether, and Ashan: four towns with their villages; [8] and all the villages surrounding these towns as far as Baalath-beer, Ramah of the Negev. This was the inheritance of the tribe of the children of Simeon, clan by clan. [9] The inheritance of the children of Simeon came out of the share of the children of Judah, because Judah's share was more than they needed. So the children of Simeon received their inheritance within Judah's inheritance. [10] The third lot came up for the children of Zebulun, clan by clan. The boundary of their inheritance extended to Sarid. [11] It went up westward to Maralah, reached Dabbesheth, and touched the brook east of Jokneam. [12] From Sarid it ran the other way, east toward the sunrise, to the territory of Chisloth-tabor, continued to Daberath, and went up to Japhia. [13] From there it crossed eastward toward the sunrise to Gath-hepher and Eth-kazin, came out at Rimmon, and curved toward Neah. [14] On the north the boundary went around to Hannathon and came out at the Valley of Iphtah-el. [15] Included were Kattath, Nahalal, Shimron, Idalah, and Bethlehem: twelve towns with their villages. [16] These towns and their villages were the inheritance of the children of Zebulun, clan by clan. [17] The fourth lot fell to Issachar, to the children of Issachar, clan by clan. [18] Their territory extended to Jezreel and included Chesulloth, Shunem, [19] Hapharaim, Shion, Anaharath, [20] Rabbith, Kishion, Ebez, [21] Remeth, En-gannim, En-haddah, and Beth-pazzez. [22] The boundary reached Tabor, Shahazimah, and Beth-shemesh and came out at the Jordan: sixteen towns with their villages.* [23] These towns and their villages were the inheritance of the tribe of the children of Issachar, clan by clan. [24] The fifth lot fell to the tribe of the children of Asher, clan by clan. [25] Their territory comprised Helkath, Hali, Beten, Achshaph, [26] Allammelech, Amad, and Mishal. On the west it reached Carmel and Shihor-libnath. [27] It then turned east toward Beth-dagon, reached Zebulun and the Valley of Iphtah-el, north to Beth-emek and Neiel, and continued to Cabul on the north, [28] Ebron, Rehob, Hammon, and Kanah, as far as Greater Sidon.* [29] The boundary then turned back toward Ramah and went to the fortified city of Tyre, turned toward Hosah, and came out at the sea in the region of Achzib. [30] Included were Ummah, Aphek, and Rehob: twenty-two towns with their villages. [31] These towns and their villages were the inheritance of the tribe of the children of Asher, clan by clan. [32] The sixth lot fell to the children of Naphtali, clan by clan. [33] Their boundary ran from Heleph and the oak at Zaanannim, past Adami-nekeb and Jabneel to Lakkum, and came out at the Jordan. [34] On the west the boundary went back to Aznoth-tabor and from there to Hukkok. It reached Zebulun on the south, Asher on the west, and Judah at the Jordan on the east.* [35] The fortified towns were Ziddim, Zer, Hammath, Rakkath, Chinnereth, [36] Adamah, Ramah, Hazor, [37] Kedesh, Edrei, En-hazor, [38] Iron, Migdal-el, Horem, Beth-anath, and Beth-shemesh: nineteen towns with their villages. [39] These towns and their villages were the inheritance of the tribe of the children of Naphtali, clan by clan. [40] The seventh lot fell to the tribe of the children of Dan, clan by clan. [41] The territory of their inheritance comprised Zorah, Eshtaol, Ir-shemesh, [42] Shaalabbin, Aijalon, Ithlah, [43] Elon, Timnah, Ekron, [44] Eltekeh, Gibbethon, Baalath, [45] Jehud, Bene-berak, Gath-rimmon, [46] Me-jarkon, and Rakkon, along with the area facing Joppa. [47] But the territory of the children of Dan slipped away from them, so they went up and attacked Leshem. They captured it, put it to the sword, took possession of it, and settled there. They renamed Leshem Dan, after their ancestor Dan.* [48] These towns and their villages were the inheritance of the tribe of the children of Dan, clan by clan. [49] When they had finished dividing the land into its territories as an inheritance, the children of Israel gave Joshua son of Nun an inheritance among them. [50] At the LORD's command they gave him the town he requested, Timnath-serah in the hill country of Ephraim. He rebuilt the town and settled there. [51] These are the inheritances Eleazar the priest, Joshua son of Nun, and the heads of the families of the tribes of the children of Israel assigned by lot at Shiloh before the LORD, at the entrance to the tent of

meeting. So they completed the division of the land.

## CHAPTER 20

[1] The LORD said to Joshua, [2] "Tell the children of Israel, 'Designate the cities of refuge I told you about through Moses, [3] so that anyone who kills a person accidentally or unintentionally may flee there. They will be your place of refuge from the avenger of blood. [4] When someone flees to one of these cities, he is to stand at the entrance of the city gate and present his case to the elders of that city. They are to admit him into the city and give him a place to live among them. [5] If the avenger of blood pursues him, they must not hand the killer over to him, since he killed his neighbor unintentionally and had not hated him beforehand. [6] He is to stay in that city until he has stood trial before the congregation and until the death of whoever is high priest at that time. Then the killer may go back to his own town and his own home, the town he fled from.'" [7] So they set aside Kedesh in Galilee in the hill country of Naphtali, Shechem in the hill country of Ephraim, and Kiriath-arba, that is, Hebron, in the hill country of Judah. [8] East of the Jordan, across from Jericho, they designated Bezer in the wilderness on the tableland from the tribe of Reuben, Ramoth in Gilead from the tribe of Gad, and Golan in Bashan from the tribe of Manasseh. [9] These were the cities designated for all the children of Israel and for the sojourners living among them, so that anyone who killed a person accidentally could flee there and not die at the hand of the avenger of blood before standing trial before the congregation.

## CHAPTER 21

[1] The heads of the Levite families approached Eleazar the priest, Joshua son of Nun, and the heads of the families of the tribes of the children of Israel, [2] and spoke to them at Shiloh in the land of Canaan: "Through Moses the LORD commanded that we be given towns to live in, along with pasturelands for our livestock." [3] So at the LORD's command the children of Israel gave the Levites the following towns and pasturelands out of their own inheritance. [4] The lot came out for the Kohathite clans. The descendants of Aaron the priest, who were Levites, were allotted thirteen towns from the tribes of Judah, Simeon, and Benjamin. [5] The remaining descendants of Kohath were allotted ten towns from the clans of the tribe of Ephraim, the tribe of Dan, and the half-tribe of Manasseh. [6] The descendants of Gershon were allotted thirteen towns from the clans of the tribes of Issachar, Asher, and Naphtali and from the half-tribe of Manasseh in Bashan. [7] The descendants of Merari, clan by clan, received twelve towns from the tribes of Reuben, Gad, and Zebulun. [8] So the children of Israel allotted these towns and their pasturelands to the Levites, as the LORD had commanded through Moses. [9] From the tribes of the children of Judah and the children of Simeon they gave the following towns, listed here by name. [10] These went to the descendants of Aaron from the Kohathite clans of the Levites, since the first lot was theirs. [11] They gave them Kiriath-arba, that is, Hebron, in the hill country of Judah, with the pasturelands surrounding it. Arba was the father of Anak. [12] But the fields and villages around the city they had given to Caleb son of Jephunneh as his property. [13] So to the descendants of Aaron the priest they gave Hebron, a city of refuge for one who has killed someone, with its pasturelands, Libnah with its pasturelands, [14] Jattir with its pasturelands, Eshtemoa with its pasturelands, [15] Holon with its pasturelands, Debir with its pasturelands, [16] Ain with its pasturelands, Juttah with its pasturelands, and Beth-shemesh with its pasturelands: nine towns from these two tribes. [17] From the tribe of Benjamin: Gibeon with its pasturelands, Geba with its pasturelands, [18] Anathoth with its pasturelands, and Almon with its pasturelands: four towns. [19] The towns of the priests, the descendants of Aaron, totaled thirteen, together with their pasturelands. [20] The rest of the Kohathite clans of the Levites were allotted towns from the tribe of Ephraim. [21] They were given Shechem in the hill country of Ephraim, a city of refuge for one who has killed someone, with its pasturelands, Gezer with its pasturelands, [22] Kibzaim with its pasturelands, and Beth-horon with its pasturelands: four towns. [23] From the tribe of Dan: Eltekeh with its pasturelands, Gibbethon with its pasturelands, [24] Aijalon with its pasturelands, and Gath-rimmon with its pasturelands: four towns. [25] From the half-tribe of Manasseh they received Taanach with its pasturelands and Gath-rimmon with its pasturelands: two towns. [26] In all, the remaining Kohathite clans received ten towns with their pasturelands. [27] The Gershonite clans of the Levites were given, from the half-tribe of Manasseh, Golan in Bashan, a city of refuge for one who has killed someone, with its pasturelands, and Beeshterah with its pasturelands: two towns. [28] From the tribe of Issachar: Kishion with its pasturelands, Daberath with its pasturelands, [29] Jarmuth with its pasturelands, and En-gannim with its pasturelands: four towns. [30] From the tribe of Asher: Mishal with its pasturelands, Abdon with its pasturelands, [31] Helkath with its pasturelands, and Rehob with its pasturelands: four towns. [32] From the tribe of Naphtali they received Kedesh in Galilee, a city of refuge for one who has killed someone, with its pasturelands, Hammoth-dor with its pasturelands, and Kartan with its pasturelands: three towns. [33] The towns of the Gershonite clans totaled thirteen, with their pasturelands. [34] The Merarite clans, the remaining Levites, were given from the tribe of Zebulun Jokneam with its pasturelands, Kartah with its pasturelands, [35] Dimnah with its pasturelands, and Nahalal with its pasturelands: four towns. [36] From the tribe of Reuben: Bezer with its pasturelands, Jahaz with its pasturelands,* [37] Kedemoth with its pasturelands, and Mephaath with its pasturelands: four towns. [38] From the tribe of Gad they received Ramoth in Gilead, a city of refuge for one who has killed someone, with its pasturelands, Mahanaim with its pasturelands, [39] Heshbon with its pasturelands, and Jazer with its pasturelands: four towns in all. [40] So the towns allotted to the Merarite clans, the rest of the Levite clans, numbered twelve. [41] The towns of the Levites within the territory held by the children of Israel totaled forty-eight, together with their pasturelands. [42] Every one of

these towns had pasturelands surrounding it; this was true of all of them. [43] Thus the LORD gave Israel the whole land he had sworn to give their fathers, and they took possession of it and lived there. [44] The LORD gave them rest all around, just as he had sworn to their fathers. Not one of their enemies could withstand them; the LORD handed all their enemies over to them. [45] Of all the good promises the LORD had made to the house of Israel, not one failed; every one was fulfilled.

## CHAPTER 22

[1] Then Joshua called together the Reubenites, the Gadites, and the half-tribe of Manasseh [2] and told them, "You have done everything Moses the servant of the LORD commanded you, and you have obeyed me in all I commanded you. [3] For a long time now, right up to today, you have not abandoned your brothers, but have faithfully carried out the charge the LORD your God gave you. [4] Now the LORD your God has given your brothers rest, as he promised them. So turn back now and go home to your tents in the land that is your possession, which Moses the servant of the LORD gave you across the Jordan. [5] But be very careful to keep the commandment and the law that Moses the servant of the LORD gave you: love the LORD your God, walk in all his ways, keep his commandments, hold fast to him, and serve him with all your heart and all your soul." [6] Then Joshua blessed them and sent them off, and they went home to their tents. [7] To one half of the tribe of Manasseh Moses had given land in Bashan, and to the other half Joshua had given land with their brothers on the west side of the Jordan. When Joshua sent them home to their tents, he blessed them [8] and said, "Go back to your tents with great riches: large herds of livestock, silver, gold, bronze, and iron, and a great amount of clothing. Share with your brothers the spoil taken from your enemies." [9] So the children of Reuben, the children of Gad, and the half-tribe of Manasseh left the children of Israel at Shiloh in the land of Canaan and headed home to the land of Gilead, their own land, which they had acquired at the LORD's command through Moses. [10] When they reached the region of the Jordan in the land of Canaan, the children of Reuben, the children of Gad, and the half-tribe of Manasseh built an altar there beside the Jordan, an altar of imposing size. [11] The children of Israel received word: "The children of Reuben, the children of Gad, and the half-tribe of Manasseh have built an altar facing the land of Canaan, in the region of the Jordan, on the side belonging to the children of Israel." [12] When the children of Israel heard this, the whole congregation of the children of Israel assembled at Shiloh to go to war against them. [13] So the children of Israel sent Phinehas son of Eleazar the priest to the children of Reuben, the children of Gad, and the half-tribe of Manasseh in the land of Gilead. [14] With him went ten leaders, one for each family from all the tribes of Israel, each of them head of his family among the thousands of Israel. [*] [15] They went to the children of Reuben, the children of Gad, and the half-tribe of Manasseh in the land of Gilead and said to them, [16] "This is what the whole congregation of the LORD says: 'What is this breach of faith you have committed against the God of Israel? How could you turn away from the LORD today by building yourselves an altar in rebellion against the LORD today? [17] Was the sin of Peor not enough for us? To this day we have not purified ourselves from it, even though a plague struck the congregation of the LORD. [18] And now you are turning away from the LORD today! If you rebel against the LORD today, tomorrow he will be angry with the whole congregation of Israel. [19] If the land you possess is unclean, come over to the land the LORD possesses, where the LORD's tabernacle stands, and take a possession among us. But do not rebel against the LORD or against us by building an altar for yourselves besides the altar of the LORD our God. [20] When Achan son of Zerah broke faith regarding the devoted things, did not wrath fall on the whole congregation of Israel? And he was not the only one who died for his sin.'" [21] The children of Reuben, the children of Gad, and the half-tribe of Manasseh replied to the heads of the thousands of Israel, [22] "The Mighty One, God, the LORD! The Mighty One, God, the LORD! He knows, and may Israel also know! If this was rebellion or a breach of faith against the LORD, do not spare us today. [*] [23] If we built ourselves an altar to turn away from the LORD, or to offer burnt offerings or grain offerings on it, or to present sacrifices of peace offerings on it, may the LORD himself call us to account. [24] No! We did it out of concern that in the future your descendants might say to ours, 'What do you have to do with the LORD, the God of Israel? [25] The LORD has made the Jordan a boundary between us and you, you children of Reuben and children of Gad. You have no share in the LORD.' In this way your descendants might cause ours to stop fearing the LORD. [26] That is why we said, 'Let us get to work and build an altar, but not for burnt offerings or sacrifices. [27] Instead it is to be a witness between us and you and the generations after us, that we will carry out the worship of the LORD in his presence with our burnt offerings, sacrifices, and peace offerings. Then in the future your descendants will not be able to say to ours, "You have no share in the LORD."' [28] We also said, 'If they ever say this to us or to our descendants, we will answer, "Look at this replica of the LORD's altar that our fathers built, not for burnt offerings or sacrifices, but as a witness between us and you."' [29] Far be it from us to rebel against the LORD and turn away from him today by building an altar for burnt offerings, grain offerings, or sacrifices other than the altar of the LORD our God that stands in front of his tabernacle!" [30] When Phinehas the priest and the leaders of the congregation, the heads of the thousands of Israel who were with him, heard what the children of Reuben, the children of Gad, and the children of Manasseh had to say, they were satisfied. [31] Phinehas son of Eleazar the priest said to the children of Reuben, the children of Gad, and the children of Manasseh, "Today we know that the LORD is among us, because you have not committed this breach of faith against the LORD. You have rescued the children of Israel from the LORD's hand." [32] Then Phinehas son of Eleazar the priest and the leaders came back from meeting with the children of Reuben and the children of Gad in the land of Gilead and

returned to the land of Canaan, to the children of Israel, and gave them their report. [33] The children of Israel were pleased with the report, and the children of Israel blessed God. They said no more about going to war against them to devastate the land where the children of Reuben and the children of Gad lived. [34] The children of Reuben and the children of Gad gave the altar this name: "It is a witness between us that the LORD is God."*

## CHAPTER 23

[1] Many days later, after the LORD had given Israel rest from all the enemies around them, and Joshua had grown old and was well along in years, [2] Joshua called for all Israel, their elders, leaders, judges, and officials, and said to them, "I have grown old and am well along in years. [3] You yourselves have seen everything the LORD your God has done to all these nations for your sake, for it was the LORD your God who fought for you. [4] Look, I have allotted to you as an inheritance for your tribes the nations that remain, together with all the nations I have already destroyed, from the Jordan to the Great Sea in the west. [5] The LORD your God himself will thrust them out ahead of you and drive them out of your way, and you will take possession of their land, as the LORD your God promised you. [6] So be very firm in keeping and doing everything written in the book of the law of Moses, without turning aside from it to the right or the left. [7] Do not associate with these nations that are left among you. Do not invoke the names of their gods or make anyone swear by them; do not serve them or bow down to them. [8] Instead, hold fast to the LORD your God, as you have done until now. [9] The LORD has driven out great and powerful nations before you, and to this day no one has been able to withstand you. [10] A single one of you routs a thousand, because the LORD your God fights for you, just as he promised you. [11] So be very careful, for your own sake, to love the LORD your God. [12] For if you do turn away and attach yourselves to what is left of these nations that remain among you, and intermarry with them and mix with them and they with you, [13] then you may be sure that the LORD your God will no longer drive these nations out before you. Instead they will be a snare and a trap for you, a lash on your sides and thorns in your eyes, until you vanish from this good land the LORD your God has given you. [14] I am now going the way of all the earth, and you know with all your heart and soul that not one of all the good promises the LORD your God made to you has failed. Every one has been fulfilled for you; not a single one has failed. [15] But just as every good promise the LORD your God made to you has been fulfilled, so the LORD will bring on you every threatened evil, until he has wiped you out from this good land the LORD your God has given you, [16] if you break the covenant of the LORD your God, which he commanded you, and go off to serve other gods and bow down to them. Then the LORD's anger will blaze against you, and you will quickly vanish from the good land he has given you."

## CHAPTER 24

[1] Joshua assembled all the tribes of Israel at Shechem. He called for the elders of Israel, their leaders, judges, and officials, and they presented themselves before God. [2] Joshua said to all the people, "This is what the LORD, the God of Israel, says: 'In ancient times your fathers, including Terah the father of Abraham and Nahor, lived beyond the River and served other gods.* [3] But I took your father Abraham from beyond the River and led him throughout the land of Canaan. I gave him many descendants; I gave him Isaac, [4] and to Isaac I gave Jacob and Esau. I gave Esau the hill country of Seir as his possession, but Jacob and his sons went down to Egypt. [5] Then I sent Moses and Aaron, and I struck Egypt with plagues by what I did there, and afterward I brought you out. [6] When I brought your fathers out of Egypt, you came to the sea, and the Egyptians chased your fathers with chariots and horsemen as far as the Red Sea. [7] They cried out to the LORD, and he put darkness between you and the Egyptians and brought the sea over them, and it covered them. You saw with your own eyes what I did in Egypt. Then you lived in the wilderness for many days. [8] I brought you to the land of the Amorites who lived east of the Jordan. They fought against you, but I handed them over to you. You took possession of their land, and I destroyed them before you. [9] Then Balak son of Zippor, king of Moab, set out to fight against Israel. He sent for Balaam son of Beor to curse you. [10] But I was not willing to listen to Balaam, so he kept on blessing you, and I rescued you from his power. [11] You crossed the Jordan and came to Jericho. The men of Jericho fought against you, as did the Amorites, Perizzites, Canaanites, Hittites, Girgashites, Hivites, and Jebusites, but I handed them over to you. [12] I sent the hornet ahead of you, and it drove them out before you, the two kings of the Amorites. It was not your sword or your bow that did it. [13] I gave you a land you had not worked for and towns you had not built, and you live in them. You eat from vineyards and olive groves you did not plant.' [14] So now, fear the LORD and serve him wholeheartedly and faithfully. Get rid of the gods your fathers served beyond the River and in Egypt, and serve the LORD. [15] But if serving the LORD seems wrong to you, then choose today whom you will serve: the gods your fathers served beyond the River, or the gods of the Amorites in whose land you are living. As for me and my household, we will serve the LORD." [16] The people answered, "We would never forsake the LORD to serve other gods! [17] For the LORD our God is the one who brought us and our fathers up out of the land of Egypt, out of the house of slaves, who performed those great signs before our eyes, and who protected us along the whole way we traveled and among all the peoples we passed through. [18] The LORD drove out before us all the peoples, including the Amorites who lived in the land. So we too will serve the LORD, because he is our God." [19] Joshua said to the people, "You are not able to serve the LORD, because he is a holy God. He is a jealous God; he will not pardon your rebellion or your sins. [20] If you forsake the LORD and serve foreign gods, he will turn and bring harm on you and destroy you, after having been good to you." [21] But the people told Joshua, "No! We will serve the LORD." [22] Joshua

said to the people, "You are witnesses against yourselves that you have chosen to serve the LORD." "We are witnesses," they replied. [23] "Then get rid of the foreign gods among you and turn your hearts to the LORD, the God of Israel." [24] The people said to Joshua, "We will serve the LORD our God and obey his voice." [25] On that day Joshua made a covenant for the people, and there at Shechem he laid down a statute and a rule for them. [26] Joshua recorded these words in the book of the law of God. Then he took a large stone and set it up there under the oak near the sanctuary of the LORD. [27] He said to all the people, "Look, this stone will be a witness against us, for it has heard every word the LORD has spoken to us. It will be a witness against you, so that you do not deny your God." [28] Then Joshua dismissed the people, each to his own inheritance. [29] After these events Joshua son of Nun, the servant of the LORD, died at the age of a hundred and ten. [30] They buried him in the land of his inheritance at Timnath-serah in the hill country of Ephraim, north of Mount Gaash. [31] Israel served the LORD throughout the lifetime of Joshua and of the elders who outlived him and who had experienced everything the LORD had done for Israel. [32] Joseph's bones, which the children of Israel had brought up from Egypt, were buried at Shechem in the plot of land Jacob had bought from the sons of Hamor, the father of Shechem, for a hundred pieces of money. It became the inheritance of the children of Joseph. [*] [33] Eleazar son of Aaron also died, and they buried him at Gibeah, the town of his son Phinehas, which had been given to him in the hill country of Ephraim.

# JUDGES

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## CHAPTER 1

[1] It came about after Joshua died that the children of Israel asked the LORD, "Which of us is to go up first against the Canaanites to make war on them?" [2] The LORD answered, "Judah is to go up. I have now put the land into his hand." [3] Judah said to his brother Simeon, "Go up with me into my lot, and we will fight the Canaanites; then I in turn will go with you into your lot." And Simeon went with him. [4] So Judah went up, and the LORD handed the Canaanites and the Perizzites over to them, and at Bezek they killed ten thousand of their men. [5] At Bezek they came upon Adoni-bezek, and they fought him and defeated the Canaanites and the Perizzites. [6] Adoni-bezek ran away; they chased after him, seized him, and cut off the thumbs of his hands and the big toes of his feet. [7] Adoni-bezek said, "Seventy kings, the thumbs of their hands and of their feet cut off, used to pick up scraps beneath my table. Just as I did, so God has repaid me." They took him to Jerusalem, and there he died. [8] The children of Judah made war on Jerusalem and took it; they put it to the sword and sent the city up in flames. [9] After that the children of Judah went down to fight the Canaanites living in the hill country, the Negev and the lowland. [10] Judah marched against the Canaanites living in Hebron (formerly Hebron was called Kiriath-arba), and they killed Sheshai, Ahiman and Talmai. [11] From there he marched against those who lived in Debir; in earlier times Debir was called Kiriath-sepher. [12] Caleb said, "The man who attacks Kiriath-sepher and takes it, I will give him my daughter Achsah for a wife." [13] Othniel son of Kenaz, the younger brother of Caleb, took it, and Caleb gave him his daughter Achsah for a wife. [14] When she came to him, she prompted him to ask her father for a field. She slipped down from the donkey, and Caleb asked her, "What is it you want?" [15] She answered him, "Give me a blessing. You have given me land in the Negev; give me pools of water too." So Caleb gave her the upper pools and the lower pools. [16] The sons of the Kenite, Moses' father-in-law, went up from the City of Palms with the children of Judah into the wilderness of Judah that is in the Negev of Arad, and they went and settled with the people. [17] Judah went with his brother Simeon, and they defeated the Canaanites who lived in Zephath and devoted the city to destruction; so it was named Hormah. [18] Judah also took Gaza and its territory, Ashkelon and its territory, and Ekron and its territory. [19] The LORD was with Judah, and he took over the hill country; but he was unable to dispossess those living in the valley, since they had iron chariots. [20] Hebron was given to Caleb, as Moses had promised, and he drove out of it the three sons of Anak. [21] The children of Benjamin did not dispossess the Jebusites living in Jerusalem, and to this day the Jebusites have lived in Jerusalem alongside the children of Benjamin. [22] The house of Joseph likewise went up, against Bethel, and the LORD was with them. [23] The house of Joseph had Bethel scouted out; the city's name before that had been Luz. [24] The lookouts saw a man leaving the city and said to him, "Show us, please, how to get into the city, and we will treat you kindly." [25] He showed them how to get into the city, and they put the city to the sword, but the man and his whole clan they let go. [26] The man went off to the land of the Hittites, built a city, and named it Luz; that has been its name to this day. [27] Manasseh did not dispossess Beth-shean and its towns, or Taanach and its towns, or those living in Dor and its towns, or those living in Ibleam and its towns, or those living in Megiddo and its towns; the Canaanites were intent on staying in that land. [28] When Israel became strong, they set the Canaanites to forced labor, but they did not drive them out altogether. [29] Ephraim did not dispossess the Canaanites living in Gezer, and the Canaanites went on living in Gezer in their midst. [30] Zebulun did not dispossess those living in Kitron or those living in Nahalol; the Canaanites lived in their midst and were made to do forced labor. [31] Asher did not dispossess those living in Acco or those living in Sidon, nor Ahlab, Achzib, Helbah, Aphik and Rehob. [32] The Asherites settled in the midst of the Canaanites who lived in the land, because they did not dispossess them. [33] Naphtali did not dispossess those living in Beth-shemesh or those living in Beth-anath, but settled in the midst of the Canaanites who lived in the land; those living in Beth-shemesh and Beth-anath,

though, did forced labor for them. [34] The Amorites hemmed the children of Dan into the hill country and would not allow them to come down into the valley. [35] The Amorites were intent on staying at Mount Heres, at Aijalon and at Shaalbim; but when the hand of the house of Joseph weighed heavily on them, they were put to forced labor. [36] The Amorites' border went from the ascent of Akrabbim, from Sela, and on up.

## CHAPTER 2

[1] The angel of the LORD came up from Gilgal to Bochim and said, "I brought you up from Egypt and led you into the land I swore to your fathers, and I said, 'Never will I break my covenant with you, [2] and you for your part are not to make a covenant with the people who live in this land; their altars you are to pull down.' Yet you have not obeyed my voice. Why have you done this? [3] So I also said, 'I will not drive them out ahead of you; they will be thorns in your sides, and their gods will be a trap for you.'" [4] As the angel of the LORD was speaking these words to all the children of Israel, the people raised their voices and wept. [5] They named that place Bochim, and there they offered sacrifices to the LORD. [6] Joshua had dismissed the people, and the children of Israel had gone, each to his inheritance, to possess the land. [7] The people served the LORD throughout Joshua's lifetime and throughout the lifetime of the elders who lived on after Joshua, who had seen all the great deeds the LORD had done for Israel. [8] Then Joshua son of Nun, the servant of the LORD, died, a hundred and ten years old. [9] They buried him in the territory he had inherited, at Timnath-heres in the hill country of Ephraim, to the north of Mount Gaash. [10] That whole generation was gathered to their fathers as well, and after them rose up another generation that knew neither the LORD nor the deeds he had done for Israel. [11] Then the children of Israel did evil in the LORD's sight and served the Baals. [12] They abandoned the LORD, the God of their fathers, who had brought them out of Egypt, and followed other gods, gods of the peoples around them, and bowed down to them, and so they provoked the LORD. [13] They abandoned the LORD and served Baal and the Ashtaroth. [14] The LORD's anger blazed against Israel, and he handed them over to raiders who plundered them, and sold them into the power of their enemies on every side; they could no longer hold their ground against their enemies. [15] Whenever they marched out, the LORD's hand was against them to bring them harm, just as the LORD had said and as the LORD had sworn to them, and they were in sore distress. [16] And the LORD raised up judges who rescued them from the hand of their plunderers. [17] Even to their judges, though, they would not listen, but went whoring after other gods and bowed down to them. They were quick to turn from the way in which their fathers had walked, obeying the LORD's commandments; they did not do likewise. [18] When the LORD raised up judges for them, the LORD would be with the judge and would rescue them from their enemies' hand for as long as the judge lived, because the LORD was moved by their groaning over those who oppressed and afflicted them. [19] But once the judge was dead, they would turn back and behave worse than their fathers, following other gods, serving them and bowing down to them. They let go of none of their deeds or their stubborn ways. [20] So the LORD's anger blazed against Israel, and he said, "Since this nation has broken my covenant that I laid upon their fathers and has not obeyed my voice, [21] I in turn will no longer dispossess before them a single one of the nations that Joshua left behind when he died, [22] so that through them I may test Israel, whether they will keep to the way of the LORD, walking in it as their fathers kept to it, or not." [23] So the LORD let those nations remain; he did not quickly dispossess them, and he had not handed them over to Joshua.

## CHAPTER 3

[1] These are the nations the LORD left, so as to test Israel by means of them, that is, all those in Israel who had not experienced any of the wars of Canaan; [2] it was only so that the generations of the children of Israel might come to know war, so that he might teach it to those who had not known it before: [3] the five lords of the Philistines and all the Canaanites, the Sidonians, and the Hivites who lived in the mountains of Lebanon, from Mount Baal-hermon to Lebo-hamath. [4] They were for testing Israel, to find out whether they would obey the LORD's commandments that he had given their fathers by the hand of Moses. [5] And the children of Israel lived in the midst of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. [6] They took the daughters of these peoples as their wives, and gave their own daughters to their sons, and they served their gods. [7] The children of Israel did evil in the LORD's sight; they forgot the LORD their God and served the Baals and the Asherim.* [8] So the LORD's anger blazed against Israel, and he sold them into the hand of Cushan-rishathaim king of Mesopotamia, and the children of Israel were subject to Cushan-rishathaim for eight years.* [9] Then the children of Israel cried to the LORD, and the LORD raised up for the children of Israel a deliverer who rescued them, Othniel son of Kenaz, the younger brother of Caleb. [10] The Spirit of the LORD was upon him, and he judged Israel. He went out to battle, and the LORD handed Cushan-rishathaim king of Mesopotamia over to him; his hand was strong against Cushan-rishathaim. [11] And the land was at rest for forty years, and Othniel son of Kenaz died. [12] Once more the children of Israel did evil in the LORD's sight, and the LORD made Eglon king of Moab strong against Israel, since they had done evil in the LORD's sight. [13] Eglon brought together with him the children of Ammon and Amalek; he went and defeated Israel, and they took over the City of Palms. [14] For eighteen years the children of Israel were subject to Eglon king of Moab. [15] Then the children of Israel cried to the LORD, and the LORD raised up a deliverer for them, Ehud son of Gera, the Benjaminite, a man restricted in his right hand. By him the children of Israel sent tribute to Eglon king of Moab.* [16] Ehud made himself a double-edged sword a cubit in length and fastened it on his right thigh beneath his garments. [17] He brought the tribute to Eglon king of Moab; Eglon was a very fat

man. [18] When Ehud had finished bringing the tribute, he sent off the men who had carried it. [19] He himself, though, turned back from the carved images by Gilgal and said, "I have a secret word for you, O king." The king said, "Hush!" and all his attendants went out. [*] [20] Ehud came in to him while he sat by himself in his cool upper room. Ehud said, "I have a word from God for you," and the king got up from his chair. [21] Ehud put out his left hand, drew the sword from his right thigh, and drove it into his belly. [22] Even the handle went in after the blade, and the fat closed around the blade, for he did not pull the sword out of his belly; and the dung came out. [*] [23] Ehud went out to the porch; he shut the doors of the upper room on him and locked them. [24] When he had left, the king's servants came and saw that the doors of the upper room were locked. They said, "He must be relieving himself in the inner room of the cool chamber." [*] [25] They waited till they were ashamed, but still he did not open the doors of the upper room. So they took the key and opened up, and there lay their lord on the floor, dead. [26] While they hesitated, Ehud got away; he passed the carved images and escaped to Seirah. [27] On arriving, he sounded the horn in the hill country of Ephraim, and the children of Israel went down with him from the hill country, he at their front. [28] He told them, "Come after me, for the LORD has handed your enemies, Moab, over to you." They went down after him, took the fords of the Jordan leading to Moab, and allowed no one to cross. [29] At that time they killed about ten thousand Moabites, all of them sturdy, all of them valiant men; not a man got away. [30] That day Moab was brought low under Israel's hand, and the land was at rest for eighty years. [31] After him there was Shamgar son of Anath; he killed six hundred Philistines with an oxgoad, and he too rescued Israel.

## CHAPTER 4

[1] Once Ehud was dead, the children of Israel again did evil in the LORD's sight. [2] The LORD sold them into the hand of Jabin king of Canaan, who reigned at Hazor; the commander of his army was Sisera, and he lived at Harosheth-hagoyim. [3] The children of Israel cried to the LORD, because Jabin had nine hundred iron chariots and for twenty years had oppressed the children of Israel cruelly. [4] At that time Deborah, a woman who was a prophetess, wife of Lappidoth, was judging Israel. [5] She would sit beneath Deborah's palm tree between Ramah and Bethel in the hill country of Ephraim, and the children of Israel went up to her to have their cases decided. [6] She sent for Barak son of Abinoam from Kedesh-naphtali and said to him, "Has not the LORD, the God of Israel, given this command: 'Go, draw toward Mount Tabor, and take ten thousand men from the children of Naphtali and the children of Zebulun with you. [7] And I will draw Sisera, the commander of Jabin's army, to you at the Kishon River with his chariots and his horde, and hand him over to you'?" [8] Barak answered her, "If you will go with me, I will go; if you will not go with me, I will not go." [9] "I will go with you, surely," she said, "only the honor will not be yours on the road you are taking, for the LORD will sell Sisera into a woman's hand." And Deborah got up and went with Barak to Kedesh. [10] Barak summoned Zebulun and Naphtali to Kedesh, and ten thousand men went up at his heels, and Deborah went up with him. [11] Heber the Kenite had parted from the Kenites, from the sons of Hobab, Moses' father-in-law, and had pitched his tent as far off as the oak at Zaanannim, near Kedesh. [12] Word came to Sisera that Barak son of Abinoam had gone up to Mount Tabor. [13] So Sisera summoned all his chariots, nine hundred iron chariots, and all the troops with him, from Harosheth-hagoyim to the Kishon River. [14] Deborah said to Barak, "Up! This is the day when the LORD has handed Sisera over to you. Has not the LORD gone out ahead of you?" So Barak went down from Mount Tabor, ten thousand men behind him. [15] The LORD routed Sisera, all the chariots and the whole army, with the edge of the sword before Barak; and Sisera climbed down from his chariot and ran away on foot. [16] Barak chased the chariots and the army all the way to Harosheth-hagoyim, and Sisera's whole army fell by the edge of the sword; not even one remained. [17] Sisera, meanwhile, ran on foot to the tent of Jael, wife of Heber the Kenite, since Jabin king of Hazor and the house of Heber the Kenite were at peace. [18] Jael came out to meet Sisera and told him, "Come in, my lord, come in here to me; do not be afraid." He went into her tent, and she covered him with a blanket. [19] He said to her, "Give me a little water to drink, please; I am thirsty." She opened a skin of milk, let him drink, and covered him again. [20] He told her, "Stand in the doorway of the tent, and if anyone comes and asks you, 'Is anybody here?' tell him, 'No one.'" [21] But Jael, Heber's wife, took a tent peg and put a hammer in her hand, came to him softly, and drove the peg through his temple into the ground, for he was in a deep sleep from weariness; and he died. [22] And there was Barak, chasing Sisera! Jael came out to meet him and told him, "Come, I will show you the man you are after." He went in to her, and there lay Sisera dead, the peg through his temple. [23] So God brought Jabin king of Canaan low that day before the children of Israel. [24] And the hand of the children of Israel weighed more and more heavily on Jabin king of Canaan, until they had cut off Jabin king of Canaan.

## CHAPTER 5

[1] On that day Deborah sang, with Barak son of Abinoam, and said: [2] "For the leaders who led in Israel, for the people who gave themselves freely, bless the LORD! [3] Listen, you kings! Pay attention, you princes! I, to the LORD I will sing, I will make music to the LORD, the God of Israel. [4] LORD, when you came out from Seir, when you strode from the fields of Edom, the earth shook, the skies poured, yes, the clouds poured down water. [5] The mountains flowed before the LORD, that Sinai before the LORD, the God of Israel. [6] In the days of Shamgar son of Anath, in the days of Jael, the roads were empty, and those who traveled kept to crooked byways. [7] Village life came to a halt in Israel, it came to a halt, till I, Deborah, rose up, rose up as a mother in Israel. [*] [8] New gods were chosen; then war was at the gates. Was a shield to be seen, or a spear, among forty thousand in Israel? [*] [9] My heart is with Israel's commanders, who gave themselves freely among the people. Bless the LORD! [10] You

who ride on white donkeys, you who sit on fine rugs, you who walk on the road, tell of it! [11] Louder than the archers' voices at the places where water is drawn, there they recount the LORD's righteous deeds, the righteous deeds of his villagers in Israel. Then the LORD's people went down to the gates. [12] Wake up, wake up, Deborah! Wake up, wake up, sing a song! Rise, Barak, and take your captives captive, son of Abinoam! [13] Then down came a remnant against the nobles of the people; the people of the LORD came down for me against the mighty.* [14] Out of Ephraim came those rooted in Amalek; behind you, Benjamin, among your kinsfolk. Out of Machir came down commanders, and out of Zebulun those who wield the scribe's staff. [15] Issachar's princes were with Deborah; as Issachar was, so was Barak, sent into the valley on his heels. Among the divisions of Reuben were great resolves of heart. [16] Why did you stay among the sheepfolds, listening to the whistling for the flocks? Among the divisions of Reuben were great searchings of heart. [17] Gilead kept to his place across the Jordan; and Dan, why did he stay on with the ships? Asher remained by the seashore and kept to his harbors. [18] Zebulun is a people that scorned its life even to death, and Naphtali also, on the high places of the field. [19] Kings came, they fought; then the kings of Canaan fought at Taanach beside the waters of Megiddo; not a piece of silver did they carry off. [20] From the heavens the stars fought; from their paths they fought against Sisera. [21] The Kishon River swept them off, that age-old river, the Kishon River. Tread on with strength, my soul! [22] Then the horses' hoofs pounded, from the galloping, galloping of his mighty ones. [23] 'Curse Meroz,' says the angel of the LORD, 'curse, curse its inhabitants, since they did not come to the aid of the LORD, to the aid of the LORD among the mighty.' [24] Blessed above women is Jael, wife of Heber the Kenite; above women in the tent may she be blessed. [25] Water he asked; milk she gave; in a bowl fit for nobles she brought him curds. [26] Her hand she put out to the peg, her right hand to the laborer's mallet; she hammered Sisera, she smashed his head, she split and pierced through his temple. [27] Between her feet he sank down, he fell, he lay; between her feet he sank down, he fell; where he sank down, there he fell, destroyed. [28] Out of the window she peered and wailed, Sisera's mother, out through the lattice: 'Why is his chariot taking so long to come? Why are the hoofbeats of his chariots so late?' [29] The wise women among her ladies answer her; she too repeats her own words to herself: [30] 'Surely they are finding the spoil and sharing it out: a womb, two wombs for every man; spoil of dyed garments for Sisera, spoil of dyed garments embroidered, a dyed piece, two embroidered pieces, for the necks of the plunderer.'* [31] Thus let all your enemies perish, LORD! But let those who love him be like the rising of the sun in its might." And the land was at rest for forty years.

## CHAPTER 6

[1] Then the children of Israel did evil in the LORD's sight, and the LORD handed them over to Midian for seven years. [2] Midian's hand bore down hard on Israel. Because of Midian the children of Israel made the hollows that are in the mountains for themselves, and the caves and the strongholds. [3] And whenever Israel sowed, Midian would come up, with Amalek and the sons of the east; they would come up against them. [4] They would encamp against them and ruin the crops of the land all the way to Gaza, leaving nothing to live on in Israel, no sheep, no ox, no donkey. [5] For they would come up with their herds and their tents, as thick as locusts; there was no counting them or their camels, and they entered the land to lay it waste. [6] Israel was reduced to great poverty by Midian, and the children of Israel cried to the LORD. [7] And when the children of Israel cried to the LORD because of Midian, [8] the LORD sent a man, a prophet, to the children of Israel, who said to them, "This is what the LORD, the God of Israel, says: 'It was I who brought you up out of Egypt and led you out of the house of slaves. [9] I rescued you from the hand of Egypt and from the hand of all your oppressors; I drove them out ahead of you and gave you their land. [10] I told you, "I am the LORD your God; do not fear the gods of the Amorites, in whose land you are living." Yet you have not obeyed my voice.'" [11] The angel of the LORD came and sat under the oak in Ophrah that belonged to Joash the Abiezrite. His son Gideon was beating out wheat in the winepress, to keep it hidden from Midian. [12] The angel of the LORD appeared to him and said, "The LORD is with you, you mighty man of valor!" [13] Gideon answered him, "Pardon me, my lord, but if the LORD is with us, why has all this come upon us? Where are all his wonders that our fathers recounted to us, saying, 'Was it not the LORD who brought us up from Egypt?' Now the LORD has cast us off and handed us over to Midian." [14] The LORD turned toward him and said, "Go in this strength you have and rescue Israel from the hand of Midian. Am I not sending you?" [15] He answered him, "Pardon me, Lord, with what shall I rescue Israel? My clan is the poorest in Manasseh, and I am the least in my father's house." [16] The LORD said to him, "I will indeed be with you, and you will strike Midian down as though it were one man." [17] He said to him, "If I have found favor in your sight, then give me a sign that you are the one speaking with me. [18] Please do not go away from here until I come back to you, bring my offering, and set it before you." He said, "I will stay until you come back." [19] Gideon went in and got ready a young goat and unleavened loaves from an ephah of flour. He put the meat in a basket and the broth in a pot, brought them out to him beneath the oak, and offered them. [20] The angel of God told him, "Take the meat and the unleavened loaves, put them on this rock, and pour out the broth." He did so. [21] The angel of the LORD stretched out the end of the staff he held and touched the meat and the unleavened loaves. Fire flared up from the rock and devoured the meat and the loaves, and the angel of the LORD went from his sight. [22] Gideon realized that it was the angel of the LORD, and Gideon said, "Ah, Lord GOD! Now I have seen the angel of the LORD face to face!" [23] The LORD said to him, "Peace to you. Do not be afraid; you will not die." [24] Gideon built an altar to the LORD there and named it The LORD Is Peace. It is still in Ophrah of

the Abiezrites to this day. 25 That very night the LORD said to him, "Take the young bull of your father's, the second bull seven years old. Pull down your father's altar of Baal, and cut down the Asherah that stands by it. * 26 Build an altar to the LORD your God on top of this stronghold, in the proper arrangement. Take the second bull and offer a burnt offering on the wood of the Asherah you cut down." * 27 Gideon took ten of his servants and did what the LORD had told him. Since he was too afraid of his father's household and of the men of the town to do it in the daytime, he did it at night. 28 Early in the morning the men of the town got up, and there was Baal's altar pulled down, the Asherah beside it cut down, and the second bull offered on the newly built altar. 29 They asked each other, "Who did this?" They investigated and asked around, and were told, "Gideon son of Joash did this." 30 The men of the town said to Joash, "Bring your son out; he must die, because he pulled down Baal's altar and cut down the Asherah beside it." 31 Joash said to all those standing against him, "Is it you who will plead Baal's case? Will you rescue him? Whoever pleads his case will be put to death before morning. If he is a god, let him plead his own case, since his altar has been pulled down." 32 So that day he was called Jerubbaal, that is to say, "Let Baal plead against him," because he had pulled down his altar. 33 Now all Midian and Amalek and the sons of the east gathered together; they crossed over and encamped in the valley of Jezreel. 34 The Spirit of the LORD put on Gideon like a garment; he sounded the horn, and Abiezer was summoned behind him. 35 He sent messengers through all of Manasseh, and it too was summoned behind him; and he sent messengers into Asher, Zebulun and Naphtali, and they came up to join them. 36 Gideon said to God, "If you are going to rescue Israel by my hand, as you have spoken, 37 see, I am putting a fleece of wool on the threshing floor. If dew is on the fleece only and the whole ground is dry, I will know that you will rescue Israel by my hand, as you have spoken." 38 That is what happened. He got up early the next day, pressed the fleece, and squeezed dew out of the fleece, a bowl full of water. 39 Gideon said to God, "Do not let your anger flare against me, and let me speak only this once more. Let me test just once more with the fleece, please: let the fleece alone be dry, and let there be dew on all the ground." 40 That night God did so: the fleece alone was dry, and on all the ground there was dew.

## CHAPTER 7

1 Early in the morning Jerubbaal, that is, Gideon, and all the troops with him encamped by the spring of Harod. Midian's camp lay north of him, by the hill of Moreh in the valley. 2 The LORD said to Gideon, "There are too many troops with you for me to hand Midian over to them; Israel would glorify itself over me, saying, 'My own hand has rescued me.' 3 So now announce in the hearing of the troops: 'Whoever is fearful and trembling may turn back and hurry away from Mount Gilead.'" Twenty-two thousand of the troops turned back, and ten thousand were left. 4 The LORD said to Gideon, "There are still too many troops. Bring them down to the water, and I will sift them for you there. Whoever I tell you, 'This one is to go with you,' is to go with you; and whoever I tell you, 'This one is not to go with you,' is not to go." 5 He brought the troops down to the water, and the LORD told Gideon, "Everyone who laps the water with his tongue the way a dog laps, put him on one side, and everyone who gets down on his knees to drink." * 6 Those who lapped with their hands to their mouths numbered three hundred men; all the rest of the troops got down on their knees to drink water. 7 The LORD told Gideon, "By the three hundred men who lapped I will rescue you and hand Midian over to you. Let all the rest of the troops go home, each to his place." 8 The troops took provisions and their horns in hand, and he dismissed all the men of Israel, each to his tent, keeping only the three hundred men. Midian's camp lay beneath him in the valley. 9 That night the LORD said to him, "Up, go down into the camp, for I have handed it over to you. 10 If you are afraid to go down, go down to the camp with Purah your servant, 11 and listen to what they are saying. After that your hands will be strong and you will go down into the camp." So he went down with Purah his servant to the edge of the armed men who were in the camp. 12 Midian and Amalek and all the sons of the east were spread over the valley as thick as locusts, and their camels were past counting, as many as the sand on the shore of the sea. 13 Gideon arrived, and there was a man recounting a dream to his comrade. "I had a dream," he was saying, "and there was a cake of barley bread rolling over and over into Midian's camp. It came up to the tent and hit it; it fell, it turned it upside down, and the tent collapsed." 14 His comrade replied, "This can only be the sword of Gideon son of Joash, the Israelite. God has handed Midian and the whole camp over to him." 15 When Gideon heard the account of the dream and what it meant, he bowed in worship. He went back to Israel's camp and said, "Up! The LORD has handed Midian's camp over to you." 16 He split the three hundred men into three units, and put horns and empty jars into the hands of all of them, with torches inside the jars. 17 He told them, "Look at me and do likewise. When I reach the edge of the camp, do exactly what I do. 18 When I sound the horn, I and everyone with me, you too sound the horns all around the camp and shout, 'For the LORD and for Gideon!'" 19 Gideon and the hundred men with him reached the edge of the camp at the start of the middle watch, just after the guards had been set. They sounded the horns and smashed the jars they held. 20 All three units sounded the horns and shattered the jars; they gripped the torches in their left hands and the horns for blowing in their right, and they shouted, "A sword for the LORD and for Gideon!" 21 Each man stayed where he stood around the camp, and the whole camp ran; they cried out and fled. 22 As the three hundred horns sounded, the LORD turned each man's sword against his comrade throughout the camp. The army fled as far as Beth-shittah toward Zererah, as far as the edge of Abel-meholah near Tabbath. 23 The men of Israel were called out from Naphtali, Asher and all Manasseh, and they chased after Midian. 24 Gideon sent messengers all through the hill country of Ephraim with the word: "Come down to meet

Midian, and take the waters ahead of them as far as Beth-barah, and the Jordan." So all the men of Ephraim were called out, and they took the waters as far as Beth-barah, and the Jordan. [25] They captured Midian's two princes, Oreb and Zeeb; they killed Oreb at the rock of Oreb and Zeeb at the winepress of Zeeb. They kept chasing Midian, and they carried the heads of Oreb and Zeeb to Gideon on the far side of the Jordan.

## CHAPTER 8

[1] The men of Ephraim said to him, "Why have you treated us this way, not summoning us when you went to fight with Midian?" They argued fiercely with him. [2] He replied, "What have I done now, next to you? Are not Ephraim's gleanings better than Abiezer's whole vintage? [3] Into your hands God handed the princes of Midian, Oreb and Zeeb. What could I do, next to you?" When he said this, their temper toward him cooled. [4] Gideon came to the Jordan and crossed it, he and his three hundred men, worn out but still in pursuit. [5] He said to the men of Succoth, "Please give some loaves of bread to the troops who are following me; they are worn out, and I am chasing Zebah and Zalmunna, the kings of Midian." [6] The officials of Succoth said, "Do you already have the palms of Zebah and Zalmunna in your hand, that we should give your army bread?" [7] Gideon said, "Very well; when the LORD has handed Zebah and Zalmunna over to me, I will flail your flesh with desert thorns and with briers." [8] He went up from there to Penuel and said the same to them, and the men of Penuel answered him just as the men of Succoth had. [9] To the men of Penuel too he said, "When I come back safe, I will pull this tower down." [10] Zebah and Zalmunna were at Karkor, and their forces with them, some fifteen thousand, all that remained of the whole army of the sons of the east; those who had fallen were a hundred and twenty thousand swordsmen. [11] Gideon went up by the route of those who live in tents, east of Nobah and Jogbehah, and attacked the army while the army was off its guard. [12] Zebah and Zalmunna fled; he chased them and seized both kings of Midian, Zebah and Zalmunna, and the whole army he threw into terror. [13] Gideon son of Joash came back from the battle by the pass of Heres. [14] He seized a young man from Succoth and questioned him, and he wrote down for him the names of Succoth's officials and elders, seventy-seven men. [15] He came to the men of Succoth and said, "Look, here are Zebah and Zalmunna, over whom you mocked me, saying, 'Do you already have the palms of Zebah and Zalmunna in your hand, that we should give bread to your exhausted men?'" [16] He took the city's elders, and desert thorns and briers, and with them taught the men of Succoth a lesson. [*17] He pulled down the tower of Penuel and killed the men of the city. [18] He said to Zebah and Zalmunna, "Where are the men you killed at Tabor?" They said, "They were like you; every one had the look of a king's son." [19] He said, "They were my brothers, my mother's sons. As the LORD lives, if you had spared their lives, I would not kill you." [20] He told Jether his firstborn, "Up, kill them!" But the boy did not draw his sword; he was afraid, being still a boy. [21] Zebah and Zalmunna said, "You get up and strike us down, for as the man is, so is his might." So Gideon got up and killed Zebah and Zalmunna, and he took the crescents that hung on their camels' necks. [22] The men of Israel said to Gideon, "Rule over us, both you and your son and your grandson, since you have rescued us from the hand of Midian." [23] Gideon answered them, "I will not rule over you, nor will my son rule over you. The LORD will rule over you." [24] Gideon also said to them, "I have one request to ask of you: let each of you give me an earring from his spoil." (They had golden earrings, since they were Ishmaelites.) [25] They said, "We will give them, gladly." They spread out a cloak, and each man threw onto it an earring from his spoil. [26] The gold earrings he asked for weighed one thousand seven hundred shekels of gold, not counting the crescents, the pendants, and the purple robes the kings of Midian wore, and not counting the chains around their camels' necks. [27] Gideon made it into an ephod and set it up in his town, Ophrah. All Israel went whoring after it there, and it became a trap for Gideon and his household. [28] Thus Midian was brought low before the children of Israel and raised its head no more, and the land was at rest for forty years in Gideon's days. [29] Jerubbaal son of Joash went back to his house and lived there. [30] Gideon had seventy sons, his own offspring, because he had many wives. [31] His concubine at Shechem bore him a son as well, and he named him Abimelech. [32] Gideon son of Joash died at a ripe old age and was buried in his father Joash's tomb at Ophrah of the Abiezrites. [33] No sooner was Gideon dead than the children of Israel turned back and went whoring after the Baals; they set up Baal-berith as their god. [34] The children of Israel did not remember the LORD their God, who had rescued them from the hand of all their enemies round about, [35] and they did not deal kindly with the house of Jerubbaal, Gideon, for all the good he had done to Israel.

## CHAPTER 9

[1] Abimelech son of Jerubbaal went to Shechem, to his mother's brothers, and spoke with them and with all the clan of his mother's father's house. He said, [2] "Speak, please, in the hearing of all the leaders of Shechem: 'Which is better for you, to have seventy men, every one of Jerubbaal's sons, ruling over you, or to have one man rule over you?' And keep in mind that I am your own bone and flesh." [*3] His mother's brothers spoke on his behalf, saying all these words in the hearing of all the leaders of Shechem, and their hearts leaned toward Abimelech, for they said, "He is our brother." [4] They gave him seventy silver pieces from the house of Baal-berith, and with it Abimelech hired idle, reckless men, and they followed him. [5] He came to his father's house in Ophrah and killed his brothers, the sons of Jerubbaal, seventy men, upon a single stone. Only Jotham, Jerubbaal's youngest son, survived, because he hid. [6] Then all the leaders of Shechem and all Beth-millo assembled and went and made Abimelech king beside the oak of the pillar at Shechem. [*7] When Jotham heard of it, he went and stood on the summit of Mount Gerizim and called out to them in a loud voice: "Hear me, leaders of Shechem, so that God may hear you! [8] The trees went

out one day to anoint a king over them. They said to the olive tree, 'Be king over us.' [9] The olive tree answered them, 'Shall I leave my oil, through which gods and men are honored, to go and sway above the trees?' [10] So the trees said to the fig tree, 'Come, you be king over us.' [11] The fig tree answered them, 'Shall I leave my sweetness and my fine fruit to go and sway above the trees?' [12] So the trees said to the vine, 'Come, you be king over us.' [13] The vine answered them, 'Shall I leave my new wine, which gladdens gods and men, to go and sway above the trees?' [14] At last all the trees said to the thornbush, 'Come, you be king over us.' [15] The thornbush answered the trees, 'If you really mean to anoint me king over you, come, shelter in my shade. If not, may fire burst from the thornbush and consume the cedars of Lebanon!' [16] So now, if it was in truth and integrity that you acted when you made Abimelech king, if you did right by Jerubbaal and his house, and if you treated him as the work of his hands deserved, [17] my father, who fought on your behalf, risked his life and rescued you from the hand of Midian, [18] while you today have risen against my father's house, killed his sons, seventy men, upon a single stone, and made Abimelech, his slave woman's son, king over the leaders of Shechem because he is your brother, [19] if, I say, you have acted today in truth and integrity toward Jerubbaal and his house, then be glad in Abimelech, and may he too be glad in you. [20] If not, may fire burst from Abimelech and consume the leaders of Shechem and Beth-millo, and may fire burst from the leaders of Shechem and Beth-millo and consume Abimelech!" [21] Then Jotham ran off and escaped. He went to Beer and settled there, away from his brother Abimelech. [22] Abimelech held power over Israel for three years. [23] God sent an evil spirit between Abimelech and the leaders of Shechem, and the leaders of Shechem betrayed Abimelech, [24] so that the wrong done to the seventy sons of Jerubbaal might come home and their blood be put upon their brother Abimelech, who killed them, and upon the leaders of Shechem, who had made his hands strong to kill his brothers. [25] The leaders of Shechem placed men in ambush against him on the mountaintops, and they robbed everyone who came by them along the road. Abimelech was told of it. [26] Gaal son of Ebed came with his brothers and passed into Shechem, and the leaders of Shechem put their confidence in him. [27] They went out to the fields, harvested their vineyards and trod the grapes, and they held a celebration. They went into their god's house, ate and drank, and cursed Abimelech. [28] Gaal son of Ebed said, "Who is Abimelech, and who is Shechem, that we should serve him? Is he not Jerubbaal's son, and Zebul his deputy? Serve the men of Hamor, Shechem's father! Why should we serve this man? [29] If only someone would put this people under my command! I would get rid of Abimelech." And he said to Abimelech, "Muster your army and come out!" [30] When Zebul, the governor of the city, heard what Gaal son of Ebed had said, his anger flared. [31] He sent messengers to Abimelech secretly to say, "Gaal son of Ebed and his brothers have come to Shechem, and they are turning the city against you. [*] [32] So now, set out by night, you and the troops with you, and wait in ambush in the field. [33] In the morning, at sunrise, get up early and make a dash against the city. When he and his troops come out against you, do to him whatever you are able." [34] Abimelech and all the troops with him set out by night and lay in ambush against Shechem in four units. [35] Gaal son of Ebed came out and stood at the opening of the city gate, and Abimelech and his troops got up from their ambush. [36] Gaal saw the troops and said to Zebul, "See, troops are coming down off the mountaintops!" Zebul told him, "You are taking the shadows of the mountains for men." [37] Gaal spoke once more: "Look, troops are coming down from the navel of the land, and one unit is coming by way of the Diviners' Oak." [38] Zebul said to him, "Where is your big talk now, you who said, 'Who is Abimelech, that we should serve him?' Are these not the troops you scorned? Go out now and fight them!" [39] So Gaal went out in front of the leaders of Shechem and fought Abimelech. [40] Abimelech chased him and he fled from him, and many fell slain all the way to the opening of the gate. [41] Abimelech remained at Arumah, while Zebul drove Gaal and his brothers out so they could no longer live in Shechem. [42] The next day the people went out into the fields, and Abimelech was told. [43] He took the troops, split them into three units and set an ambush in the field. When he saw the people coming out of the city, he rose up against them and struck them down. [44] Abimelech and the unit with him charged ahead and took their stand at the opening of the city gate, while the other two units charged everyone in the fields and struck them down. [45] All that day Abimelech fought against the city. He took it and killed the people in it; then he razed the city and sowed salt over it. [46] All the leaders of the tower of Shechem heard of this and went into the stronghold of the house of El-berith. [*] [47] Abimelech received word that all the leaders of the tower of Shechem had gathered there. [48] Abimelech went up Mount Zalmon, he and all his troops. Abimelech took an axe in his hand, chopped off a bough from the trees, hoisted it, and set it on his shoulder. He said to the troops with him, "You have seen what I did; quick, do the same!" [49] So every one of the troops also chopped off a bough and followed Abimelech. They laid them against the stronghold and set the stronghold ablaze over the people inside, and all the people of the tower of Shechem died too, about a thousand men and women. [50] Abimelech went on to Thebez, laid siege to Thebez, and took it. [51] In the middle of the city stood a strong tower, and all the men and women, all the leaders of the city, fled into it; they shut it behind them and went up to the tower's roof. [52] Abimelech came up to the tower and attacked it, and he drew near the tower's door to set it on fire. [53] A woman dropped an upper millstone onto Abimelech's head and broke his skull. [54] Quickly he called to the young man who bore his armor and told him, "Draw your sword and kill me, so they will not say of me, 'A woman killed him.'" His young man ran him through, and he died. [55] Seeing that Abimelech was dead, the men of Israel went off, each to his own place. [56] So God paid back the evil Abimelech had done to his father by killing his seventy brothers, [57] and God brought all the evil of the men of Shechem back on their heads; the curse of Jotham son of Jerubbaal fell on them.

## CHAPTER 10

[1] After Abimelech, Tola son of Puah, son of Dodo, a man of Issachar, rose up to rescue Israel. He lived at Shamir in the hill country of Ephraim. [2] For twenty-three years he judged Israel; then he died and was buried at Shamir. [3] Jair the Gileadite rose up after him and judged Israel for twenty-two years. [4] He had thirty sons who rode thirty donkeys, and they had thirty towns in the land of Gilead, called Havvoth-jair to this day. [5] Then Jair died and was buried at Kamon. [6] Once more the children of Israel did evil in the LORD's sight. They served the Baals and the Ashtaroth, and the gods of Syria, of Sidon, of Moab, of the children of Ammon and of the Philistines. They abandoned the LORD and served him no longer. [7] The LORD's anger blazed against Israel, and he sold them into the power of the Philistines and of the children of Ammon, [8] who that year battered and crushed the children of Israel. For eighteen years they did so to all the children of Israel across the Jordan in the land of the Amorites, in Gilead. [9] The children of Ammon even crossed the Jordan to make war on Judah, Benjamin and the house of Ephraim, and Israel was in sore distress. [10] The children of Israel cried to the LORD: "We have sinned against you; we abandoned our God and served the Baals." [11] The LORD answered the children of Israel, "Was it not from Egypt, from the Amorites, from the children of Ammon and from the Philistines that I rescued you? [12] When the Sidonians, Amalek and Maon oppressed you and you cried to me, I rescued you from their hand. [13] But you have abandoned me and served other gods. That is why I will not rescue you again. [14] Go, cry to the gods you have chosen. Let them be the ones to rescue you when you are in distress." [15] The children of Israel said to the LORD, "We have sinned. Do with us whatever you think best; only rescue us, please, today." [16] They got rid of the foreign gods among them and served the LORD, and his soul could bear Israel's trouble no longer. [*] [17] The children of Ammon were summoned and encamped in Gilead, and the children of Israel gathered and encamped at Mizpah. [18] The people, the leaders of Gilead, said to each other, "Whoever will be the first to fight the children of Ammon will be head over all who live in Gilead."

## CHAPTER 11

[1] Jephthah the Gileadite was a mighty man of valor; he was the son of a woman who was a prostitute, and Gilead had fathered Jephthah. [2] Gilead's wife bore him sons too, and when his wife's sons were grown, they drove Jephthah away, telling him, "You will have no inheritance in our father's house, because you are another woman's son." [3] Jephthah fled from his brothers and settled in the land of Tob. Idle men collected around Jephthah and went out raiding with him. [4] After a time the children of Ammon went to war with Israel. [5] When the children of Ammon went to war with Israel, the elders of Gilead went to fetch Jephthah from the land of Tob. [6] They told Jephthah, "Come and be our leader, so we can fight the children of Ammon." [7] Jephthah answered the elders of Gilead, "Was it not you who hated me and drove me from my father's house? Why come to me now, when you are in trouble?" [8] The elders of Gilead told Jephthah, "That is why we have come back to you now: go with us, fight the children of Ammon, and become our head, over everyone who lives in Gilead." [9] Jephthah told the elders of Gilead, "If you bring me back to fight the children of Ammon and the LORD hands them over to me, I am the one who will be your head." [10] The elders of Gilead told Jephthah, "The LORD is the one who hears between us, if we do not do exactly as you say." [11] So Jephthah went with the elders of Gilead, and the people set him over them as head and leader. Jephthah spoke all his words before the LORD at Mizpah. [12] Jephthah sent messengers to the king of the children of Ammon to say, "What is between you and me, that you have come to me to make war on my land?" [13] The king of the children of Ammon told Jephthah's messengers, "Because Israel seized my land when it came up out of Egypt, from the Arnon to the Jabbok and to the Jordan. Now give those lands back in peace." [14] Jephthah sent messengers once more to the king of the children of Ammon, [15] saying to him, "This is what Jephthah says: Israel did not seize the land of Moab or the land of the children of Ammon. [16] When they came up out of Egypt, Israel traveled through the wilderness as far as the Red Sea and came to Kadesh. [17] Israel sent messengers to the king of Edom: 'Let me pass through your land, please.' But the king of Edom would not hear of it. They sent to the king of Moab too, and he was unwilling. So Israel stayed on at Kadesh. [18] Then it traveled through the wilderness, went around the land of Edom and the land of Moab, came to the eastern side of the land of Moab, and encamped across the Arnon; they did not enter Moab's territory, for the Arnon was Moab's border. [19] Israel sent messengers to Sihon king of the Amorites, the king of Heshbon, and Israel said to him, 'Let us pass through your land, please, to our own place.' [20] But Sihon did not trust Israel to pass through his territory; Sihon gathered all his people, encamped at Jahaz, and made war on Israel. [21] The LORD, the God of Israel, handed Sihon and all his people over to Israel, and they defeated them; and Israel took over the whole land of the Amorites who lived in that land. [22] They took over the whole territory of the Amorites, from the Arnon to the Jabbok and from the wilderness to the Jordan. [23] So now, when the LORD, the God of Israel, has dispossessed the Amorites before his people Israel, are you going to take it over? [24] Do you not take over whatever Chemosh your god gives you to take? So whatever the LORD our God has dispossessed before us, that we will take over. [25] Are you now any better than Balak son of Zippor, king of Moab? Did he ever quarrel with Israel? Did he ever make war on them? [26] For three hundred years Israel has lived in Heshbon and its towns, in Aroer and its towns, and in all the cities along the Arnon. Why did you not take them back in all that time? [27] I have not sinned against you; it is you who wrong me by making war on me. Let the LORD, the Judge, judge today between the children of Israel and the children of Ammon." [28] But the king of the children of Ammon paid no attention to the message Jephthah sent him. [29] The Spirit of the

LORD was upon Jephthah. He crossed Gilead and Manasseh, crossed to Mizpah of Gilead, and from Mizpah of Gilead crossed over toward the children of Ammon. [30] Jephthah vowed a vow to the LORD, saying, "If you will surely hand the children of Ammon over to me, [31] whatever comes out the door of my house to meet me when I return safe from the children of Ammon will belong to the LORD, and I will offer it up as a burnt offering."* [32] Jephthah crossed over toward the children of Ammon to fight them, and the LORD handed them over to him. [33] He struck them, from Aroer to where you come to Minnith, twenty cities, and as far as Abel-keramim, a very heavy blow. Thus the children of Ammon were brought low before the children of Israel. [34] Jephthah came to Mizpah, to his house, and there was his daughter coming out to meet him with tambourines and dancing! She was his one and only; apart from her he had no son or daughter. [35] When he saw her he tore his clothes and said, "Ah, my daughter! You have brought me to my knees; you are among those who trouble me. I have opened my mouth to the LORD and cannot go back." [36] She said to him, "My father, you have opened your mouth to the LORD. Do to me what came out of your mouth, now that the LORD has avenged you on your enemies, the children of Ammon." [37] She also said to her father, "Let this be done for me: let me be for two months, and I will go and wander on the mountains and weep over my virginity, I and my friends."* [38] "Go," he said, and let her go for two months. She went with her friends and wept over her virginity on the mountains. [39] When the two months were over, she came back to her father, and he carried out on her the vow he had made. She had not known a man. And it became a practice in Israel: [40] from year to year the daughters of Israel go out to commemorate the daughter of Jephthah the Gileadite, four days each year.*

## CHAPTER 12

[1] The men of Ephraim were summoned; they crossed toward Zaphon and said to Jephthah, "Why did you cross over to fight the children of Ammon without calling us to go with you? We are going to burn your house down on top of you!" [2] Jephthah told them, "My people and I were in a fierce dispute with the children of Ammon. I called to you, and you did not rescue me from their hand. [3] When I saw that you were not coming to the rescue, I put my life in my hand and crossed over to the children of Ammon, and the LORD handed them over to me. So why have you come up to me today to fight me?" [4] Jephthah gathered all the men of Gilead and fought Ephraim, and the men of Gilead struck Ephraim down, because they had said, "You are fugitives of Ephraim, you Gileadites, in among Ephraim and Manasseh." [5] Gilead took the fords of the Jordan leading to Ephraim. Whenever one of Ephraim's fugitives would say, "Let me cross," the men of Gilead would ask him, "Are you an Ephraimite?" If he answered, "No," [6] they would tell him, "Say Shibboleth," and he would say "Sibboleth," since he could not manage to say it properly. Then they would grab him and slaughter him at the fords of the Jordan. Forty-two thousand of Ephraim fell at that time. [7] Jephthah judged Israel six years. Then Jephthah the Gileadite died, and he was buried in one of the cities of Gilead.* [8] After him, Ibzan from Bethlehem judged Israel. [9] He had thirty sons. Thirty daughters he sent out to marry outside, and thirty daughters he brought in from outside for his sons. He judged Israel for seven years. [10] Ibzan died and was buried at Bethlehem. [11] After him, Elon the Zebulunite judged Israel; for ten years he judged Israel. [12] Elon the Zebulunite died and was buried at Aijalon in the land of Zebulun. [13] After him, Abdon son of Hillel the Pirathonite judged Israel. [14] He had forty sons and thirty grandsons, who rode on seventy donkeys. For eight years he judged Israel. [15] Abdon son of Hillel the Pirathonite died and was buried at Pirathon in the land of Ephraim, in the hill country of the Amalekites.

## CHAPTER 13

[1] Once more the children of Israel did evil in the LORD's sight, and the LORD handed them over to the Philistines for forty years. [2] There was a man from Zorah, of the clan of the Danites, named Manoah. His wife was barren; she had never given birth. [3] The angel of the LORD appeared to the woman and told her, "Look, you are barren and have not given birth, but you will conceive and give birth to a son. [4] So take care now not to drink wine or strong drink, and do not eat anything unclean. [5] For you are going to conceive and give birth to a son. No razor is to touch his head, since the boy will be a Nazirite to God from the womb, and he will begin to rescue Israel from the hand of the Philistines." [6] The woman went and spoke to her husband: "A man of God came to me; he looked like the angel of God, most fearsome. I did not ask him where he came from, and he did not tell me his name. [7] He told me, 'You are going to conceive and give birth to a son. So now, drink no wine or strong drink and eat nothing unclean, because the boy will be a Nazirite to God from the womb until the day he dies.'" [8] Manoah pleaded with the LORD: "O Lord, please let the man of God you sent come back to us and teach us what we should do for the boy who is to be born." [9] God heard Manoah's voice, and the angel of God came back to the woman while she was sitting in the field; her husband Manoah was not with her. [10] The woman hurried and ran to tell her husband. She said to him, "The man who came to me that day has just appeared to me!" [11] Manoah got up and went after his wife. He came to the man and asked him, "Are you the man who spoke to the woman?" "I am," he said. [12] Manoah said, "Now when your word comes true, what is to be the rule for the boy, and what is he to do?" [13] The angel of the LORD answered Manoah, "The woman must take care to do all I told her. [14] She must not eat anything that comes from the vine; she must not drink wine or strong drink or eat anything unclean. Everything I commanded her she must observe." [15] Manoah said to the angel of the LORD, "Let us keep you here, please, while we get a young goat ready for you." [16] The angel of the LORD said to Manoah, "Though you keep me, I will not eat of your bread. But if you get a burnt offering ready, offer it to the LORD."

(Manoah did not know that he was the angel of the LORD.) [17] Manoah asked the angel of the LORD, "What is your name, so that we may honor you when your word comes true?" [18] The angel of the LORD said to him, "Why ask my name? It is wonderful."* [19] Manoah took the young goat and the grain offering and offered them on the rock to the LORD, and he did a wonderful thing as Manoah and his wife looked on. [20] As the flame rose from the altar toward the heavens, the angel of the LORD rose up in the altar's flame. Manoah and his wife were looking on, and they fell facedown to the ground. [21] The angel of the LORD did not appear to Manoah and his wife any more. Then Manoah understood that it had been the angel of the LORD. [22] Manoah said to his wife, "We are going to die, surely, because we have seen God." [23] But his wife told him, "If the LORD had been pleased to kill us, he would not have taken a burnt offering and grain offering from our hands, and he would not have shown us all these things or let us hear such things now." [24] The woman gave birth to a son and named him Samson. The boy grew up, and the LORD blessed him. [25] The Spirit of the LORD began to stir him at Mahaneh-dan, between Zorah and Eshtaol.

## CHAPTER 14

[1] Samson went down to Timnah and saw there a woman from among the daughters of the Philistines. [2] He came back up and told his father and mother, "There is a woman in Timnah I saw, one of the daughters of the Philistines; now get her for me as a wife." [3] His father and mother said to him, "Is there no woman among your kinsmen's daughters or among all my people, that you are going to take a wife from the uncircumcised Philistines?" Samson told his father, "Get her for me; she is the one who pleases me." [4] His father and mother did not know that this came from the LORD, who was looking for an opening against the Philistines; for at that time the Philistines were ruling Israel. [5] Samson went down with his father and mother to Timnah. As they came to the vineyards of Timnah, there was a young lion roaring as it came at him. [6] The Spirit of the LORD came powerfully upon him, and he ripped the lion apart the way one rips a young goat, with nothing in his hand. But he did not let his father or his mother know what he had done. [7] He went down and spoke with the woman, and she pleased Samson. [8] When he came back some time later to marry her, he turned aside to look at the lion's carcass, and in the lion's body was a swarm of bees, and honey. [9] He scooped it into his palms and walked on, eating as he went. He came to his father and mother and gave them some, and they ate; but he did not tell them that he had scooped the honey out of the lion's body. [10] His father went down to the woman, and Samson held a feast there, since that was what young men did. [11] When the people saw him, they took thirty companions, and they were with him. [12] Samson said to them, "Let me pose a riddle to you. If you can give me the answer within the seven days of the feast, and find it out, I will give you thirty linen garments and thirty sets of clothing. [13] If you cannot give me the answer, you will give me thirty linen garments and thirty sets of clothing." They said to him, "Pose your riddle; let us hear it." [14] He said to them, "From the eater came something to eat; from the strong came something sweet." For three days they could not explain the riddle. [15] On the seventh day they said to Samson's wife, "Entice your husband into telling us the riddle, or we will burn you and your father's house. Was it to make us poor that you invited us here?"* [16] Samson's wife wept on him and said, "You just hate me; you do not love me. You posed a riddle to my people's sons, and to me you have not explained it." He said to her, "I have not explained it to my father or my mother, and I should explain it to you?" [17] She wept on him for the seven days of their feast, and on the seventh day he told her, since she had nagged him so; and she explained the riddle to her people's sons. [18] On the seventh day, before the sun went down, the men of the city said to him, "What is sweeter than honey, and what stronger than a lion?" He said to them, "Had you not plowed with my heifer, you would not have found out my riddle." [19] The Spirit of the LORD came powerfully upon him; he went down to Ashkelon, killed thirty of their men, took their gear, and gave the sets of clothing to those who had explained the riddle. Burning with anger, he went up to his father's house. [20] And Samson's wife went to his companion, the one who had been his friend.

## CHAPTER 15

[1] Some time later, at the time of the wheat harvest, Samson went to see his wife, bringing a young goat. He said, "I am going in to my wife in her room," but her father would not let him in. [2] Her father said, "I was sure you hated her, so I gave her to your companion. Is her younger sister not better looking than she is? Take her instead, please." [3] Samson said to them, "This time I will be blameless before the Philistines when I do them harm." [4] Samson went off and caught three hundred foxes. He took torches, turned the foxes tail to tail, and set a torch between every two tails. [5] He lit the torches and turned the foxes loose in the Philistines' standing grain, and he burned up both the stacked sheaves and the standing grain, and the vineyards and olive trees too. [6] The Philistines asked, "Who did this?" They were told, "Samson, the Timnite's son-in-law, because the man took his wife and gave her to his companion." The Philistines went up and burned her and her father. [7] Samson said to them, "Since you act like this, I will not stop until I have taken my revenge on you." [8] He struck them hip and thigh, a great slaughter, and then went down and stayed in the cleft of the rock of Etam. [9] The Philistines came up, encamped in Judah, and spread out over Lehi. [10] The men of Judah asked, "Why have you come up against us?" They answered, "We have come up to tie up Samson and do to him what he did to us." [11] Three thousand men of Judah went down to the cleft of the rock of Etam and said to Samson, "Do you not know that the Philistines are our rulers? What is this you have done to us?" He told them, "As they did to me, so have I done to them." [12] They told him, "We have come down to tie you up and hand you over to the Philistines." Samson said to them, "Swear to me that you yourselves will not

fall upon me." [13] "No," they told him, "we will only tie you up and hand you over to them; we will not kill you." They tied him with two new ropes and led him up from the rock. [14] He came to Lehi, and the Philistines came shouting to meet him. The Spirit of the LORD came powerfully upon him; the ropes on his arms became like flax that has been burned in the fire, and his bonds dissolved off his hands. [15] He came upon a fresh donkey's jawbone; he reached out, took it, and killed a thousand men with it. [16] Samson said, "With a donkey's jawbone, heaps upon heaps; with a donkey's jawbone I have killed a thousand men."* [17] As he finished speaking, he flung the jawbone out of his hand, and he named that place Ramath-lehi. [18] He grew very thirsty and called out to the LORD: "You have granted this great victory by your servant's hand. Must I now die of thirst and fall into the hand of the uncircumcised?" [19] God split the hollow place at Lehi, and water flowed out of it. He drank, his spirit came back, and he revived. That is why it was named En-hakkore; it is at Lehi to this day.* [20] He judged Israel for twenty years in the days of the Philistines.

## CHAPTER 16

[1] Samson went to Gaza, saw a prostitute there, and went in to her. [2] The Gazites were told, "Samson has come here!" They surrounded the place and waited in ambush for him all night at the city gate. All night they kept still, thinking, "At daybreak we will kill him."* [3] Samson lay until midnight. Then at midnight he rose, seized the doors of the city gate along with both posts, tore them loose, bar and all, put them on his shoulders, and carried them up to the top of the hill opposite Hebron. [4] Afterward he fell in love with a woman in the valley of Sorek named Delilah. [5] The lords of the Philistines went up to her and told her, "Lure him on and see where his great strength comes from and how we can get the better of him, so we can tie him up and humble him. We will each give you eleven hundred pieces of silver." [6] Delilah said to Samson, "Tell me, please, where your great strength comes from, and what you could be tied with to humble you." [7] Samson told her, "If I am tied with seven fresh bowstrings that have not been dried out, I will become weak, like any man."* [8] The lords of the Philistines brought her seven fresh bowstrings that had not been dried out, and she tied him with them. [9] She had men waiting in ambush in the inner room. She called to him, "The Philistines are on you, Samson!" He snapped the bowstrings the way a thread of tow snaps when it comes near fire. So his strength remained unknown. [10] Delilah said to Samson, "See, you have made a fool of me and lied to me. Now tell me, please, what you could be tied with." [11] He told her, "If they tie me up tight with new ropes that have never been put to work, I will become weak, like any man." [12] Delilah took new ropes, tied him with them, and called to him, "The Philistines are on you, Samson!" while the men in ambush waited in the inner room. He snapped them off his arms like thread. [13] Delilah said to Samson, "Up to now you have made a fool of me and lied to me. Tell me what you could be tied with." He told her, "If you weave the seven braids of my head into the web."* [14] She drove in the pin and called to him, "The Philistines are on you, Samson!" He woke from his sleep and pulled up the loom's pin along with the web. [15] She said to him, "How can you say, 'I love you,' when your heart is not with me? Three times now you have made a fool of me and have not told me where your great strength comes from." [16] Day after day she pressed him with her words and pushed him, until his soul was worn out to death. [17] So he opened his whole heart to her. He said to her, "No razor has ever touched my head, since I have been a Nazirite to God from my mother's womb. If I were shaved, my strength would leave me; I would become weak, like any man." [18] Delilah saw that he had opened his whole heart to her, and she sent for the lords of the Philistines with the message, "Come up this one more time; he has opened his whole heart to me." The lords of the Philistines came up to her with the silver in their hands. [19] She lulled him to sleep on her knees, called a man, and had him shave off the seven braids of his head. She began to humble him, and his strength left him. [20] She called, "The Philistines are on you, Samson!" He woke from his sleep and thought, "I will go out as I did the other times and shake myself loose." He did not know that the LORD had left him. [21] The Philistines seized him, put out his eyes, and took him down to Gaza. They bound him with bronze shackles, and he was set to grinding at the mill in the prison. [22] Yet the hair of his head began to grow back once it had been shaved. [23] The lords of the Philistines assembled to offer a great sacrifice to Dagon their god and to celebrate, saying, "Our god has handed Samson our enemy over to us." [24] The people saw him and praised their god, for they said, "Our god has handed over to us our enemy, the one who ravaged our land and piled up our slain." [25] As their hearts grew merry, they said, "Send for Samson to amuse us." They called Samson from the prison, and he provided amusement for them. They stood him between the pillars. [26] Samson said to the boy who was holding his hand, "Let me alone and let me touch the pillars the house stands on, so I can lean on them." [27] The house was filled with men and women, all the lords of the Philistines were there, and on the roof were some three thousand men and women watching Samson's amusement. [28] Samson called to the LORD: "Lord GOD, remember me, please, and strengthen me, please, just this one time, O God, so that I may be avenged on the Philistines with one vengeance for my two eyes." [29] Samson grasped the two middle pillars that held up the house and braced himself against them, one with his right hand and one with his left. [30] Samson said, "Let me die along with the Philistines!" He pushed with all his might, and the house fell on the lords and on all the people inside. Those he killed when he died outnumbered those he had killed while he lived. [31] His brothers and all his father's household came down, took him up, and brought him to be buried between Zorah and Eshtaol in the tomb of his father Manoah. For twenty years he had judged Israel.

## CHAPTER 17

[1] In the hill country of Ephraim lived a man named Micah.* [2] He said to his mother, "The eleven hundred pieces of silver taken

from you, over which you pronounced a curse, saying it in my hearing too, here, I have the silver; I was the one who took it." His mother said, "May my son be blessed by the LORD!" [3] He returned the eleven hundred pieces of silver to his mother, and his mother said, "I truly consecrate the silver to the LORD from my own hand on behalf of my son, to make a carved image and a cast image. So now I give it back to you." [4] He gave the silver back to his mother, and his mother took two hundred pieces of silver and handed them to the silversmith, who made from it a carved image and a cast image, and it stood in Micah's house. [5] This man Micah had a house of gods. He made an ephod and household idols and consecrated one of his sons, and he became his priest.* [6] At that time Israel had no king; each man did what seemed right in his own eyes. [7] There was a young man from Bethlehem of Judah, from the clan of Judah; he was a Levite and was staying there as a sojourner. [8] The man set out from the town, from Bethlehem of Judah, to sojourn wherever he might find a place. Traveling along, he reached the hill country of Ephraim and Micah's house. [9] Micah asked him, "Where have you come from?" He told him, "I am a Levite from Bethlehem of Judah, and I am on my way to sojourn wherever I may find a place." [10] Micah told him, "Live with me and be a father and a priest for me. I will give you ten pieces of silver a year, a suit of clothes, and your keep." So the Levite went in.* [11] The Levite was content to live with the man, and the young man was to him like one of his own sons. [12] Micah consecrated the Levite; the young man became his priest and lived in Micah's house. [13] Micah said, "Now I know that the LORD will be good to me, since I have the Levite as priest."

## CHAPTER 18

[1] At that time Israel had no king. At that time the tribe of the Danites was looking for an inheritance of its own to settle in, since up to then nothing had fallen to them as an inheritance among the tribes of Israel. [2] The children of Dan sent five men from their clan, picked from their whole number, valiant men from Zorah and Eshtaol, to scout the land and search it out. They told them, "Go, search out the land." They reached the hill country of Ephraim, came to Micah's house, and lodged there. [3] While they were by Micah's house, they recognized the young Levite's voice. They turned in there and asked him, "Who brought you here? What are you doing here? What do you have here?" [4] He told them, "This is what Micah has done for me: he has hired me, and I am his priest." [5] They said to him, "Please ask God, so we may know whether the journey we are making will be successful." [6] The priest told them, "Go in peace. The LORD has his eye on the journey you are making." [7] The five men went on and came to Laish. They saw the people there living securely, in the manner of the Sidonians, quiet and trusting; there was no one in the land putting them to shame in anything, no one who held power over them. They were far from the Sidonians and had nothing to do with anyone.* [8] They came back to their brothers at Zorah and Eshtaol, and their brothers asked them, "What news?" [9] They said, "Up, let us go up against them! We have seen the land, and it is very good indeed. And you sit still? Do not hold back from going in to take possession of the land. [10] When you get there you will come to a trusting people, and the land is broad on every side. God has handed it over to you, a place that lacks nothing that is on earth." [11] From there, from Zorah and Eshtaol, six hundred men of the clan of the Danites set out, fitted with weapons of war. [12] They went up and encamped at Kiriath-jearim in Judah. That is why the place is called Mahaneh-dan to this day; it is west of Kiriath-jearim.* [13] From there they crossed into the hill country of Ephraim and arrived at Micah's house. [14] The five men who had gone to scout the land of Laish spoke up and said to their brothers, "Did you know that in these houses there are an ephod, household idols, a carved image and a cast image? Now think about what you will do." [15] They turned in there, came to the young Levite's house, Micah's house, and greeted him. [16] The six hundred men of the children of Dan, fitted with their weapons of war, were standing at the opening of the gate. [17] The five men who had gone to scout the land went up, went in there, and took the carved image, the ephod, the household idols and the cast image, while the priest was standing at the opening of the gate with the six hundred men fitted with weapons of war. [18] These men went into Micah's house and took the carved image, the ephod, the household idols and the cast image, and the priest asked them, "What are you doing?" [19] They told him, "Be still; put your hand on your mouth and come with us. Be a father and a priest for us. Which is better, being priest to one man's household, or being priest to a tribe and a clan in Israel?" [20] The priest was pleased at heart. He took the ephod, the household idols and the carved image and went in among the people. [21] They turned and went off, putting the little ones, the livestock and the valuables at their front. [22] They were a good way from Micah's house when the men in the houses near Micah's house were called out, and they caught up with the children of Dan. [23] They shouted to the children of Dan, who turned their faces around and said to Micah, "What is wrong with you that you have gathered a band?" [24] He said, "My gods that I made you have taken, and the priest, and gone off; what do I have left? So how can you ask me, 'What is wrong with you?'" [25] The children of Dan told him, "Do not let us hear your voice again, or men with bitter spirits will set upon you, and you will lose your life and your household's lives." [26] The children of Dan went on their way, and Micah, seeing that they were stronger than he was, turned and went back home. [27] So they took what Micah had made, and the priest he had, and came upon Laish, a quiet and trusting people. They put them to the sword and burned the city. [28] There was no one to rescue it, since it was far from Sidon and had nothing to do with anyone; it lay in the valley that belongs to Beth-rehob. They rebuilt the city and settled in it. [29] They named the city Dan, after their father Dan, who was born to Israel, though the city's name at first was Laish. [30] The children of Dan set up the carved image for themselves, and Jonathan son of Gershom, son of Manasseh, and his sons were priests to the tribe of the Danites until the time the land went into captivity.* [31]

They kept Micah's carved image that he had made set up for themselves the whole time the house of God was in Shiloh.

## CHAPTER 19

[1] In those days, when Israel had no king, a Levite was sojourning in the far reaches of the hill country of Ephraim. He took a concubine for himself from Bethlehem of Judah. [2] His concubine was unfaithful to him and left him for her father's house in Bethlehem of Judah, and she stayed there for a period of four months.* [3] Her husband got up and went after her to speak tenderly to her and bring her back, taking his servant and a pair of donkeys. She took him into her father's house, and when the young woman's father saw him, he was glad to meet him. [4] His father-in-law, the young woman's father, kept him there, and he stayed with him three days. They ate and drank and spent the nights there. [5] On the fourth day they got up early in the morning, and he rose to leave, but the young woman's father said to his son-in-law, "Refresh yourself with a bite of bread, then you can go." [6] So they sat down, the two of them together, and ate and drank. Then the young woman's father said to the man, "Do agree to stay the night, and enjoy yourself." [7] The man got up to leave, but his father-in-law urged him, and he stayed the night there once more. [8] On the fifth day he got up early in the morning to leave, and the young woman's father said, "Refresh yourself, please, and linger until the day wanes." And the two of them ate. [9] The man rose to go, he and his concubine and his servant, but his father-in-law, the young woman's father, said to him, "Look, the day is sinking toward evening; stay the night, please. The day is drawing to a close; spend the night here and enjoy yourself. Tomorrow you can get an early start on your way and go to your tent." [10] But the man was not willing to stay the night. He got up, left, and came as far as opposite Jebus, that is, Jerusalem, with his pair of saddled donkeys and his concubine with him. [11] They were by Jebus and the day was nearly gone, and the servant said to his master, "Come on, let us turn in at this city of the Jebusites and stay the night in it." [12] His master told him, "We will not turn in at a city of foreigners who are not from the children of Israel; we will go on as far as Gibeah." [13] He said to his servant, "Come, let us get close to one of these places and spend the night in Gibeah or Ramah." [14] They went on and kept traveling, and the sun set on them close to Gibeah of Benjamin. [15] They turned in there to spend the night in Gibeah. He went in and sat down in the city square, but no one would take them home for the night. [16] Then, in the evening, an old man came in from his work in the field. He was from the hill country of Ephraim and was sojourning in Gibeah; the men of the place were Benjaminites. [17] He looked up and saw the traveler in the city square, and the old man said, "Where are you headed, and where have you come from?" [18] He told him, "We are traveling from Bethlehem of Judah to the far reaches of the hill country of Ephraim, where I come from. I went to Bethlehem of Judah, and I am on my way to the house of the LORD, but nobody will take me in.* [19] We have straw and feed for our donkeys, and bread and wine as well for me, for your servant woman, and for the young man with your servants; we need nothing." [20] The old man said, "Peace to you. Leave all your needs to me; just do not spend the night in the square." [21] He brought him into his house and fed the donkeys; they washed their feet and ate and drank. [22] While they were enjoying themselves, the men of the city, sons of Belial, closed in on the house and beat on the door. They told the old man who owned the house, "Bring out the man who came into your house, so we can know him."* [23] The man who owned the house went out to them and said, "No, my brothers; do not do evil, please. This man has come into my house; do not commit this outrage. [24] Here are my daughter, a virgin, and his concubine. Let me bring them out to you; abuse them and do to them whatever seems good to you, but to this man do not do this outrageous thing." [25] The men would not listen to him, so the man took hold of his concubine and sent her outside to them. They knew her and abused her the whole night until morning, and let her go as dawn was coming up. [26] At the turn of morning the woman came and collapsed at the door of the man's house where her master was, and lay there till daylight. [27] Her master got up in the morning, opened the doors of the house, and went out to go on his way, and there was the woman, his concubine, collapsed at the door of the house with her hands on the threshold. [28] "Get up," he said to her, "let us go." There was no reply. He put her on the donkey, and the man got up and went home. [29] When he reached his house, he took the knife, seized his concubine, and cut her up limb by limb into twelve pieces, and he sent her through all the territory of Israel. [30] Everyone who saw it said, "Nothing like this has ever happened or been seen since the day the children of Israel came up out of Egypt until now. Think it over, consult, and speak up!"

## CHAPTER 20

[1] All the children of Israel came out, from Dan to Beersheba and the land of Gilead too, and the congregation gathered as one man before the LORD at Mizpah. [2] The cornerstones of all the people, of all the tribes of Israel, presented themselves in the assembly of God's people: four hundred thousand men on foot, armed with swords. [3] (The children of Benjamin heard that the children of Israel had gone up to Mizpah.) The children of Israel said, "Speak: how did this wicked thing come about?" [4] The Levite, husband of the woman who had been murdered, answered, "I came into Gibeah of Benjamin with my concubine to spend the night. [5] The leaders of Gibeah rose up against me and surrounded the house around me at night. Me they meant to kill, and my concubine they abused until she died. [6] I took my concubine, cut her in pieces, and sent her through all the territory of Israel's inheritance, because they have done a vile and outrageous deed in Israel. [7] Here you all are, children of Israel; give your word and your advice right here." [8] All the people rose as one man and said, "Not one of us will go to his tent, and not one of us will turn aside to his house. [9] Now this is what we will do to Gibeah: go up against it by lot. [10] From all the tribes of Israel we will take ten men of every hundred, a hundred of every thousand, and a thousand of every ten thousand to get

provisions for the troops, so that when they come to Gibeah of Benjamin they may deal with it for every outrage it has done in Israel." [11] So all the men of Israel gathered against the city, joined together as one man. [12] The tribes of Israel sent men throughout the tribe of Benjamin to say, "What is this wickedness that has taken place among you? [13] Now hand over the men, the sons of Belial in Gibeah, so we can put them to death and burn the evil out of Israel." But the children of Benjamin were unwilling to listen to their brothers, the children of Israel. [14] Instead the children of Benjamin gathered from their cities to Gibeah to go out to war with the children of Israel. [15] That day the children of Benjamin from the cities were counted at twenty-six thousand swordsmen, not counting those living in Gibeah, who were counted at seven hundred picked men. [16] From all these troops there were seven hundred picked men restricted in the right hand; each of them could sling a stone at a hair and not miss.* [17] The men of Israel, not including Benjamin, were counted at four hundred thousand swordsmen, every one a man of war. [18] They set out, went up to Bethel and asked God. The children of Israel said, "Which of us is to go up first to the battle with the children of Benjamin?" The LORD said, "Judah first." [19] In the morning the children of Israel set out and encamped against Gibeah. [20] The men of Israel went out to fight Benjamin, and the men of Israel set the battle in order against them at Gibeah. [21] The children of Benjamin came out from Gibeah, and that day they laid twenty-two thousand men of Israel on the ground. [22] But the troops, the men of Israel, took heart and once more set the battle in order at the spot where they had set it on the first day. [23] The children of Israel went up and wept before the LORD till evening. They asked the LORD, "Shall I go into battle again against my brother, the children of Benjamin?" The LORD said, "Go up against him." [24] On the second day the children of Israel advanced on the children of Benjamin. [25] On the second day Benjamin came out from Gibeah to meet them, and laid another eighteen thousand of the children of Israel on the ground, every one of them a swordsman. [26] Then all the children of Israel, all the troops, went up to Bethel and wept. They sat there before the LORD and fasted that day till evening, and they offered burnt offerings and peace offerings before the LORD. [27] The children of Israel asked the LORD (in those days the ark of the covenant of God was there, [28] and Phinehas son of Eleazar, son of Aaron, was standing before it at that time), "Shall I go out once more to battle against my brother, the children of Benjamin, or shall I stop?" The LORD said, "Go up; tomorrow I will hand him over to you." [29] So Israel placed men in ambush around Gibeah. [30] On the third day the children of Israel went up against the children of Benjamin and set themselves in order against Gibeah as before. [31] The children of Benjamin came out to meet the troops and were drawn away from the city. As before, they began striking down some of the troops, killing them on the roads, one going up to Bethel and the other to Gibeah through the countryside: about thirty men of Israel. [32] The children of Benjamin said, "They are falling before us as at first." But the children of Israel had said, "Let us run and draw them away from the city onto the roads." [33] All the men of Israel got up from where they were and formed up at Baal-tamar, while Israel's ambush burst out from its place, from the open ground of Geba.* [34] Ten thousand picked men from all Israel came in front of Gibeah, and the fighting was heavy; but the Benjaminites did not realize that ruin was reaching them. [35] The LORD struck Benjamin down before Israel, and that day the children of Israel destroyed twenty-five thousand one hundred men of Benjamin, every one a swordsman. [36] The children of Benjamin saw that they were defeated. The men of Israel had yielded ground to Benjamin, relying on the ambush they had placed against Gibeah. [37] The ambush moved quickly and charged into Gibeah; the ambush spread out and put the whole city to the sword. [38] The men of Israel had arranged a sign with the ambush: they were to send up a great cloud of smoke from the city. [39] So the men of Israel turned around in the battle. Benjamin had begun striking down the men of Israel, killing about thirty, for they thought, "They are falling before us for sure, as in the first battle." [40] But the cloud began rising from the city, a pillar of smoke, and the Benjaminites looked back, and the whole city was going up toward the heavens! [41] The men of Israel turned back, and the men of Benjamin were struck with panic, for they saw that ruin had reached them. [42] They turned before the men of Israel toward the wilderness road, but the battle clung to them, and those coming from the cities destroyed them in their midst. [43] They surrounded the Benjaminites, chased them, and trampled them down at their resting place, as far as the front of Gibeah toward the sunrise.* [44] Eighteen thousand men fell from Benjamin, all of them valiant men. [45] They turned and fled into the wilderness toward the rock of Rimmon. On the roads they gleaned five thousand men of them, and kept close on their heels to Gidom and struck down two thousand men of them. [46] All of Benjamin who fell that day came to twenty-five thousand swordsmen, all of them valiant men. [47] Six hundred men turned and fled into the wilderness to the rock of Rimmon, and they remained at the rock of Rimmon for four months. [48] The men of Israel came back against the children of Benjamin and put them to the sword, from the whole city to the cattle and everything that was found. Every city they came upon they also sent up in flames.*

## CHAPTER 21

[1] The men of Israel had taken an oath at Mizpah: "Not one of us will give his daughter as a wife to Benjamin." [2] The people came to Bethel and sat there before God till evening; they raised their voices and wept loud and long. [3] They said, "LORD, God of Israel, why has this come about in Israel, that today one tribe should be lacking from Israel?" [4] Early the next day the people built an altar there and offered burnt offerings and peace offerings. [5] The children of Israel said, "Who from all the tribes of Israel did not come up to the LORD with the assembly?" For a great oath had been taken about anyone who did not come up to the LORD at Mizpah: "He must be put to death." [6] The children of Israel felt sorry for their brother Benjamin, and they

said, "Today one tribe has been lopped off from Israel. [7] How shall we provide wives for those left over, now that we have sworn by the LORD not to give them any of our daughters in marriage?" [8] They said, "Which one of the tribes of Israel failed to come up to the LORD at Mizpah?" And they found that no one had come from Jabesh-gilead to the camp, to the assembly. [9] When the troops were counted, there was not a man there from those living in Jabesh-gilead. [10] So the congregation sent twelve thousand of its valiant men there with these orders: "Go and put those living in Jabesh-gilead to the sword, with the women and the little ones. [11] Here is what you are to do: every male, and every woman who has had relations with a male, you are to devote to destruction." [12] Among those living in Jabesh-gilead they found four hundred young women who were virgins, who had not known a man by lying with a male, and they brought them to the camp at Shiloh, in the land of Canaan. [13] The whole congregation sent and spoke to the children of Benjamin at the rock of Rimmon and offered them peace. [14] At that time Benjamin came back, and they gave them the women they had spared from the women of Jabesh-gilead; but there were not enough for them. [15] The people felt sorry for Benjamin, since the LORD had torn a gap in the tribes of Israel. [16] The elders of the congregation said, "How shall we provide wives for those left over, since the women of Benjamin have been wiped out?" [17] They said, "The survivors of Benjamin must keep their inheritance, so that a tribe is not blotted out of Israel. [18] But we cannot give them wives from among our daughters, because the children of Israel have sworn, 'A curse on whoever gives a wife to Benjamin!'" [19] So they said, "There is the LORD's feast held every year in Shiloh, north of Bethel, east of the road going up from Bethel to Shechem, and south of Lebonah." [20] They instructed the children of Benjamin, "Go, hide in ambush in the vineyards [21] and keep watch. When you see the daughters of Shiloh come out to dance in the dances, come out of the vineyards and each of you snatch a wife for himself from the daughters of Shiloh, and go off to the land of Benjamin. [22] When their fathers or brothers come to us to complain, we will tell them, 'Grant them to us as a favor, for we did not take a wife for every man in the war, and you did not give them to them yourselves, or you would now be guilty.'" [*] [23] The children of Benjamin did this. They carried off wives to match their number from the dancers they had seized, then went back to their inheritance, rebuilt the cities and settled in them. [24] At that time the children of Israel left there, each man for his tribe and his clan; from there each went out to his own inheritance. [25] At that time Israel had no king; each man did what seemed right in his own eyes.

# Ruth

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## CHAPTER 1

[1] It happened in the days when the judges were judging that a famine came upon the land, and a man went from Bethlehem of Judah to sojourn in the fields of Moab, he with his wife and his two sons. [2] The man's name was Elimelech, his wife's name was Naomi, and his two sons were named Mahlon and Chilion, Ephrathites from Bethlehem of Judah. They came into the fields of Moab and stayed there. [3] Elimelech, the husband of Naomi, died, and she was left, she and her two sons. [4] These took wives for themselves from the women of Moab; one was named Orpah and the second Ruth. And they lived there for about ten years. [5] Then the two of them, Mahlon and Chilion, died as well, and the woman was left bereft of her two boys and of her husband. [6] So she rose up with her daughters-in-law and turned back from the fields of Moab, because she had heard in the fields of Moab that the LORD had visited his people and given them bread. [7] She set out from the place where she had been living, her two daughters-in-law along with her, and they took the road back to the land of Judah. [8] Naomi said to her two daughters-in-law, "Go back, each one to her mother's house. May the LORD deal kindly with you, just as you have dealt with the dead and with me. [*] [9] May the LORD give it to you to find rest, each in the house of her husband." And she kissed them, and they raised their voices and wept. [10] They said to her, "No; with you we will go back to your people." [11] Naomi said, "Go back, my daughters; why should you go with me? Are there still sons in my womb, that they might be husbands for you? [12] Go back, my daughters, go your way, for I am too old to belong to a husband. If I were to say, 'There is hope for me,' if I were even to have a husband tonight and bear sons as well, [13] would you wait for them until they grew up? Would you hold yourselves back for them and not be married to a man? No, my daughters; it is much more bitter for me than for you, for the hand of the LORD has gone out against me." [14] They raised their voices and wept once more. Orpah kissed her mother-in-law goodbye, but Ruth held fast to her. [15] Naomi said, "See, your sister-in-law has gone back to her people and to her gods; go back after your sister-in-law." [16] But Ruth said, "Do not urge me to abandon you, to turn back from following after you. Wherever you go I will go, and wherever you spend the night I will spend the night. Your people will be my people, and your God will be my God. [17] Where you die I will die, and there I will be buried. Thus may the LORD do to me, and more besides, if anything except death separates me from you." [18] When Naomi saw that she was set on going with her, she said no more to her. [19] The two of them walked on until they reached Bethlehem. When they entered Bethlehem, the whole town was in an uproar over them, and the women said, "Can this

be Naomi?" [20] She told them, "Do not call me Naomi; call me Mara, because the Almighty has made my life very bitter. [*] [21] Full I went out, and empty the LORD has brought me back. Why call me Naomi, when the LORD has testified against me and the Almighty has done me harm?" [*] [22] Thus Naomi came back, and with her Ruth the Moabitess, her daughter-in-law, who came back from the fields of Moab. They arrived in Bethlehem as the barley harvest was beginning.

## CHAPTER 2

[1] Now Naomi had a kinsman on her husband's side, a mighty man of wealth from the clan of Elimelech; his name was Boaz. [2] Ruth the Moabitess said to Naomi, "Let me go out to the field, please, and gather ears of grain behind anyone in whose sight I find favor." Naomi said to her, "Go, my daughter." [3] She went off, came, and gleaned in the field behind the reapers. As it turned out, the plot of field she happened on belonged to Boaz, who was from the clan of Elimelech. [4] And just then Boaz arrived from Bethlehem. He said to the reapers, "The LORD be with you," and they said to him, "May the LORD bless you." [5] Boaz asked his young man who was set over the reapers, "To whom does this young woman belong?" [6] The young man set over the reapers answered, "She is a young Moabite woman, the one who came back with Naomi from the fields of Moab. [7] She said, 'Please let me glean and gather among the sheaves behind the reapers.' So she came and has stood here from the morning until now; she has hardly rested in the shelter." [*] [8] Boaz said to Ruth, "Listen to me, my daughter. Do not go to glean in some other field, and do not move on from here; stay close by my young women here. [9] Watch which field they are reaping and follow behind them. I have ordered the young men not to lay a hand on you, have I not? When you get thirsty, go over to the vessels and drink from what the young men draw." [10] She fell on her face and bowed down to the ground and said to him, "Why have I found favor in your sight, that you should notice me, when I am a foreigner?" [11] Boaz answered her, "Everything you have done for your mother-in-law since your husband died has been told to me in full: how you left your father and mother and the land where you were born and came to a people you had not known before. [12] The LORD repay what you have done, and may a full reward be given you by the LORD, the God of Israel, under whose wings you have come to seek refuge." [13] She said, "Let me find favor in your sight, my lord, since you have comforted me and spoken kindly to your servant, though I am not even like one of your servants." [14] When it was time to eat, Boaz said to her, "Come over here, eat some of the bread and dip your piece in the vinegar." So she sat down beside the reapers, and he passed her some roasted grain. She ate until she was satisfied, and some was left over. [15] When she got up to glean, Boaz gave orders to his young men: "Let her glean even between the sheaves, and do not put her to shame. [16] And pull out some for her from the bundles on purpose and leave it for her to glean, and do not scold her." [17] She gleaned in the field until evening, and she beat out what she had gleaned; it came to about an ephah of barley. [18] She lifted it up and went into the town, and her mother-in-law saw what she had gleaned. Then she brought out what she had saved after eating her fill and gave it to her. [19] Her mother-in-law asked her, "Where did you glean today? Where did you work? May the one who noticed you be blessed." So she told her mother-in-law whom she had worked with: "The man I worked with today is named Boaz." [20] Naomi said to her daughter-in-law, "May he be blessed by the LORD, who has not abandoned his kindness to the living and the dead!" And Naomi told her, "That man is close kin to us; he is one of our redeemers." [*] [21] Ruth the Moabitess said, "He also told me, 'Stay close by my young men until they have finished all of my harvest.'" [22] Naomi said to Ruth her daughter-in-law, "It is good, my daughter, for you to go out with his young women, so that no one bothers you in another field." [23] So she stayed close by the young women of Boaz to glean until the barley harvest and the wheat harvest were finished, and she lived with her mother-in-law.

## CHAPTER 3

[1] Naomi her mother-in-law said to her, "My daughter, should I not look for a resting place for you, where you will be well off? [2] Is not Boaz, whose young women you were with, our kinsman? See, tonight he will be winnowing barley on the threshing floor. [3] Wash yourself, then, and put on oil, and put your cloak on you and go down to the threshing floor. Do not let the man know you are there until he has finished eating and drinking. [*] [4] When he lies down, take note of the place where he is lying; then go in, uncover the place at his feet and lie down, and he will tell you what you should do." [5] She answered her, "Everything you say I will do." [6] She went down to the threshing floor and did everything her mother-in-law had instructed her. [7] Boaz ate and drank, and his heart was glad, and he went to lie down at the edge of the grain pile. Then she came softly, uncovered the place at his feet, and lay down. [8] In the middle of the night the man shuddered and twisted around, and there was a woman lying at his feet! [9] "Who are you?" he said. She said, "I am Ruth, your servant. Spread the corner of your garment over your servant, since you are a redeemer." [*] [10] He said, "Blessed are you by the LORD, my daughter. This latest kindness of yours is better than the first, because you have not gone after the young men, poor or rich. [11] So now, my daughter, do not fear. Whatever you ask I will do for you, for everyone at the gate of my people knows that you are a worthy woman. [12] It is true that I am a redeemer; but there is also a redeemer closer in kin than I am. [13] Spend the night here. In the morning, if he will act as redeemer for you, well and good, let him redeem; but if he does not want to redeem you, then I will redeem you myself, as the LORD lives. Lie here until morning." [14] So she lay at his feet till morning, and she got up before a person could make out his neighbor; for he said, "Do not let it be known that the woman came to the threshing floor." [15] And he said, "Bring the shawl that is on you and hold it out." She held it out, and he measured six measures of barley and laid it on her. Then he went into the town. [*] [16] She came to her mother-in-law, who asked, "How did it go, my daughter?" She

told her everything the man had done for her,* 17 and said, "These six measures of barley he gave me, because he said, 'You must not go to your mother-in-law empty-handed.'" 18 Naomi said, "Sit tight, my daughter, until you find out how the matter will fall; for the man will not be at rest until he has brought the matter to an end today."

### CHAPTER 4

1 Boaz had gone up to the gate and sat down there, and look, the redeemer Boaz had spoken about was passing by. He said, "Come over, my friend, sit down here." He came over and sat down.* 2 Boaz took ten men from the elders of the town and said, "Sit here," and they sat down. 3 He said to the redeemer, "The piece of land that was our brother Elimelech's, Naomi is selling; she has returned from the fields of Moab. 4 I thought I should let you know and say, 'Buy it before those seated here and before the elders of my people.' If you will redeem it, redeem; but if he will not redeem it, tell me, so I may know. There is no one but you to redeem it, and I am next after you." He said, "I will redeem it."* 5 Boaz said, "On the day you buy the field from Naomi's hand, you must also acquire Ruth the Moabitess, the dead man's wife, in order to raise up the name of the dead upon his inheritance."* 6 The redeemer said, "Then I cannot redeem it for myself, or I would damage my own inheritance. You take over my redemption for yourself, since I am not able to redeem it." 7 In earlier times in Israel this was how it was done in redeeming and in exchanging, to make every matter binding: a man drew off his sandal and handed it to his neighbor. That was the form of testimony in Israel. 8 So the redeemer told Boaz, "You buy it," and drew off his sandal. 9 Boaz said to the elders and to all the people, "Today you are witnesses that I have bought from Naomi's hand everything that was Elimelech's and everything that was Chilion's and Mahlon's. 10 Ruth the Moabitess too, Mahlon's wife, I have acquired as my wife, to raise up the name of the dead upon his inheritance, so that the name of the dead will not be cut off from among his brothers or from the gate of his place. Today you are witnesses." 11 All the people at the gate, and the elders, said, "We are witnesses. May the LORD make the woman who comes into your house like Rachel and like Leah, who between them built the house of Israel. May you do mightily in Ephrathah and make a name in Bethlehem. 12 May your house become like the house of Perez, whom Tamar bore to Judah, from the seed the LORD will give you by this young woman." 13 Boaz took Ruth and she became his wife. He went in to her, the LORD granted her to conceive, and she gave birth to a son. 14 The women said to Naomi, "Blessed is the LORD, who has not left you today without a redeemer! May his name be proclaimed in Israel. 15 He will be one who brings your life back and who sustains you in your old age, for your daughter-in-law, who loves you and is worth more to you than seven sons, has given birth to him." 16 Naomi took the child and held him to her bosom, and she became his nurse. 17 The neighbor women named him, saying, "A son is born to Naomi!" They called him Obed. He is the father of Jesse, the father of David. 18 These are the generations of Perez: Perez fathered Hezron; 19 Hezron fathered Ram, Ram fathered Amminadab, 20 Amminadab fathered Nahshon, Nahshon fathered Salmon,* 21 Salmon fathered Boaz, Boaz fathered Obed, 22 Obed fathered Jesse, and Jesse fathered David.

# 1 SAMUEL

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### CHAPTER 1

1 There was a man from Ramathaim-zophim in the hill country of Ephraim; his name was Elkanah son of Jeroham, son of Elihu, son of Tohu, son of Zuph, an Ephrathite. 2 He had two wives, one named Hannah and the other named Peninnah. Peninnah had children; Hannah had none. 3 Year after year this man would go up from his town to bow down and sacrifice to the LORD of hosts at Shiloh, where Eli's two sons, Hophni and Phinehas, served as priests to the LORD. 4 Whenever the day came for Elkanah to sacrifice, he gave shares to his wife Peninnah and to all her sons and daughters, 5 but to Hannah he gave a double portion, for it was Hannah he loved, though the LORD had shut her womb.* 6 Her rival would taunt her sorely to stir her up, because the LORD had shut her womb. 7 This happened year after year: whenever she went up to the LORD's house, the other woman taunted her, and she would weep and not eat. 8 Her husband Elkanah would say to her, "Hannah, why are you crying? Why will you not eat? Why is your heart so low? Am I not worth more to you than ten sons?" 9 Once, after they had eaten and drunk at Shiloh, Hannah got up. Eli the priest was sitting on his chair beside the doorpost of the LORD's temple. 10 In bitterness of soul she prayed to the LORD, weeping and weeping. 11 She made a vow: "LORD of hosts, if you will only look upon your servant's misery and remember me and not forget your servant, but give your servant a male child, I will give him to the LORD for his whole life, and no razor shall touch his head." 12 As she went on praying at length before the LORD, Eli was watching her mouth. 13 Hannah was speaking within her heart; her lips were moving, but her voice could not be heard, so Eli thought she was drunk. 14 Eli said to her, "How long will you make a drunken show? Get rid of your wine!" 15 Hannah answered, "No, my lord; I am a woman burdened in spirit. Wine and strong drink I have not drunk; I have been pouring out my soul before the LORD. 16 Do not take your servant for a daughter of Belial; it is out of my great distress and provocation that I have been speaking all this time." 17 Eli answered, "Go in peace. May the God of Israel grant what you have asked of him." 18 She said, "May your servant find favor in your sight." The woman went her way and ate, and her face was no longer downcast. 19 Early in the morning they rose and bowed down before the LORD, and then went back home to Ramah.

Elkanah knew his wife Hannah, and the LORD remembered her. [20] When the time came round, Hannah conceived and gave birth to a son. She named him Samuel, "because from the LORD I asked for him." [21] The man Elkanah went up with all his household to offer the yearly sacrifice to the LORD and to pay his vow. [22] Hannah did not go up. She told her husband, "Once the child is weaned, I will bring him, so that he may appear before the LORD and remain there for good." [23] Elkanah her husband told her, "Do what seems best to you. Stay until you have weaned him; only may the LORD confirm his word." So the woman stayed and nursed her son until she weaned him. [24] Once she had weaned him, she took him up with her, along with three bulls, one ephah of flour and a skin of wine, and brought him to the LORD's house at Shiloh. The child was just a child. [25] They slaughtered the bull and brought the child to Eli. [26] She said, "Pardon me, my lord! As surely as you live, my lord, I am the woman who stood here near you praying to the LORD. [27] It was for this boy I prayed, and the LORD has granted me what I asked of him. [28] So I in turn have given him over to the LORD; all the days he lives he is given over to the LORD." And he bowed down there to the LORD.

## CHAPTER 2

[1] Hannah prayed and said, "My heart rejoices in the LORD; my horn is raised high by the LORD. My mouth is wide open against my enemies, since I delight in your salvation. [2] No one is holy as the LORD is, for there is no one but you; no rock is like our God. [3] Stop your proud talk, piling it on; let no arrogance leave your mouth, for a God who knows is the LORD, and by him deeds are weighed.* [4] The bows of the mighty are shattered, while the stumbling are wrapped in strength. [5] The well-fed hire themselves out for bread, and the hungry hunger no more. The barren gives birth to seven, and the mother of many pines away. [6] The LORD kills and gives life; he brings down to Sheol and raises up. [7] The LORD makes poor and makes rich; he humbles and he exalts. [8] He lifts the poor up out of the dust; from the dung heap he raises the needy, to have them sit with nobles and inherit a seat of glory. The pillars of the earth belong to the LORD; he has set the world upon them. [9] The feet of his faithful ones he will keep, but the wicked will be silenced in the dark, for it is not by might that a man prevails. [10] Those who contend with the LORD will be broken to pieces; from the heavens he will thunder upon them. The LORD will judge the ends of the earth; he will give strength to his king and lift high the horn of his anointed." [11] Elkanah went home to Ramah, and the boy served the LORD under Eli the priest. [12] The sons of Eli were sons of Belial; they did not know the LORD. [13] This was how the priests dealt with the people: when anyone offered a sacrifice, the priest's servant would come while the meat was cooking, holding a three-pronged fork, [14] and stab it into the basin, the kettle, the caldron or the pot; all that the fork brought up the priest took for himself. That is how they treated all Israel who came there to Shiloh. [15] Even before the fat was burned, the priest's servant would come and tell the man sacrificing, "Hand over meat for the priest to roast; he will not take cooked meat from you, only raw." [16] If the man said to him, "The fat must be burned first; then take whatever you like," he would say, "No, give it now, or I will take it by force."* [17] The young men's sin was very great in the LORD's sight, because the men treated the LORD's offering with scorn. [18] Samuel, meanwhile, was serving before the LORD, a boy wearing a linen ephod. [19] His mother would make him a small robe and bring it to him each year when she came up with her husband to offer the yearly sacrifice. [20] Eli would bless Elkanah and his wife, saying, "May the LORD give you offspring by this woman in place of the one she asked for and gave over to the LORD." Then they would go back home. [21] The LORD visited Hannah; she conceived and gave birth to three sons and two daughters. And the boy Samuel grew up with the LORD. [22] Eli was very old. He kept hearing all that his sons were doing to all Israel, and that they slept with the women who served at the entrance of the tent of meeting. [23] He said to them, "Why are you doing such things? I hear about your wicked deeds from all these people. [24] No, my sons, the report I hear is not good; you are making the LORD's people transgress. [25] If one man sins against another, God will mediate for him; but if a man sins against the LORD, who will plead for him?" Yet they would not listen to their father's voice, for the LORD was minded to put them to death. [26] The boy Samuel went on growing in stature and in favor, both with the LORD and with men. [27] A man of God came to Eli and said to him, "This is what the LORD says: 'Did I not plainly reveal myself to your father's house when they were in Egypt, belonging to the house of Pharaoh? [28] I chose him out of all the tribes of Israel to be my priest, to go up to my altar, to burn incense and to wear an ephod before me; and to your father's house I gave all the food offerings of the children of Israel.* [29] Why do you trample on my sacrifice and my offering that I commanded for my dwelling? You honor your sons more than me, making yourselves fat on the best of every offering of Israel my people.' [30] So the LORD, the God of Israel, declares: 'I did say that your house and your father's house would walk before me for ever.' But now the LORD declares: 'Far be it from me! Those who honor me I will honor, and those who scorn me will be treated as nothing. [31] The days are coming when I will cut off your arm and the arm of your father's house, so that no one in your house will reach old age. [32] You will look on distress in my dwelling, in all the good that he does for Israel, and never will there be an old man in your house. [33] Any of yours I do not cut off from my altar will be left to wear out your eyes and grieve your soul, and all the offspring of your house will die as grown men. [34] This will be your sign, what comes upon your two sons, Hophni and Phinehas: on a single day both of them will die. [35] I will raise up for myself a faithful priest who will act according to what is in my heart and my soul. I will build him an enduring house, and he will walk before my anointed for ever. [36] Everyone left in your house will come and bow down to him for a bit of silver and a round of bread, and will say, "Please put me in one of the priestly posts, so I can eat a scrap of bread."""

## CHAPTER 3

[1] The boy Samuel was serving the LORD under Eli. In those days the word of the LORD was scarce; visions were not widespread. [2] One day Eli, whose eyes had started to grow dim so that he could not see, was lying down in his place. [3] The lamp of God had not yet gone out, and Samuel was lying in the LORD's temple, where the ark of God was. [4] The LORD called to Samuel, and he answered, "Here I am." [5] He ran to Eli and said, "Here I am; you called me." But Eli said, "I did not call. Go back and lie down." So he went and lay down. [6] Once more the LORD called, "Samuel!" Samuel got up, went to Eli, and said, "Here I am; you called me." He said, "I did not call, my son. Go back and lie down." [7] Samuel did not yet know the LORD; the word of the LORD had not yet been revealed to him. [8] The LORD called Samuel a third time. He got up, went to Eli, and said, "Here I am; you called me." Then Eli realized that it was the LORD calling the boy. [9] Eli told Samuel, "Go and lie down. If he calls you, say, 'Speak, LORD; your servant is listening.'" So Samuel went and lay down in his place. [10] The LORD came and stood, and called as before, "Samuel! Samuel!" Samuel said, "Speak; your servant is listening." [11] The LORD said to Samuel, "I am going to do something in Israel that will make both ears of all who hear of it ring. [12] On that day I will bring about against Eli everything I have spoken about his house, from start to finish. [13] I have told him that I am judging his house for ever because of the iniquity he knew about: his sons were bringing a curse on themselves, and he did not rebuke them.* [14] That is why I have sworn to Eli's house that the iniquity of Eli's house will never be atoned for, by sacrifice or by offering." [15] Samuel lay there till morning, and then he opened the doors of the LORD's house. Samuel was afraid to tell Eli about the vision. [16] But Eli called Samuel: "Samuel, my son." He answered, "Here I am." [17] Eli said, "What was it he told you? Do not hide it from me. May God do so to you, and more besides, if you hide from me one word of all he told you." [18] So Samuel told him all of it, keeping nothing from him. Eli said, "He is the LORD; let him do what seems good to him." [19] Samuel grew up, and the LORD was with him; he let none of his words fall to the ground. [20] All Israel from Dan to Beersheba recognized that Samuel had been established as a prophet of the LORD. [21] The LORD continued to appear at Shiloh, for the LORD revealed himself to Samuel at Shiloh through the word of the LORD.

## CHAPTER 4

[1] What Samuel said reached all Israel. Israel marched out to meet the Philistines in battle; they encamped by Ebenezer, and the Philistines encamped at Aphek. [2] The Philistines lined up for battle against Israel, and as the fighting spread, Israel was beaten by the Philistines; they killed some four thousand men in the ranks out in the field. [3] When the troops returned to the camp, the elders of Israel said, "Why did the LORD let us be beaten today by the Philistines? Let us fetch the ark of the covenant of the LORD from Shiloh to be with us, so that it may come into our midst and rescue us from our enemies' hand." [4] The people sent to Shiloh, and from there they brought the ark of the covenant of the LORD of hosts, who sits enthroned above the cherubim. Eli's two sons, Hophni and Phinehas, were there with the ark of the covenant of God. [5] When the ark of the covenant of the LORD reached the camp, all Israel let out such a great shout that the ground shook. [6] The Philistines heard the sound of the shout and said, "What is this great shouting in the Hebrews' camp?" They found out that the ark of the LORD had come into the camp, [7] and the Philistines were afraid. "God has come into the camp," they said. "We are in trouble! Nothing like this has happened before now. [8] Woe to us! Who will rescue us from the power of these mighty gods? These are the gods who struck the Egyptians with all kinds of blows in the wilderness. [9] Take courage and be men, Philistines, or you will be slaves to the Hebrews as they have been slaves to you. Be men and fight!" [10] So the Philistines fought. Israel was beaten, and every man fled to his tent. The slaughter was very great: thirty thousand men on foot fell from Israel. [11] The ark of God was taken, and Eli's two sons, Hophni and Phinehas, were killed. [12] A man of Benjamin ran from the battle lines and reached Shiloh that same day, his clothes torn and earth on his head. [13] When he arrived, there was Eli sitting on his chair by the road, keeping watch, because his heart was trembling for the ark of God. The man went into the town to give the news, and the whole town cried out.* [14] Eli heard the noise of the outcry and asked, "What does this noisy uproar mean?" The man came quickly and told Eli. [15] Eli was ninety-eight years old; his eyes had set, and he could not see. [16] The man said to Eli, "I am the one who has come from the battle; I fled from the battle lines today." He asked, "What happened, my son?" [17] The one bringing the news answered, "Israel has run from the Philistines, and there has been a great defeat among the troops as well. Your two sons, Hophni and Phinehas, are dead too, and the ark of God has been taken." [18] When he mentioned the ark of God, Eli fell backward off his chair beside the gate; his neck broke, and he died, for he was old and heavy. For forty years he had judged Israel. [19] His daughter-in-law, Phinehas's wife, was pregnant and near her time. When she heard the report that the ark of God had been taken and that her father-in-law and her husband were dead, she bent down and gave birth, for her labor pains came upon her suddenly. [20] As she was dying, the women attending her said, "Do not be afraid; you have given birth to a son." But she gave no answer and paid no heed. [21] She named the boy Ichabod, saying, "Glory has gone into exile from Israel," because the ark of God had been taken and because of her father-in-law and her husband. [22] She said, "Glory has gone into exile from Israel, because the ark of God has been taken."

## CHAPTER 5

[1] The Philistines, having taken the ark of God, carried it from Ebenezer to Ashdod. [2] The Philistines took the ark of God, brought it into Dagon's temple, and set it next to Dagon. [3] Early the next day the people of Ashdod got up, and there was Dagon fallen face down on the ground before the ark of the LORD!

They lifted Dagon and returned him to his place. [4] Early the following morning they got up, and once more Dagon was fallen face down on the ground before the ark of the LORD. Dagon's head and both his hands lay cut off on the threshold; only Dagon's body was left of him. [5] For this reason, to this day, neither Dagon's priests nor anyone who enters Dagon's temple in Ashdod steps on Dagon's threshold. [6] The LORD's hand weighed heavily on the people of Ashdod. He brought devastation on them and struck them with tumors, Ashdod and its territory.* [7] The men of Ashdod saw what was happening and said, "The ark of Israel's God must not remain with us, since his hand is severe on us and on Dagon our god." [8] They sent and summoned all the lords of the Philistines to them and asked, "What are we to do with the ark of Israel's God?" They answered, "Have the ark of Israel's God moved over to Gath." So they moved the ark of the God of Israel there. [9] After they had moved it, the LORD's hand came against that city, and there was a very great panic. He struck the men of the city, from the least to the greatest, and tumors broke out on them. [10] So they sent the ark of God to Ekron. As soon as the ark of God reached Ekron, the Ekronites cried out, "They have brought the ark of Israel's God over to me to kill me and my people!" [11] They sent and summoned all the lords of the Philistines and said, "Send the ark of Israel's God away; let it go back to its own place, so it will not kill me and my people." For a deadly panic had spread through the whole city; God's hand weighed very heavily there. [12] Those who did not die were struck with tumors, and the city's cry for help went up to the heavens.

## CHAPTER 6

[1] For seven months the ark of the LORD was in Philistine territory. [2] The Philistines summoned the priests and the diviners and said, "What should we do with the ark of the LORD? Let us know what we should send along with it to its place." [3] They said, "If you send the ark of Israel's God away, do not send it off empty-handed; by all means return a guilt offering to him. Then you will be healed, and it will become clear to you why his hand does not leave you alone." [4] They asked, "What guilt offering should we return to him?" They said, "Five gold tumors and five gold mice, matching the number of the lords of the Philistines, since one plague struck all of you and your lords. [5] Make likenesses of your tumors and likenesses of your mice that are destroying the land, and give glory to Israel's God. Perhaps he will lift his hand from you, your gods and your land. [6] Why harden your hearts the way Egypt and Pharaoh hardened their hearts? When he had made sport of them, did they not let the people go, and they went? [7] So now, get a new cart ready, and two cows that have calves and have never borne a yoke. Harness the cows to the cart, and take their calves away from them back home. [8] Take the ark of the LORD and set it on the cart, and put the gold objects you are returning to him as a guilt offering in a chest beside it. Then send it off on its way. [9] And watch: if it heads up the road to its own territory, to Beth-shemesh, it is he who has brought this great disaster on us. If not, we will know that his hand did not touch us; it was something that just happened to us." [10] The men did this. They took two cows with calves, harnessed them to the cart, and penned up their calves at home. [11] They set the ark of the LORD on the cart, along with the chest holding the gold mice and the likenesses of their tumors. [12] The cows went straight ahead on the road to Beth-shemesh, keeping to the one highway, lowing as they went, turning neither right nor left. The lords of the Philistines followed them as far as the border of Beth-shemesh. [13] The people of Beth-shemesh were harvesting wheat in the valley. They looked up and saw the ark, and they were glad at the sight. [14] The cart came into the field of Joshua the Beth-shemite and stood still there, where there was a large stone. They chopped up the wood of the cart and offered the cows up as a burnt offering to the LORD. [15] The Levites had lifted down the ark of the LORD and the chest with it that held the gold objects, and placed them on the large stone. That day the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices to the LORD. [16] The five lords of the Philistines watched, and then went back to Ekron that same day. [17] These are the gold tumors the Philistines returned to the LORD as a guilt offering: for Ashdod one, for Gaza one, for Ashkelon one, for Gath one, for Ekron one. [18] The gold mice matched the number of all the Philistine cities belonging to the five lords, from fortified city to country village, as far as the great Abel on which they set the ark of the LORD; it is still there to this day in the field of Joshua the Beth-shemite.* [19] He struck down some of the men of Beth-shemesh for looking into the ark of the LORD; he struck down among the people seventy men, fifty thousand men. The people went into mourning because the LORD had struck the people with a great blow.* [20] The men of Beth-shemesh said, "Who can stand before the LORD, this holy God? To whom will he go up from us?" [21] They sent messengers to those living in Kiriath-jearim to say, "The Philistines have sent back the ark of the LORD. Come down and bring it up to your place."

## CHAPTER 7

[1] The men of Kiriath-jearim came, brought up the ark of the LORD, and took it into Abinadab's house on the hill. They consecrated his son Eleazar to watch over the ark of the LORD. [2] From the day the ark came to rest at Kiriath-jearim, a long time went by, twenty years, and the whole house of Israel mourned after the LORD. [3] Samuel told the whole house of Israel, "If you are coming back to the LORD with all your heart, get rid of the foreign gods and the Ashtaroth among you. Set your heart firmly on the LORD and serve him alone, and he will rescue you from the hand of the Philistines." [4] The children of Israel got rid of the Baals and the Ashtaroth and served the LORD alone. [5] Samuel said, "Assemble all Israel at Mizpah, and I will pray to the LORD on your behalf." [6] They assembled at Mizpah, drew water and poured it out before the LORD. They fasted that day and confessed there, "We have sinned against the LORD." Samuel judged the children of Israel at Mizpah. [7] The Philistines heard that the children of Israel had assembled at Mizpah, and the lords

of the Philistines went up against Israel. Hearing this, the children of Israel were afraid of the Philistines. [8] The children of Israel said to Samuel, "Do not keep silent; keep crying to the LORD our God for us, so that he will rescue us from the hand of the Philistines." [9] Samuel took a suckling lamb and offered it whole as a burnt offering to the LORD. Samuel cried to the LORD on Israel's behalf, and the LORD answered him. [10] While Samuel was offering the burnt offering, the Philistines came near to attack Israel. But that day the LORD thundered against the Philistines with a mighty voice and threw them into a panic, and they were beaten before Israel. [11] The men of Israel went out from Mizpah, chased the Philistines, and struck them down all the way to a point below Beth-car. [12] Samuel took a stone and set it up between Mizpah and Shen. He named it Ebenezer, saying, "Up to here the LORD has helped us." [13] The Philistines were brought low and no longer came into Israel's territory, and the LORD's hand was against the Philistines all Samuel's days. [14] The towns the Philistines had taken from Israel came back to Israel, from Ekron to Gath, and Israel freed their territory from the Philistines' hand. There was peace as well between Israel and the Amorites. [15] Samuel judged Israel throughout his life. [16] Every year he went around on a circuit to Bethel, Gilgal and Mizpah, judging Israel at all these places. [17] Then he would come back to Ramah, since his home was there; there he judged Israel, and there he built an altar to the LORD.

## CHAPTER 8

[1] When Samuel had grown old, he set his sons up as judges for Israel. [2] His firstborn was named Joel, and his second son Abijah; they judged at Beersheba. [3] His sons, though, did not follow in his ways. They bent toward profit, accepted bribes, and twisted justice. [4] So all the elders of Israel gathered and came to Samuel at Ramah. [5] They told him, "You have grown old, and your sons do not follow in your ways. Now set over us a king to judge us, as all the nations have." [6] It was displeasing in Samuel's eyes that they said, "Give us a king to judge us," and Samuel prayed to the LORD. [7] The LORD told Samuel, "Listen to what the people are saying to you, all of it; it is not you they have rejected, but me they have rejected as king over them. [8] They are doing to you just what they have always done, from the day I brought them up out of Egypt until today, abandoning me and serving other gods. [9] So now listen to them; but be sure to give them a solemn warning and tell them the rights of the king who will reign over them." [10] Samuel repeated all the LORD's words to the people who were asking him for a king. [11] He said, "This is what the king who reigns over you will claim as his right: your sons he will take and put them in his chariots and among his horsemen, and they will run in front of his chariot. [12] He will set them up as his officers over thousands and officers over fifties, and have them plow his fields, reap his harvest, and make his weapons of war and the fittings for his chariots. [13] Your daughters he will take to make perfumes, to cook, and to bake. [14] Your best fields, vineyards and olive groves he will take and hand over to his servants. [15] He will take a tithe of your seed and your vineyards and hand it over to his officials and his servants. [16] Your male and female servants, your finest young men and your donkeys he will take and set to his own work. [17] He will take a tithe of your flocks, and you yourselves will be his slaves. [18] On that day you will cry out because of the king you chose for yourselves, but the LORD will not answer you on that day." [19] But the people would not listen to Samuel's voice. "No," they said, "we will have a king over us, [20] so that we too may be like all the nations, with our king judging us and going out ahead of us to fight our battles." [21] Samuel heard everything the people said and repeated it in the LORD's hearing. [22] The LORD told Samuel, "Listen to them and give them a king." Then Samuel told the men of Israel, "Go back, each of you to his own town."

## CHAPTER 9

[1] There was a man from Benjamin named Kish son of Abiel, son of Zeror, son of Becorath, son of Aphiah, a Benjaminite, a man of substance. [2] He had a son named Saul, a fine young man; not one of the children of Israel was finer than he. He stood head and shoulders above all the people. [3] The donkeys of Saul's father Kish had strayed, and Kish told his son Saul, "Take one of the young men with you and go off in search of the donkeys." [4] He crossed the hill country of Ephraim and crossed the land of Shalishah, but they did not find them. They crossed the land of Shaalim, and they were not there. He crossed the land of the Benjaminites, and they did not find them. [5] When they reached the land of Zuph, Saul said to the young man with him, "Come on, let us go back, or my father will stop worrying about the donkeys and start worrying about us." [6] The young man said to him, "Listen, there is a man of God in this town, a man highly respected; everything he says comes true without fail. Let us go there now; maybe he will tell us which way to take." [7] Saul said to his young man, "Suppose we go, what can we bring the man? The bread in our bags is used up, and we have no present to bring the man of God. What do we have with us?" [8] The young man answered Saul again: "Here, I happen to have a quarter shekel of silver. I will give it to the man of God, and he will tell us which way to go." [9] (In earlier times in Israel, anyone going to consult God would say, "Come, let us go to the seer," because the one called a prophet today used to be called a seer.) [10] Saul told his young man, "Good idea; come on, let us go." And they went to the town where the man of God was. [11] As they were climbing the slope to the town, they came upon some girls going out to draw water, and asked them, "Is the seer here?" [12] They answered, "He is. There, he is ahead of you. Hurry, because he came into town today; the people have a sacrifice today on the high place. [13] As you go into town you will find him before he goes up to the high place to eat. The people will not eat till he arrives, since he is the one who blesses the sacrifice; after that the guests eat. Go on up, then; right now you will find him." [14] So they went up to the town. Just as they came into the town, there was Samuel coming out toward them to go up to the high place. [15] One day before Saul came, the LORD had disclosed this to Samuel: [16] "At this time tomorrow I will send you a man from

the land of Benjamin. Anoint him as leader over my people Israel; he will rescue my people from the Philistines' hand. For I have seen my people, because their cry has reached me." [17] As Samuel caught sight of Saul, the LORD said to him, "There is the man I told you about! He is the one who will keep my people in check." [18] Saul came up to Samuel in the middle of the gate and said, "Tell me, please, which is the seer's house?" [19] Samuel answered Saul, "I am the seer. Go up ahead of me to the high place. You are eating with me today; in the morning I will send you off, and I will tell you everything on your mind. [20] As for the donkeys that strayed three days ago, put them out of your mind; they have been found. And on whom is all Israel's desire set? Is it not on you and on all your father's house?" [21] Saul replied, "Am I not a Benjaminite, of the smallest of Israel's tribes, and my clan the most insignificant of all the clans of the tribe of Benjamin? Why do you say such a thing to me?" [22] Samuel took Saul and his young man, led them into the hall, and gave them the place at the head of the guests, who numbered about thirty. [23] Samuel said to the cook, "Bring the portion I handed you, the one I told you to put aside." [24] The cook lifted up the thigh and what went with it and set it in front of Saul. Samuel said, "See, what was kept back is set before you. Eat, for it was kept for you for this occasion, from the time I said, 'I have invited the people.'" So Saul ate with Samuel that day.* [25] They came down from the high place to the town, and Samuel talked with Saul on the roof. [26] They got up early, and at the break of dawn Samuel called to Saul on the roof, "Get up, and I will send you on your way." Saul got up, and the two of them, he and Samuel, went outside. [27] As they were going down to the edge of the town, Samuel said to Saul, "Tell the young man to go on ahead of us." When he had gone on, Samuel said, "But you stop here a moment, and I will let you hear the word of God."

## CHAPTER 10

[1] Samuel took the flask of oil, poured it over his head and kissed him, and said, "Is it not because the LORD has anointed you leader over his inheritance? [2] Today, after you leave me, you will come upon two men near Rachel's tomb at Zelzah in the territory of Benjamin. They will tell you, 'The donkeys you set out to look for have been found. Your father has given up the matter of the donkeys and is worried about you, saying, "What am I to do about my son?"' [3] From there you will go on farther and reach the oak of Tabor. Three men will meet you there on their way up to God at Bethel, one with three young goats, one with three loaves of bread, and one with a skin of wine. [4] They will ask how you are and give you two loaves, and you are to take them from their hands. [5] After that you will come to Gibeah of God, where the Philistine garrison is. As you enter the town, you will run into a group of prophets coming down from the high place, with harp, tambourine, flute and lyre in front of them, prophesying. [6] The Spirit of the LORD will come powerfully upon you; you will prophesy along with them and be changed into a different man. [7] Once these signs have happened to you, do whatever lies at hand, for God is with you. [8] Go down ahead of me to Gilgal, and I will come down to you to offer burnt offerings and sacrifice peace offerings. Wait seven days until I come to you; then I will let you know what you are to do." [9] As he turned his back to go from Samuel, God changed his heart into another, and all these signs happened that day. [10] When they came to Gibeah, there was a group of prophets meeting him! The Spirit of God came powerfully upon him, and he prophesied in their midst. [11] When all those who had known him from earlier days saw him prophesying with the prophets, the people asked one another, "What has come over the son of Kish? Is Saul among the prophets too?" [12] A man from there answered, "And who is their father?" That is how the saying arose, "Is Saul among the prophets too?" [13] When he finished prophesying, he went to the high place. [14] Saul's uncle asked him and his young man, "Where did you go?" He said, "Looking for the donkeys. When we saw they were not anywhere, we went to Samuel." [15] Saul's uncle said, "Tell me, please, what Samuel told you." [16] Saul told his uncle, "He let us know for certain that the donkeys had been found." But he said nothing to him about the matter of the kingship Samuel had spoken of. [17] Samuel summoned the people to the LORD at Mizpah. [18] He said to the children of Israel, "This is what the LORD, the God of Israel, says: 'It was I who brought Israel up from Egypt and rescued you from the power of Egypt and from the power of all the kingdoms that oppressed you.' [19] Yet today you have rejected your God, the one who rescues you from all your troubles and distresses, and you have told him, 'No, set a king over us.' So now, take your places before the LORD by your tribes and your thousands." [20] Samuel had all the tribes of Israel come forward, and the tribe of Benjamin was picked out. [21] He had the tribe of Benjamin come forward by its clans, and the clan of Matri was picked out, and then Saul son of Kish was picked out. They searched for him, but he was not to be found. [22] So they asked the LORD further, "Has the man come here yet?" The LORD said, "Look, he has hidden himself among the baggage." [23] They ran and brought him from there, and when he stood among the people he was head and shoulders above all of them. [24] Samuel said to all the people, "Do you see the man the LORD has chosen? There is no one like him among all the people." All the people shouted, "Long live the king!" [25] Samuel explained to the people the rights of the kingship; he wrote it down in a book and laid it before the LORD. Then Samuel dismissed all the people, each to his home. [26] Saul too went home to Gibeah, and with him went the valiant men whose hearts God had touched. [27] But some sons of Belial said, "How will this fellow rescue us?" They despised him and brought him no gift. But he acted as if he were deaf.*

## CHAPTER 11

[1] Nahash the Ammonite came up and laid siege to Jabesh-gilead. All the men of Jabesh said to Nahash, "Make a treaty with us, and we will be your subjects." [2] Nahash the Ammonite told them, "I will make a treaty with you on one condition: that I gouge out the right eye of every one of you and so put disgrace on all Israel." [3] The elders of Jabesh said to him, "Hold off for

seven days and let us send messengers throughout Israel's territory. If no one comes to rescue us, we will surrender to you." [4] The messengers came to Gibeah of Saul and told these things in the people's hearing, and all the people raised their voices and wept. [5] And there was Saul coming in from the field behind the oxen. Saul asked, "What is the matter with the people that they are weeping?" They repeated to him what the men of Jabesh had said. [6] As he heard these words, the Spirit of God came powerfully upon Saul, and he burned with fierce anger. [7] He took a pair of oxen, cut them in pieces, and sent them by messengers through all Israel's territory with the word: "Whoever does not come out after Saul and Samuel, this is what will be done to his oxen!" Fear of the LORD fell on the people, and they came out as one man. [8] He counted them at Bezek: the children of Israel were three hundred thousand, and the men of Judah thirty thousand. [9] They told the messengers who had come, "Say this to the men of Jabesh-gilead: 'Tomorrow, by the time the sun grows hot, you will be rescued.'" The messengers came and reported to the men of Jabesh, and they were overjoyed. [10] So the men of Jabesh said, "Tomorrow we will come out to you, and you can do with us whatever seems good to you." [11] The next day Saul arranged the troops in three units. They broke into the middle of the camp during the morning watch and cut down Ammon until the day grew hot. The survivors were so scattered that not two of them were left together. [12] The people said to Samuel, "Who was it that said, 'Is Saul to reign over us?' Hand the men over, and we will put them to death." [13] But Saul said, "Not a man will be put to death today, for today the LORD has worked deliverance in Israel." [14] Samuel told the people, "Come, let us go to Gilgal and make the kingship new there." [15] All the people went to Gilgal, and at Gilgal they made Saul king before the LORD. There they sacrificed peace offerings before the LORD, and there Saul and all the men of Israel celebrated with great joy.

## CHAPTER 12

[1] Samuel said to all Israel, "I have listened to you in everything you told me, and I have set a king over you. [2] So now, here is the king going before you. As for me, I am old and gray, and my sons are here among you. I have gone before you from my youth until today. [3] Here I am. Bear witness against me before the LORD and before his anointed: Whose ox have I taken, or whose donkey? Whom have I cheated? Whom have I crushed? From whose hand have I taken a bribe to make me close my eyes to something? I will pay it back to you." [4] They said, "You have not cheated us or crushed us, and you have taken nothing from anyone's hand." [5] He said to them, "The LORD is witness against you, and his anointed is witness today, that you have found nothing in my hand." They said, "He is witness." [6] Samuel said to the people, "It is the LORD who made Moses and Aaron and brought your fathers up from the land of Egypt. [7] So now take your stand, and I will argue my case with you before the LORD over all the LORD's righteous deeds that he did for you and your fathers. [8] When Jacob had gone into Egypt, your fathers cried to the LORD, and the LORD sent Moses and Aaron; they brought your fathers out of Egypt and settled them in this place. [9] But they forgot the LORD their God, and he sold them into the hand of Sisera, the commander of Hazor's army, into the hand of the Philistines, and into the hand of the king of Moab, and these made war on them. [10] They cried to the LORD and said, 'We have sinned; we abandoned the LORD and served the Baals and the Ashtaroth. Now rescue us from our enemies' hand, and we will serve you.' [11] The LORD sent Jerubbaal, Bedan, Jephthah and Samuel, and he rescued you from the hand of your enemies all around, and you lived securely. [*] [12] Yet when you saw Nahash king of the children of Ammon coming against you, you told me, 'No, a king must reign over us,' when the LORD your God was your king. [13] So now, here is the king you chose, the one you asked for. The LORD has put a king over you. [14] If you fear the LORD, serve him, obey his voice and do not defy the LORD's command, then both you and the king who reigns over you will be following the LORD your God. [15] But if you do not obey the LORD's voice and you defy the LORD's command, the LORD's hand will be against you as it was against your fathers. [16] Now then, take your stand and watch this great thing the LORD is about to do before your eyes. [17] Is it not the wheat harvest today? I will call to the LORD, and he will send thunder and rain. Then you will realize and see how great a wrong you did in the LORD's sight by asking for a king." [18] Samuel called to the LORD, and that day the LORD sent thunder and rain, and all the people stood in great fear of the LORD and of Samuel. [19] All the people said to Samuel, "Pray to the LORD your God for your servants, so we will not die, for on top of all our sins we have added this wrong of asking for a king." [20] Samuel told the people, "Do not be afraid. You have done all this wrong; only do not turn away from following the LORD, but serve the LORD with all your heart. [21] Do not turn aside after empty things that can neither profit nor rescue, because they are empty. [22] For his great name's sake the LORD will not cast off his people, since the LORD has been pleased to make you a people for himself. [23] As for me, far be it from me to sin against the LORD by no longer praying for you; I will teach you the good and right way. [24] Just fear the LORD and serve him faithfully with all your heart, for see what great things he has done for you. [25] But if you persist in doing evil, you will be swept away, you and your king alike."

## CHAPTER 13

[1] Saul had reigned a year, and when he had reigned two years over Israel, [*] [2] Saul picked out for himself three thousand men of Israel: two thousand were with Saul at Michmash and in the hill country of Bethel, and a thousand were with Jonathan at Gibeah of Benjamin. The rest of the troops he sent home, each to his tent. [3] Jonathan attacked the Philistine garrison at Geba, and the Philistines heard about it. Saul had the horn sounded throughout the land, saying, "Let the Hebrews hear!" [4] All Israel heard the news: "Saul has attacked the Philistine garrison, and Israel has now become a stench to the Philistines." The troops

were summoned to Saul at Gilgal. [5] The Philistines gathered to fight Israel: thirty thousand chariots, six thousand horsemen, and troops as many as the sand on the seashore. They came up and encamped at Michmash, east of Beth-aven. [6] The men of Israel saw that they were in a tight spot, for the troops were hard pressed, and the troops hid in caves, in thickets, among rocks, in underground vaults and in cisterns. [7] Some Hebrews went across the Jordan to the land of Gad and Gilead. Saul was still at Gilgal, and all the troops followed him trembling. [8] He waited seven days, the time Samuel had set, but Samuel did not come to Gilgal, and the troops began slipping away from him. [9] So Saul said, "Bring me the burnt offering and the peace offerings," and he offered up the burnt offering. [10] Just as he finished offering the burnt offering, Samuel arrived. Saul went out to meet him and to greet him. [11] Samuel said, "What have you done?" Saul answered, "I saw that the troops were slipping away from me, and you had not come by the set time, and the Philistines were gathering at Michmash. [12] So I thought, 'Now the Philistines will come down on me at Gilgal, and I have not sought the LORD's favor.' I felt compelled, and I offered the burnt offering." [13] Samuel said to Saul, "You have been foolish. You did not keep the command the LORD your God gave you. Had you done so, the LORD would now have made your kingship over Israel firm for ever. [14] But now your kingship will not last. The LORD has searched out for himself a man after his own heart, and the LORD has appointed him leader over his people, because you did not keep what the LORD commanded you." [15] Samuel got up and went up from Gilgal to Gibeah of Benjamin. Saul counted the troops still with him: about six hundred men. [16] Saul, his son Jonathan, and the troops with them were staying at Geba of Benjamin, while the Philistines were encamped at Michmash. [17] Raiders came out of the Philistine camp in three units: one unit headed along the road to Ophrah, to the land of Shual; [18] one unit headed along the road to Beth-horon; and one unit headed along the road to the border overlooking the valley of Zeboim toward the wilderness. [19] No blacksmith could be found anywhere in the land of Israel, because the Philistines had said, "The Hebrews must not make themselves swords or spears." [20] So all Israel had to go down to the Philistines, each man to have his plowshare, mattock, axe or sickle sharpened. [21] The price was a pim for plowshares and mattocks, and a third of a shekel for forks and axes and for setting the goads. [*] [22] So on the day of battle not a sword or spear was in the hands of any of the troops with Saul and Jonathan; only Saul and his son Jonathan had them. [23] The Philistine garrison moved out to the pass of Michmash.

## CHAPTER 14

[1] One day Jonathan son of Saul said to the young man who bore his armor, "Come, let us go across to the Philistine garrison over on the far side." He did not let his father know. [2] Saul was sitting at the edge of Gibeah under the pomegranate tree at Migron, and the troops with him numbered about six hundred men. [3] Ahijah son of Ahitub, brother of Ichabod son of Phinehas, son of Eli, the LORD's priest at Shiloh, was carrying an ephod. The troops did not know that Jonathan had left. [4] In the pass that Jonathan meant to cross to reach the Philistine garrison there was a rocky tooth on this side and a rocky tooth on that side; one was named Bozez and the other Seneh. [5] One tooth stood like a pillar on the north, facing Michmash, and the other on the south, facing Geba. [6] Jonathan said to the young man who bore his armor, "Come, let us go across to the garrison of these uncircumcised men. Perhaps the LORD will act for us; nothing keeps the LORD from saving, whether by many or by few." [7] His armor-bearer told him, "Do whatever is in your heart. Turn to it; here I am with you, as your heart is." [8] Jonathan said, "Look, we will go across to the men and let them see us. [9] If they say to us, 'Stay put till we reach you,' we will stand where we are and not go up to them. [10] But if they say, 'Come up to us,' we will go up, for the LORD has handed them over to us; that will be our sign." [11] The two of them let themselves be seen by the Philistine garrison, and the Philistines said, "Look, the Hebrews are coming out of the holes they have been hiding in." [12] The men of the garrison called to Jonathan and his armor-bearer, "Come on up to us, and we will teach you a thing or two!" Jonathan told his armor-bearer, "Climb up behind me, for the LORD has handed them over to Israel." [13] Jonathan clambered up on hands and feet with his armor-bearer behind him. They fell before Jonathan, and his armor-bearer, following him, finished them off. [14] In that first blow Jonathan and his armor-bearer struck down about twenty men, within about half a furrow of a plot of land. [15] Terror spread through the camp, in the field and among all the troops; the garrison and the raiders were terrified too. The ground shook, and it became a terror from God. [16] Saul's lookouts at Gibeah of Benjamin saw the throng melting away, going this way and that. [17] Saul told the troops with him, "Take a count and find out who has left us." They counted, and Jonathan and his armor-bearer were missing. [18] Saul said to Ahijah, "Bring the ark of God here," for the ark of God was with the children of Israel at that time. [*] [19] While Saul was still speaking to the priest, the uproar in the Philistine camp kept growing louder and louder. So Saul told the priest, "Hold back your hand." [20] Saul and all the troops with him were called together and went into the battle, and there was each man's sword turned against his neighbor, in very great confusion. [21] The Hebrews who had sided with the Philistines before, who had gone up with them into the camp from all around, now changed over to be with Israel, with Saul and Jonathan. [22] All the men of Israel who had been hiding in the hill country of Ephraim heard that the Philistines were fleeing, and they too went hard after them in the battle. [23] So the LORD rescued Israel that day, and the fighting spread past Beth-aven. [24] The men of Israel were worn down that day, because Saul had bound the troops under an oath: "Cursed is the man who eats food before evening, until I have taken revenge on my enemies." So none of the troops tasted food. [25] The whole army came into the woods, and there was honey on the surface of the field. [26] The troops entered the woods, and there was the honey dripping, yet

no one lifted his hand to his mouth, because the troops feared the oath. [27] Jonathan had not heard his father putting the troops under oath. He reached out the tip of the staff in his hand, dipped it into the honeycomb and lifted his hand to his mouth, and his eyes brightened. [*] [28] One of the troops spoke up: "Your father strictly bound the troops under oath, saying, 'Cursed is the man who eats food today.'" The troops were exhausted. [29] Jonathan said, "My father has brought trouble on the land. Just look how my eyes have brightened because I tasted this bit of honey. [30] How much better if the troops had eaten their fill today of the spoil they found from their enemies! As it is, the slaughter among the Philistines has not been great." [31] That day they struck down the Philistines from Michmash to Aijalon, and the troops were utterly exhausted. [32] The troops swooped on the spoil. They took sheep, cattle and calves, slaughtered them on the ground, and ate them with the blood. [33] Saul was told, "Look, the troops are sinning against the LORD by eating with the blood." He said, "You have been faithless. Roll a large stone over to me now." [34] Saul said, "Spread out among the troops and tell them, 'Each of you bring me his ox or his sheep, slaughter it here and eat; do not sin against the LORD by eating with the blood.'" That night every one of the troops brought his ox in his hand and slaughtered it there. [35] Saul built an altar to the LORD; it was the first altar he built to the LORD. [36] Saul said, "Let us go down after the Philistines by night and plunder them until daybreak; let us not leave a single man of them." They said, "Do whatever seems good to you." But the priest said, "Let us draw near to God here." [37] Saul asked God, "Shall I go down after the Philistines? Will you hand them over to Israel?" But he gave him no answer that day. [38] Saul said, "Come here, all you cornerstones of the people; find out and see how this sin came about today. [39] For as the LORD lives, who rescues Israel, even if it lies with Jonathan my son, he must die." Not one of all the troops answered him. [40] He told all Israel, "You stand on one side, and I and my son Jonathan will stand on the other." The troops told Saul, "Do whatever seems good to you." [41] Saul said to the LORD, the God of Israel, "Give a perfect lot." Jonathan and Saul were taken, and the troops went free. [*] [42] Saul said, "Cast it between me and Jonathan my son." And Jonathan was taken. [43] Saul said to Jonathan, "Tell me what you did." Jonathan told him, "I only tasted a little honey with the tip of the staff in my hand. Here I am; I will die." [44] Saul said, "May God do so, and more besides; you will surely die, Jonathan!" [45] But the troops said to Saul, "Is Jonathan to die, who has won this great victory in Israel? Never! As the LORD lives, not a hair of his head will fall to the ground, for he has acted with God today." So the troops ransomed Jonathan, and he did not die. [46] Saul went back from chasing the Philistines, and the Philistines went off to their own place. [47] After Saul had taken hold of the kingship over Israel, he fought all his enemies round about: Moab, the children of Ammon, Edom, the kings of Zobah, and the Philistines. Wherever he turned, he dealt out punishment. [48] He fought valiantly; he struck Amalek and rescued Israel from the hand of those who looted it. [49] Saul's sons were Jonathan, Ishvi and Malchi-shua. As for his two daughters, the firstborn was named Merab and the younger Michal. [50] Saul's wife was named Ahinoam daughter of Ahimaaz. His army commander was named Abner son of Ner, Saul's uncle. [51] Kish was Saul's father, and Ner, Abner's father, was the son of Abiel. [52] Fierce war went on with the Philistines all Saul's life, and whenever Saul spotted any strong man or any valiant man, he drafted him for himself.

## CHAPTER 15

[1] Samuel said to Saul, "It was I whom the LORD sent to anoint you king over his people Israel. So now, listen to what the LORD says. [2] This is what the LORD of hosts says: 'I have taken account of what Amalek did to Israel, how he lay in wait for him on the road as he came up out of Egypt. [3] Go now and strike Amalek, and devote to destruction everything that is his. Do not spare him; kill men and women alike, children and babies at the breast, cattle and sheep, camels and donkeys.'" [4] Saul summoned the troops and counted them at Telaim: two hundred thousand men on foot, and ten thousand men of Judah. [5] Saul went to the city of Amalek and set an ambush in the ravine. [6] Saul told the Kenites, "Go, get away, go down from among the Amalekites, or I will sweep you away with them; for you dealt kindly with all the children of Israel as they came up out of Egypt." So the Kenites moved away from among Amalek. [7] Saul struck Amalek from Havilah to the approach to Shur, east of Egypt. [8] He captured Agag king of Amalek alive, and all the people he devoted to destruction with the sword. [9] But Saul and the troops spared Agag, along with the best of the sheep and cattle, the second-year animals and the lambs, and everything that was good; they would not devote them to destruction. Anything that was despised and worthless they devoted to destruction. [10] The word of the LORD came to Samuel: [11] "I regret having made Saul king; he has turned away from following me and has not carried out my words." Samuel was angry and cried out to the LORD all night long. [12] Early in the morning Samuel got up to meet Saul. Samuel was told, "Saul went to Carmel and set up a monument for himself there; then he turned and crossed over and went down to Gilgal." [13] Samuel came to Saul, and Saul said to him, "May you be blessed by the LORD! I have carried out the LORD's word." [14] Samuel said, "Then what is this sound of sheep in my ears, and the sound of cattle that I hear?" [15] Saul said, "They brought them from the Amalekites. The troops spared the best of the sheep and cattle to sacrifice to the LORD your God, and the rest we devoted to destruction." [16] Samuel told Saul, "Stop, and I will tell you what the LORD said to me last night." He told him, "Speak." [17] Samuel said, "Small as you may be in your own eyes, are you not head of the tribes of Israel? The LORD anointed you king over Israel. [18] The LORD sent you on your way and told you, 'Go and devote to destruction those sinners, the Amalekites; make war on them until you have finished them off.' [19] Why did you not obey the LORD's voice? Why did you swoop on the spoil and do evil in the LORD's sight?" [20] Saul said to Samuel, "I did obey the LORD's voice! I went the way the LORD sent me; I brought back Agag king of

Amalek, and Amalek I devoted to destruction. [21] The troops took some of the spoil, sheep and cattle, the best of what was devoted to destruction, to sacrifice to the LORD your God at Gilgal." [22] Samuel said, "Does the LORD take as much pleasure in burnt offerings and sacrifices as in obedience to the LORD's voice? See, obeying is better than sacrifice, and paying heed than the fat of rams. [23] Rebellion is like the sin of divination, and presumption like iniquity and idolatry. Since you have rejected the LORD's word, he has rejected you as king."* [24] Saul said to Samuel, "I have sinned. I went against the LORD's command and your words, because I was afraid of the troops and listened to them. [25] Now, please, forgive my sin and come back with me, so I can bow down to the LORD." [26] Samuel said to Saul, "I will not go back with you, because you rejected the LORD's word, and the LORD has rejected you as king over Israel." [27] Samuel turned to leave, and Saul caught hold of the edge of his robe, and it ripped. [28] Samuel said to him, "Today the LORD has ripped the kingship of Israel from you and given it to a neighbor of yours who is better than you. [29] Moreover, the Eternal One of Israel does not lie or change his mind, for he is not a man, to change his mind."* [30] Saul said, "I have sinned. But honor me now, please, before the elders of my people and before Israel; come back with me, so I can bow down to the LORD your God." [31] Samuel went back with Saul, and Saul bowed down to the LORD. [32] Samuel said, "Bring Agag king of Amalek to me." Agag came to him cheerfully, thinking, "Surely the bitterness of death has passed."* [33] Samuel said, "As your sword has left women childless, so your mother will be childless among women." And Samuel cut Agag to pieces before the LORD at Gilgal. [34] Then Samuel went to Ramah, and Saul went up to his home at Gibeah of Saul. [35] Samuel never saw Saul again until the day he died, but Samuel mourned for Saul. And the LORD regretted that he had made Saul king over Israel.

## CHAPTER 16

[1] The LORD said to Samuel, "How long are you going to grieve for Saul, now that I have rejected him as king over Israel? Fill your horn with oil and set out. I am sending you to Jesse of Bethlehem, because I have picked out a king for myself among his sons." [2] Samuel said, "How can I go? Saul will hear of it and kill me." The LORD said, "Take a heifer from the herd with you and say, 'I have come to offer sacrifice to the LORD.' [3] Invite Jesse to the sacrifice, and I will let you know what to do; you will anoint for me the one I point out to you." [4] Samuel did as the LORD had told him and went to Bethlehem. The town's elders came trembling to meet him and asked, "Is your coming peaceful?" [5] He said, "Peaceful. I have come to offer sacrifice to the LORD. Sanctify yourselves and come with me to the sacrifice." He sanctified Jesse and his sons and invited them to the sacrifice. [6] As they arrived, he looked at Eliab and thought, "Surely here before the LORD is his anointed." [7] But the LORD told Samuel, "Pay no attention to his looks or how tall he stands, for I have rejected him. It is not as man sees: man sees what is before his eyes, but the LORD sees into the heart." [8] Jesse called Abinadab and had him pass in front of Samuel. He said, "The LORD has not chosen this one either." [9] Jesse had Shammah pass by. He said, "Nor has the LORD chosen this one." [10] Jesse had seven of his sons pass in front of Samuel, and Samuel told Jesse, "The LORD has not chosen any of these." [11] Samuel asked Jesse, "Are these all your boys?" He said, "There is still the youngest; he is out looking after the sheep." Samuel told Jesse, "Send for him and fetch him; we will not sit down to eat until he gets here." [12] So he sent and had him brought in. He was ruddy, with fine eyes and good looks. The LORD said, "Get up and anoint him; this is the one." [13] Samuel took the horn of oil and anointed him among his brothers, and from that day on the Spirit of the LORD came powerfully upon David. Then Samuel set out and went to Ramah. [14] The Spirit of the LORD had left Saul, and an evil spirit from the LORD terrified him. [15] Saul's servants told him, "You see, an evil spirit from God is terrifying you. [16] Let our lord give the word to your servants standing before you, and they will look for a man who is skilled at playing the lyre. Whenever the evil spirit from God is on you, he will play with his hand and you will feel better." [17] Saul told his servants, "Find me a man who plays well, then, and bring him to me." [18] One of the young men spoke up: "I have seen a son of Jesse of Bethlehem who is skilled at playing. He is a valiant man, a warrior, wise in speech, a man of fine appearance, and the LORD is with him." [19] So Saul sent messengers to Jesse to say, "Send me your son David, the one with the sheep." [20] Jesse took a donkey with bread, a skin of wine and a young goat, and sent them to Saul by his son David. [21] David came to Saul and stood before him. Saul grew very fond of him, and he became his armor-bearer. [22] Saul sent to Jesse to say, "Let David stay in my service, please; he has found favor in my sight." [23] Whenever the spirit from God was on Saul, David would take the lyre and play with his hand; Saul would get relief and feel better, and the evil spirit would leave him.

## CHAPTER 17

[1] The Philistines brought their armies together for war. They gathered at Socoh in Judah and encamped between Socoh and Azekah, at Ephes-dammim. [2] Saul and the men of Israel gathered and encamped in the valley of Elah, and they formed their battle line to meet the Philistines. [3] The Philistines stood on the hill on one side and Israel stood on the hill on the other, with the valley between them. [4] A champion came out of the Philistine camp, Goliath by name, from Gath. He stood six cubits and a span tall. [5] On his head was a bronze helmet, and he wore a coat of scale armor weighing five thousand shekels of bronze. [6] He had bronze guards on his legs, and a bronze javelin was slung between his shoulders. [7] The shaft of his spear was like a weaver's beam, and its iron point weighed six hundred shekels. The man bearing his shield went ahead of him. [8] He stood and called out to Israel's battle lines, "Why come out and line up for battle? Am I not the Philistine, and are you not Saul's slaves? Pick a man for yourselves, and let him come down to me. [9] If he can fight me and kill me, we will be your slaves; but if I beat him and kill him,

you will be our slaves and serve us." [10] The Philistine went on, "Today I taunt the battle lines of Israel! Give me a man, and we will fight it out together." [11] Hearing these words of the Philistine, Saul and all Israel were shattered and very much afraid. [12] David was the son of an Ephrathite from Bethlehem of Judah named Jesse, who had eight sons. In Saul's time the man was old, advanced in years among men.* [13] Jesse's three oldest sons had followed Saul to the war. The names of the three sons who went to the war were Eliab the firstborn, Abinadab the second, and Shammah the third. [14] David was the youngest. The three oldest followed Saul, [15] while David went back and forth from Saul's side to tend his father's sheep at Bethlehem. [16] Morning and evening the Philistine came forward and took his stand, for forty days. [17] Jesse told his son David, "Take this ephah of roasted grain and these ten loaves for your brothers, and run them to the camp for your brothers. [18] These ten cheeses take to the commander of their thousand. Check on your brothers' welfare, and bring back some token from them."* [19] Saul and they and all the men of Israel were in the valley of Elah, fighting the Philistines. [20] David got up early in the morning, left the sheep with someone to watch them, picked up the load and set off, as Jesse had instructed him. He reached the camp just as the army was marching out to the battle line, raising the war cry. [21] Israel and the Philistines formed up, battle line against battle line. [22] David left his things with the keeper of the supplies, ran to the battle line, and came and asked his brothers how they were. [23] While he was speaking with them, the champion, the Philistine from Gath named Goliath, came up out of the Philistine lines and said the same words as before, and David heard. [24] All the men of Israel, as soon as they saw the man, ran from him in great fear. [25] The men of Israel said, "Have you seen this man coming up? He comes up to taunt Israel. The man who kills him the king will make very rich; he will give him his daughter and make his father's house exempt in Israel." [26] David asked the men standing with him, "What will be done for the man who kills this Philistine and takes away Israel's disgrace? Who is this uncircumcised Philistine anyway, that he should taunt the battle lines of the living God?" [27] The people gave him the same answer: "That is what will be done for the man who kills him." [28] Eliab, his eldest brother, heard him talking to the men, and Eliab grew angry with David. He said, "Why did you come down? Who did you leave those few sheep with in the wilderness? I know how insolent you are and how wicked your heart is; you came down to see the fighting." [29] David said, "Now what have I done? Was it not just a word?"* [30] He turned from him to someone else and asked the same thing, and the people answered him as before. [31] What David had said was overheard and reported to Saul, and he had him brought. [32] David said to Saul, "Let no one lose heart on his account. Your servant will go and fight this Philistine." [33] Saul told David, "You cannot go out against this Philistine and fight him. You are just a boy, and he has been a warrior since he was a boy." [34] David said to Saul, "Your servant has been tending his father's sheep. Whenever a lion came, or a bear, and carried off a sheep from the flock, [35] I went after it, struck it, and snatched the sheep out of its mouth. If it turned on me, I grabbed it by the beard, struck it and killed it. [36] Lions and bears alike your servant has killed, and this uncircumcised Philistine will be like one of them, since he has taunted the battle lines of the living God." [37] David went on, "The LORD who rescued me from the lion's paw and the bear's paw will rescue me from this Philistine's hand." Saul told David, "Go, and the LORD be with you." [38] Saul dressed David in his own tunic, put a bronze helmet on his head, and dressed him in a coat of mail. [39] David fastened his sword over the tunic and tried to walk, for he had never tried them out. David told Saul, "I cannot walk in these; I am not used to them." And David took them off. [40] He took his staff in his hand, picked out five smooth stones from the stream bed, and put them in his shepherd's bag, in the pouch. With his sling in his hand he went toward the Philistine. [41] The Philistine kept coming, closer and closer to David, with the man bearing the shield ahead of him. [42] The Philistine looked David over and, seeing him, despised him, for he was a mere boy, ruddy and good-looking. [43] The Philistine said to David, "Am I a dog, that you come at me with sticks?" And the Philistine cursed David by his gods. [44] The Philistine said to David, "Come here, and I will give your flesh to the birds of the air and the beasts of the field!" [45] David told the Philistine, "You come against me with sword and spear and javelin, but I come against you in the name of the LORD of hosts, the God of Israel's battle lines, whom you have taunted. [46] Today the LORD will hand you over to me. I will strike you down and take your head from you, and today I will give the corpses of the Philistine army to the birds of the air and the wild beasts of the earth, so that all the earth may know that Israel has a God, [47] and this whole assembly may know that not by sword or spear does the LORD save. The battle belongs to the LORD, and he will hand you over to us." [48] As the Philistine got up and came forward to meet David, David ran quickly to the battle line to meet the Philistine. [49] David reached into his bag, took out a stone, slung it, and hit the Philistine on the forehead. The stone sank into his forehead, and he fell face down on the ground. [50] So with a sling and a stone David overpowered the Philistine; he struck the Philistine down and killed him, and David had no sword in his hand. [51] David ran and stood over the Philistine, took hold of his sword, pulled it out of its sheath, and killed him, cutting off his head with it. The Philistines saw that their hero was dead, and they fled. [52] The men of Israel and Judah rose up with a shout and chased the Philistines as far as the entrance of the valley and the gates of Ekron. Philistine dead lay along the Shaaraim road all the way to Gath and Ekron. [53] The children of Israel returned from their hot pursuit of the Philistines and looted their camp. [54] David took the Philistine's head and brought it to Jerusalem; his weapons he put in his own tent. [55] As Saul watched David going out to meet the Philistine, he asked Abner, the army commander, "Abner, whose son is this boy?" Abner said, "As surely as you live, O king, I do not know." [56] The king said, "Find out whose son this young fellow is." [57] As David came back from killing the Philistine, Abner took him and

brought him before Saul, the Philistine's head still in his hand. [58] Saul asked him, "Whose son are you, boy?" David said, "The son of your servant Jesse of Bethlehem."

## CHAPTER 18

[1] By the time he finished talking with Saul, Jonathan's soul had become knit to David's soul, and Jonathan loved him as his own soul. [2] From that day Saul kept him and would not let him go back to his father's house. [3] Jonathan and David made a covenant, because Jonathan loved him as his own soul. [4] Jonathan stripped off the robe he had on and gave it to David, with his tunic, and even his sword, his bow and his belt. [5] Wherever Saul sent him, David went out and acted wisely, and Saul put him in charge of the fighting men. All the people approved, and Saul's servants approved too. [6] As they were coming in, when David came back from killing the Philistine, the women came out from all the towns of Israel to meet King Saul, singing and dancing, with tambourines, with rejoicing and with triangles. [7] And the women sang to one another as they made merry: "Saul has killed his thousands, and David his tens of thousands." [8] Saul was furious; this refrain was hateful to him. He said, "To David they have given tens of thousands, and to me only thousands. What is left for him but the kingship?" [9] From that day on Saul kept his eye on David. [10] The next day an evil spirit from God came powerfully upon Saul, and he raved inside the house. David was playing with his hand, as he did every day, and Saul had his spear in his hand.* [11] Saul flung the spear, thinking, "I will pin David to the wall." Twice David dodged out of his way. [12] Saul was afraid of David, since the LORD was with David but had left Saul. [13] So Saul sent him away from his side and made him a commander of a thousand, and he went out and came in at the head of the troops. [14] In all he undertook David acted wisely, and the LORD was with him. [15] Saul saw how very wisely he acted and was in dread of him. [16] But all Israel and Judah loved David, because he was the one who went out and came in at their head. [17] Saul said to David, "Here is Merab, my older daughter; I will give her to you as a wife. Only be a valiant man for me and fight the LORD's battles." For Saul thought, "My hand will not be on him; let the hand of the Philistines be on him." [18] David said to Saul, "Who am I, and what is my life or my father's clan in Israel, that I should become the king's son-in-law?" [19] But when the time came for Saul's daughter Merab to be given to David, she was given as a wife to Adriel of Meholah. [20] Michal, Saul's daughter, was in love with David. When Saul was told, the thing suited him. [21] Saul thought, "I will give her to him so she can be a trap for him, and the hand of the Philistines will be on him." So Saul said to David a second time, "You can be my son-in-law today."* [22] Saul ordered his servants, "Speak to David in secret and say, 'Look, the king is pleased with you, and all his servants love you. Now become the king's son-in-law.'" [23] Saul's servants said these words in David's hearing, and David said, "Does it seem a trifle to you to become the king's son-in-law? I am a poor man and lightly esteemed." [24] Saul's servants told him, "This is what David said." [25] Saul said, "Tell David this: 'The king wants no bride-price but a hundred Philistine foreskins, to be avenged on the king's enemies.'" Saul meant to have David fall at the hands of the Philistines. [26] His servants told David these words, and David was pleased with the idea of becoming the king's son-in-law. Before the time was up, [27] David set out with his men and killed two hundred Philistines. David brought their foreskins and counted them out in full to the king, to become the king's son-in-law. Then Saul gave him his daughter Michal as a wife. [28] Saul saw and realized that the LORD was with David, and that his daughter Michal loved him, [29] and Saul became more afraid of David still. Saul was David's enemy from then on. [30] The princes of the Philistines would come out to fight, and every time they came out, David acted more wisely than all Saul's servants, and his name came to be greatly prized.

## CHAPTER 19

[1] Saul told his son Jonathan and all his servants that he meant to kill David. But Saul's son Jonathan was very fond of David, [2] and Jonathan let David know: "My father Saul is looking for a way to kill you. So be careful in the morning; stay in a secret place and hide yourself. [3] I will go out and stand next to my father in the field where you are, and I will talk to my father about you. If I see anything, I will let you know." [4] Jonathan spoke well of David to his father Saul. He said to him, "The king should not sin against his servant David, because he has not sinned against you; what he has done has been greatly to your good. [5] He put his life in his hand and killed the Philistine, and the LORD worked a great deliverance for all Israel. You saw it and were glad. Why then would you sin against innocent blood by killing David for no reason?" [6] Saul listened to Jonathan and swore, "As the LORD lives, he will not be put to death." [7] Jonathan called David and told him all of this. Then Jonathan brought David to Saul, and he was with him as he had been before. [8] War broke out again. David went out and fought the Philistines, struck them a heavy blow, and they ran from him. [9] An evil spirit from the LORD came upon Saul while he was sitting in his house with his spear in hand, and David was playing with his hand. [10] Saul tried to pin David to the wall with the spear, but he slipped out of Saul's way, and the spear struck the wall. David fled and got away that night. [11] Saul sent messengers to David's house to watch for him and kill him in the morning. But Michal, David's wife, warned him, "If you do not get away tonight, tomorrow you will be a dead man." [12] Michal lowered David through the window, and he left, ran away and escaped. [13] Michal took the household idol, laid it on the bed, put a mat of goats' hair at its head, and covered it with a cloak.* [14] When Saul sent messengers to seize David, she said, "He is ill." [15] Saul sent the messengers back to see David, with the order, "Bring him up to me in his bed, so I can kill him." [16] The messengers went in, and there was the household idol in the bed, with the mat of goats' hair at its head! [17] Saul said to Michal, "Why did you deceive me like this and send my enemy away to escape?" Michal answered Saul, "He told me, 'Let me go, or I will kill you!'" [18] David had fled and escaped. He came to

Samuel at Ramah and told him all Saul had done to him, and he and Samuel went and stayed at Naioth. [19] Saul was told, "David is at Naioth in Ramah." [20] Saul sent messengers to seize David. They saw the band of prophets prophesying, with Samuel standing in charge of them, and the Spirit of God came upon Saul's messengers, and they too began to prophesy. [21] Saul was told, and he sent other messengers, and they too prophesied. Saul sent messengers a third time, and they too prophesied. [22] Then he went to Ramah himself. He came to the great cistern at Secu and asked, "Where are Samuel and David?" He was told, "At Naioth in Ramah." [23] He went on there, to Naioth in Ramah, and the Spirit of God came upon him as well; he walked along prophesying until he reached Naioth in Ramah. [24] He too stripped off his clothes and prophesied before Samuel, and he lay naked all that day and all that night. That is why it is said, "Is Saul among the prophets too?"

## CHAPTER 20

[1] David fled from Naioth in Ramah and came to Jonathan. "What have I done?" he said. "What is my offense? What is my sin against your father, that he wants to take my life?" [2] He said to him, "Never! You will not die. My father does nothing, big or small, without letting me know. Why would my father hide this from me? It is not so." [3] But David swore once more, "Your father knows full well that I have found favor in your sight, and he thinks, 'Jonathan must not know about this, or he will be hurt.' Yet as surely as the LORD lives and you live, there is only a step between me and death." [4] Jonathan said to David, "Whatever you want, I will do it for you." [5] David told Jonathan, "Tomorrow is the new moon, and I ought to sit at the meal with the king. Let me go, and I will hide in the field until the evening of the third day. [6] If your father notices that I am missing, say, 'David begged me to let him hurry to Bethlehem, his town, because the whole clan has its yearly sacrifice there.' [7] If he says, 'Very well,' your servant is safe. But if he flies into a rage, you will know he has made up his mind to do harm. [8] Deal kindly, then, with your servant, since you have brought your servant into a covenant of the LORD with you. If there is guilt in me, kill me yourself; why take me to your father?" [9] Jonathan said, "Never think it! If I knew for sure that my father had made up his mind to bring harm on you, would I not tell you?" [10] David said to Jonathan, "Who will let me know if your father answers you harshly?" [11] Jonathan told David, "Come, let us go out to the field." The two of them went out to the field. [12] Jonathan said to David, "The LORD, the God of Israel, be witness! When I have sounded out my father by this time tomorrow, or the day after, if he is favorable toward David, will I not send word to you then and let you know? [13] If my father means to do you harm, may the LORD do so to Jonathan, and more besides, if I do not let you know and send you off to go safely on your way. And may the LORD be with you as he was with my father. [14] And if I am still alive, will you not show me the steadfast love of the LORD, so that I do not die? [15] And never cut off your kindness from my house, not even when the LORD has cut off David's enemies, every one, from the face of the earth." [16] So Jonathan made a covenant with the house of David: "May the LORD call David's enemies to account." [17] Jonathan had David swear once again by his love for him, for he loved him as he loved his own soul. [18] Jonathan told him, "Tomorrow is the new moon; you will be missed, since your seat will be empty. [19] On the third day go down quickly to the place where you hid on the day of that business, and wait by the stone Ezel. [20] I will shoot three arrows off to one side of it, as if I were shooting at a mark. [21] Then I will send the boy: 'Go and find the arrows.' If I tell the boy, 'Look, the arrows are on this side of you; pick them up,' then come, for you are safe; there is nothing wrong, as the LORD lives. [22] But if I say to the youngster, 'Look, the arrows are farther on,' then go, for the LORD is sending you away. [23] As for what you and I have said to each other, the LORD is between you and me for ever." [24] So David hid in the field. The new moon came, and the king sat down to the meal to eat. [25] The king sat in his usual seat, the seat by the wall. Jonathan stood up, and Abner sat beside Saul, but David's place was empty. [26] Saul said nothing that day, because he thought, "Something has happened to him; he is not clean. That must be it; he is not clean." [27] But the next day, the second of the month, David's place was empty again. Saul asked his son Jonathan, "Why has Jesse's son not come to the meal, yesterday or today?" [28] Jonathan answered Saul, "David begged me to let him go to Bethlehem. [29] He said, 'Please let me go, because our clan has a sacrifice in the town, and my brother has told me to be there. Now if I have found favor in your sight, let me slip off and see my brothers.' That is why he has not come to the king's table." [30] Saul's anger blazed against Jonathan. He said to him, "You son of a perverse and rebellious woman! Do I not know that you have sided with Jesse's son, to your own shame and the shame of your mother's nakedness? [31] As long as Jesse's son lives on the earth, neither you nor your kingship will stand. Now send and fetch him to me; he is a dead man." [32] Jonathan answered his father Saul, "Why should he be put to death? What has he done?" [33] Saul hurled his spear at him to strike him down, and Jonathan knew that his father had made up his mind to kill David. [34] Jonathan got up from the table in a burning rage and ate nothing on the second day of the month, for he was hurt on David's account, because his father had humiliated him. [35] In the morning Jonathan went out to the field for the meeting with David, a small boy with him. [36] He told his boy, "Run and find the arrows I am shooting." The boy ran, and he shot the arrow past him. [37] When the boy reached the spot where the arrow Jonathan had shot lay, Jonathan called out after the boy, "Is the arrow not farther on, past you?" [38] Jonathan called out after the boy, "Hurry! Quick! Do not stand there!" Jonathan's boy picked up the arrows and came back to his master. [39] The boy had no idea of anything; only Jonathan and David knew what it meant. [40] Jonathan handed his gear to his boy and told him, "Go, take it to the town." [41] The boy left, and David got up from beside the south side of the stone, fell face down on the ground, and bowed three times. They kissed each other and wept together, David most of all.* [42] Jonathan told David, "Go in peace, for the two of

us have sworn in the LORD's name, 'The LORD will be between me and you and between my offspring and your offspring for ever.'" Then David got up and left, and Jonathan went into the town.

## CHAPTER 21

[1] David went to Nob, to Ahimelech the priest. Ahimelech came out trembling to meet David and asked him, "Why are you by yourself, with no one along?" [2] David told Ahimelech the priest, "The king gave me an order and told me, 'No one must know anything about the business I am sending you on or the orders I have given you.' As for the young men, I have arranged to meet them at a certain place. [3] So now, what do you have at hand? Give me five loaves of bread, or whatever can be found." [4] The priest answered David, "I have no ordinary bread at hand, only holy bread, provided the young men have kept themselves from women." [5] David answered the priest, "Women have certainly been kept from us, as before whenever I set out; the young men's vessels are holy even on a common journey, and how much more today will they be holy in their vessels!" [*6] So the priest gave him holy bread, since there was no bread there but the bread of the Presence, which had been taken away from before the LORD so that hot bread could be put in its place on the day it was removed. [7] One of Saul's servants was there that day, detained before the LORD. His name was Doeg the Edomite, the strongest of Saul's herdsmen. [8] David asked Ahimelech, "Do you have a spear or a sword at hand here? I did not bring my sword or any of my weapons, because the king's business was pressing." [9] The priest said, "The sword of Goliath the Philistine, whom you killed in the valley of Elah, is here, wrapped in a cloth behind the ephod. If you want to take it, take it; there is no other here." David said, "There is none like it. Give it to me." [10] That day David set out and fled from Saul, and went to Achish king of Gath. [11] Achish's servants said to him, "Is this not David, the king of the land? Is he not the one they sang about to each other in the dances, 'Saul has killed his thousands, and David his tens of thousands'?" [12] David took these words to heart and was badly afraid of Achish king of Gath. [13] So he altered his behavior before them and pretended to be mad in their hands; he made marks on the doors of the gate and let spit run down into his beard. [14] Achish told his servants, "You can see the man is mad! Why bring him to me? [15] Am I short of madmen, that you have brought this one to rave at me? Is this fellow to come into my house?"

## CHAPTER 22

[1] David left there and escaped to the cave of Adullam. His brothers and his whole family heard of it and went down to him there. [2] Everyone in trouble, everyone with a creditor, and everyone with a bitter soul gathered around him, and he became their leader; some four hundred men were with him. [3] From there David went to Mizpeh in Moab and said to the king of Moab, "Please let my father and mother come out and stay with you until I know what God will do for me." [4] He left them with the king of Moab, and they lived with him the whole time David was in the stronghold. [5] The prophet Gad told David, "Do not stay in the stronghold; leave and go into the land of Judah." David left and went into the forest of Hereth. [6] Saul heard that David and the men with him had been found. Saul was sitting in Gibeah under the tamarisk on the height, spear in hand, with all his servants standing around him. [*7] Saul told the servants standing around him, "Hear this, Benjaminites! Is Jesse's son going to give fields and vineyards to all of you too? Will he make all of you commanders of thousands and commanders of hundreds? [8] Is that why you have all conspired against me? No one let me know when my son made a covenant with Jesse's son; none of you cares about me or lets me know that my son has stirred up my servant to lie in wait against me, as he does today." [9] Doeg the Edomite, who was standing with Saul's servants, answered, "I saw Jesse's son come to Nob, to Ahimelech son of Ahitub. [10] Ahimelech asked the LORD for him and gave him provisions; he gave him the sword of Goliath the Philistine too." [11] The king sent for Ahimelech the priest, son of Ahitub, and all his father's house, the priests at Nob, and they all came to the king. [12] Saul said, "Listen, son of Ahitub." He said, "Here I am, my lord." [13] Saul said to him, "Why have you and Jesse's son conspired against me? You gave him bread and a sword and asked God for him, so that he could rise up against me and lie in wait, as he does today." [14] Ahimelech answered the king, "Who among all your servants is as trustworthy as David? He is the king's son-in-law, who has access to your private council, and he is honored in your house. [*15] Was it today that I first began to ask God for him? Not at all! Let the king not lay any charge against his servant or against my whole father's house, for your servant knew nothing about all this, little or much." [16] The king said, "You will surely die, Ahimelech, you and all your father's house." [17] The king told the runners standing around him, "Turn and kill the LORD's priests, because their hand too is with David; they knew he was running away and did not let me know." But the king's servants would not lift a hand to strike down the LORD's priests. [18] The king told Doeg, "You turn and strike down the priests." Doeg the Edomite turned and struck down the priests himself. That day he killed eighty-five men who wore the linen ephod. [19] Nob, the priests' town, he put to the sword: men and women, children and babies, cattle, donkeys and sheep, all put to the sword. [20] One son of Ahimelech son of Ahitub, whose name was Abiathar, escaped and fled to join David. [21] Abiathar told David that Saul had killed the LORD's priests. [22] David told Abiathar, "I knew that day, when Doeg the Edomite was there, that he would be sure to tell Saul. It is I who have brought about the death of every soul in your father's house. [23] Stay with me and do not be afraid. The one who seeks my life seeks yours; you will be under guard with me."

## CHAPTER 23

[1] David was told, "The Philistines are attacking Keilah and plundering the threshing floors." [2] David asked the LORD, "Shall I go and strike these Philistines?" The LORD told David,

"Go, strike the Philistines and rescue Keilah." [3] But David's men said to him, "Look, even here in Judah we are afraid. How much more if we go to Keilah against the Philistine lines!" [4] David asked the LORD once again, and the LORD answered him, "Get up, go down to Keilah, for I am handing the Philistines over to you." [5] David and his men went to Keilah and fought the Philistines; he drove off their cattle and struck them a heavy blow. So David rescued the people living in Keilah. [6] When Abiathar son of Ahimelech fled to David at Keilah, he had come down with an ephod in his hand. [7] Saul was told that David had gone to Keilah. Saul said, "God has delivered him into my hand, for he has shut himself in by going into a town with gates and bars." [8] Saul called all the troops to war, to go down to Keilah and besiege David and his men. [9] David learned that Saul was devising harm against him, and he told Abiathar the priest, "Bring the ephod over here." [10] David said, "LORD, God of Israel, your servant has heard for certain that Saul is planning to come to Keilah and destroy the town on my account. [11] Will the leaders of Keilah surrender me to him? Will Saul come down as your servant has heard? LORD, God of Israel, tell your servant, please." The LORD said, "He will come down." [12] David said, "Will the leaders of Keilah surrender me and my men into Saul's hand?" The LORD said, "They will surrender you." [13] So David and his men, about six hundred, got up and left Keilah and went wherever they could. When Saul was told that David had escaped from Keilah, he called off the march. [14] David stayed in the wilderness, in the strongholds, in the hill country in the wilderness of Ziph. Saul searched for him every day, but God did not hand him over to him. [15] David saw that Saul had come out to take his life; David was in the wilderness of Ziph, at Horesh. [16] Saul's son Jonathan set out and came to David at Horesh, and he strengthened his hand in God. [17] He told him, "Do not be afraid; the hand of my father Saul will not find you. You will be king over Israel, and I will be next to you. Even my father Saul knows it." [18] The two of them made a covenant before the LORD. David stayed on at Horesh, and Jonathan went home. [19] The Ziphites went up to Saul at Gibeah and said, "David is hiding among us, is he not, in the strongholds at Horesh, on the hill of Hachilah south of Jeshimon? [20] So now, O king, whenever you wish to come down, come down; our part will be to surrender him into the king's hand." [21] Saul said, "The LORD bless you, for you have taken pity on me. [22] Go, please, and make further preparations. Find out and see where his haunts are and who has seen him there, for I am told that he is very crafty. [23] See and find out all the hiding places where he hides, and come back to me with certain word. Then I will go with you, and if he is in the land, I will search him out among all the thousands of Judah." [24] They set out and went to Ziph ahead of Saul. David and his men were in the wilderness of Maon, in the Arabah south of Jeshimon. [25] Saul and his men went to search, and David was told. So he went down to the rock and stayed in the wilderness of Maon. Saul heard of it and chased after David into the wilderness of Maon. [26] Saul went along this side of the mountain, and David and his men along that side. David was rushing to get away from Saul, as Saul and his men were surrounding David and his men to capture them. [27] Then a messenger came to Saul: "Come quickly! The Philistines have raided the land." [28] So Saul broke off his pursuit of David and went to meet the Philistines. That is why that place is called Sela-hammahlekoth. [29] David went up from there and stayed in the strongholds of En-gedi.

## CHAPTER 24

[1] When Saul came back from chasing the Philistines, he was told, "David is in the wilderness of En-gedi." [2] Saul took three thousand picked men from all Israel and went to look for David and his men facing the Rocks of the Wild Goats. [3] He came to the sheepfolds along the road, where there was a cave, and Saul went in to relieve himself. David and his men were sitting far back in the cave. [*4] David's men said to him, "This is the day the LORD spoke of when he told you, 'I am handing your enemy over to you, and you can do to him as you see fit.'" David got up and quietly cut off the corner of Saul's robe. [5] Afterward David's heart troubled him because he had cut off the corner of Saul's robe. [6] He told his men, "The LORD keep me from doing such a thing to my lord, the LORD's anointed, from lifting my hand against him, since he is the LORD's anointed." [7] With these words David held his men back and would not allow them to rise up against Saul. Saul got up, left the cave, and went on his way. [8] Then David also got up, went out of the cave, and called after Saul, "My lord the king!" Saul looked back, and David bowed low with his face to the ground and paid him homage. [9] David said to Saul, "Why do you listen to the talk of men who say, 'David is out to harm you'? [10] Today you have seen with your own eyes how the LORD handed you over to me in the cave. I was told to kill you, but I took pity on you. I said, 'I will not lift my hand against my lord, for he is the LORD's anointed.' [11] See, my father, look at the corner of your robe in my hand! Since I cut off the corner of your robe and did not kill you, recognize and see that there is no evil or rebellion in my hand. I have not sinned against you, yet you are stalking my life to take it. [12] Let the LORD judge between me and you, and let the LORD avenge me on you; but my hand will not be against you. [13] As the ancient proverb puts it, 'From wicked men comes wickedness'; but my hand will not be against you. [14] Whom has the king of Israel come out after? Whom are you chasing? A dead dog, a single flea! [15] May the LORD be the judge and decide between me and you. May he see to it, take up my cause, and judge me free of your hand." [16] When David finished saying these words to Saul, Saul said, "Is this your voice, my son David?" And Saul raised his voice and wept. [17] He said to David, "You are more in the right than I am, for you have done good to me, while I have done evil to you. [18] Today you have shown what good you have done me: the LORD put me into your hand, and you did not kill me. [19] When a man finds his enemy, does he send him safely on his way? May the LORD reward you with good for what you have done for me today. [20] Now I know that you will certainly be king, and the kingship of Israel will be firmly in your hand. [21] So

swear to me by the LORD that you will not cut off my descendants after me or destroy my name from my father's house." [22] David swore it to Saul. Saul went home, and David and his men went up to the stronghold.

## CHAPTER 25

[1] Samuel died. All Israel assembled and lamented him, and they buried him at his house in Ramah. David set out and went down to the wilderness of Paran. [2] There was a man in Maon whose property was at Carmel, a very wealthy man, owning three thousand sheep and a thousand goats. He was at Carmel shearing his sheep. [3] The man was named Nabal, and his wife Abigail. She was a woman of good sense and lovely to look at, but the man was hard and his deeds were evil; he was a Calebite. [4] David heard in the wilderness that Nabal was shearing his sheep. [5] So David sent ten young men and told them, "Go up to Carmel. When you come to Nabal, greet him for me in my name. [6] Say to him: 'Long life to you! Peace to you, peace to your household, and peace to all that is yours!' [*] [7] I hear you have shearers. Your shepherds were with us, and we did them no harm; nothing of theirs went missing the whole time they were in Carmel. [8] Ask your young men and they will tell you. So let my young men find favor with you, since we have come on a good day. Please give your servants and your son David whatever you can spare.'" [9] David's young men arrived and gave Nabal this whole message in David's name, and they waited. [10] Nabal answered David's servants, "Who is David? Who is Jesse's son? Plenty of servants nowadays are breaking away from their masters. [11] Am I to take my bread and my water and the meat I butchered for my shearers and give it to men from who knows where?" [12] David's young men turned back on their way. They went back and came and reported all this to him. [13] David told his men, "Every man put on his sword!" Every man put on his sword, and David also put on his sword. About four hundred men went up behind David, and two hundred stayed with the supplies. [14] One of the young men told Abigail, Nabal's wife, "David sent messengers from the wilderness to give our master his greetings, and he screamed at them. [15] Yet the men treated us very well. We were not harmed, and we did not lose a thing the whole time we went around with them when we were out in the field. [16] Night and day they were a wall around us the whole time we were with them looking after the sheep. [17] So now think it over and see what you can do, because harm has been decided upon for our master and his whole household. He is such a son of Belial that no one can talk to him." [18] Abigail lost no time. She took two hundred loaves, two skins of wine, five sheep ready dressed, five seahs of roasted grain, a hundred raisin cakes and two hundred fig cakes, and loaded them on donkeys. [19] She told her young men, "Go on ahead of me; I will come right behind you." She did not tell her husband Nabal. [20] As she rode the donkey down under cover of the hill, there were David and his men coming down toward her, and she ran into them. [21] David had just been saying, "All for nothing I watched over everything this fellow had in the wilderness, so that none of his belongings went missing! He has paid me back evil for good. [22] May God do so to David's enemies, and more besides, if by morning I leave one male alive of all who are his." [*] [23] When Abigail saw David, she quickly got down off the donkey, fell on her face before David, and bowed to the ground. [24] She fell at his feet and said, "Let the guilt be on me, on me, my lord! Please let your servant speak to you; hear what your servant has to say. [25] My lord should pay no attention to this worthless man, Nabal. He is just like his name: Nabal is his name, and folly goes with him. I, your servant, did not see the young men my lord sent. [26] So now, my lord, as the LORD lives and as you live, since the LORD has kept you from bloodshed and from taking matters into your own hand, let your enemies and those out to harm my lord be like Nabal. [27] Now let this present your servant has brought to my lord be given to the young men who follow my lord. [28] Forgive your servant's offense, please. The LORD will surely make for my lord an enduring house, because my lord is fighting the LORD's battles, and no evil will be found in you as long as you live. [29] If anyone rises up to chase you and seek your life, my lord's life will be bound up in the bundle of the living in the care of the LORD your God, but your enemies' lives he will fling away as from the pocket of a sling. [30] When the LORD has done for my lord all the good he has promised you and has made you leader over Israel, [31] my lord will not have this as a stumbling block or a weight on his conscience, that he shed blood for no reason or took vengeance himself. And when the LORD has done well by my lord, remember your servant." [32] David said to Abigail, "Blessed is the LORD, the God of Israel, who sent you today to meet me! [33] Blessed is your good judgment, and blessed are you, for keeping me today from bloodshed and from taking matters into my own hand! [34] For as surely as the LORD, the God of Israel, lives, who kept me from harming you, if you had not come quickly to meet me, not one male would have been left to Nabal by daybreak." [35] David accepted from her what she had brought him, and he told her, "Go home in peace. You see, I have listened to you and granted your request." [36] Abigail came to Nabal, and there he was in his house holding a feast like a king's feast. Nabal's heart was merry, and he was very drunk, so she told him nothing at all, little or much, until daybreak. [37] In the morning, when Nabal had slept off the wine, his wife told him all this, and his heart died within him and he turned to stone. [38] About ten days later the LORD struck Nabal, and he died. [39] When David heard that Nabal was dead, he said, "Blessed is the LORD, who took up my case over the insult I suffered from Nabal and held his servant back from doing wrong! The LORD has brought Nabal's wrongdoing back on his own head." Then David sent word to Abigail, proposing to take her as his wife. [40] David's servants came to Abigail at Carmel and told her, "David has sent us to you to take you as his wife." [41] She rose, bowed with her face to the ground, and said, "Here is your servant, a slave to wash the feet of my lord's servants." [42] Abigail quickly got up and rode off on the donkey, with five of her young women following her. She went with David's messengers and became his wife. [43] David had also married Ahinoam of

Jezreel, and both of them became his wives. [44] Saul had given his daughter Michal, David's wife, to Palti son of Laish, from Gallim.

## CHAPTER 26

[1] The Ziphites came to Saul at Gibeah and said, "David is hiding on the hill of Hachilah, facing Jeshimon, is he not?" [2] Saul set out and went down to the wilderness of Ziph with three thousand picked men of Israel to search for David in the wilderness of Ziph. [3] Saul encamped on the hill of Hachilah, facing Jeshimon, beside the road. David was staying in the wilderness, and he saw that Saul had come after him into the wilderness. [4] David sent out scouts and found out for certain that Saul had come. [5] David set out and came to the place where Saul was encamped. David saw where Saul lay, and Abner son of Ner, his army commander. Saul was lying inside the ring of the camp, with the troops encamped around him. [6] David spoke to Ahimelech the Hittite and to Abishai son of Zeruiah, Joab's brother: "Who will go down with me into the camp to Saul?" Abishai said, "I will go down with you." [7] So David and Abishai came to the troops by night, and there was Saul lying asleep inside the ring of the camp, his spear stuck in the ground by his head, with Abner and the troops lying around him. [8] Abishai said to David, "Today God has handed your enemy over to you. Now let me pin him to the ground with the spear, just one thrust; I will not need a second." [9] But David told Abishai, "Do not destroy him! Who can lift his hand against the LORD's anointed and be guiltless?" [10] David went on, "As the LORD lives, the LORD will strike him; either his day will come and he will die, or he will go down into battle and be swept away. [11] The LORD keep me from lifting my hand against the LORD's anointed! Now take the spear by his head and the water jug, and let us go." [12] David took the spear and the water jug from by Saul's head, and they went off. No one saw, no one knew, no one woke up; they were all sleeping, for a deep sleep from the LORD had fallen on them. [13] David crossed over to the other side and stood on top of the hill some way off, with a great distance between them. [14] David called out to the troops and to Abner son of Ner, "Abner, will you not answer?" Abner answered, "Who are you, calling to the king?" [15] David said to Abner, "Are you not a man? Who is your equal in Israel? Why then did you not keep watch over your lord the king? One of the people came in to destroy the king your lord. [16] What you have done is not good. As the LORD lives, you deserve to die, all of you, for not keeping watch over your lord, the LORD's anointed. Now look around: where is the king's spear, and the water jug that was by his head?" [17] Saul knew David's voice and said, "Is that your voice, my son David?" David said, "It is my voice, my lord the king." [18] He went on, "Why is my lord chasing after his servant? What have I done? What wrong is in my hand? [19] So now, let my lord the king listen to his servant's words. If the LORD has stirred you up against me, may he accept an offering; but if it is men, a curse on them before the LORD, for they have driven me out today from belonging to the LORD's inheritance, as if to say, 'Go and serve other gods.'[*] [20] So now, do not let my blood fall to the ground far from the LORD's presence; for the king of Israel has come out to look for a single flea, like someone hunting a partridge in the hills." [21] Saul said, "I have sinned. Come back, my son David; I will not harm you again, since my life was precious in your sight today. I have been a fool and have gone very far astray." [22] David answered, "Here is the king's spear! Let one of the young men come over and fetch it. [23] The LORD pays every man back for his righteousness and his faithfulness. Today the LORD handed you over to me, but I would not lift my hand against the LORD's anointed. [24] As your life counted for much in my sight today, so may my life count for much in the LORD's sight, and may he rescue me from every trouble." [25] Saul said to David, "Blessed are you, my son David! You will do great things and will surely succeed." David went on his way, and Saul went back home.

## CHAPTER 27

[1] David thought to himself, "One of these days I will be swept away by Saul's hand. The best thing for me is to escape quickly to the land of the Philistines. Saul will give up searching for me anywhere in Israel's territory, and I will be out of his reach." [2] David set out and crossed over with his six hundred men to Achish son of Maoch, king of Gath. [3] David settled with Achish at Gath, he and his men, each with his household; David had his two wives, Ahinoam of Jezreel and Abigail of Carmel, Nabal's widow. [4] Saul was told that David had fled to Gath, and he stopped searching for him. [5] David said to Achish, "If I have found favor in your sight, let me be given a place in one of the towns in the countryside, so I can live there. Why should your servant live in the royal city with you?" [6] That day Achish gave him Ziklag; that is why Ziklag has belonged to the kings of Judah to this day. [7] David lived in Philistine territory for a year and four months.[*] [8] David and his men would go up and raid the Geshurites, the Gezrites and the Amalekites, who had lived in the land from ancient times, toward Shur and as far as the land of Egypt. [9] David would attack the land and leave no man or woman alive; he took the sheep and cattle, the donkeys and camels, and the clothing, and came back to Achish. [10] Achish would ask, "Where did you raid today?" and David would say, "Against the Negev of Judah," or "Against the Negev of the Jerahmeelites," or "Against the Negev of the Kenites." [11] David left no man or woman alive to be brought to Gath, for he thought, "They might report on us and say, 'This is what David did.'" That was his way the whole time he lived in Philistine territory. [12] Achish believed David. He thought, "He has made himself thoroughly hated by his people Israel, so he will be my servant for ever."

## CHAPTER 28

[1] At that time the Philistines brought their armies together for war, to fight Israel. Achish said to David, "You understand, of course, that you and your men will march out with me in the army." [2] David said to Achish, "Then you will see what your servant can do." Achish told David, "In that case I will make you

keeper of my head for good." [3] Samuel was dead; all Israel had lamented him and buried him in Ramah, his own town. And Saul had put the mediums and the spiritists out of the land.* [4] The Philistines assembled, came, and encamped at Shunem; Saul gathered all Israel, and they encamped at Gilboa. [5] When Saul saw the Philistine army he was afraid, and his heart shook violently. [6] Saul asked the LORD, but the LORD gave him no answer, neither by dreams, nor by Urim, nor by prophets. [7] Saul told his servants, "Look for a woman who is mistress of a spirit, so that I can go to her and consult her." His servants told him, "There is a woman at En-dor who is mistress of a spirit." [8] Saul made himself unrecognizable by putting on other clothes, and he went, with two men along. They came to the woman at night, and he said, "Consult a spirit for me, please, and bring up for me the one I tell you." [9] The woman told him, "You know what Saul did, how he cut off the mediums and the spiritists from the land. Why are you setting a trap for my life, to get me killed?" [10] Saul swore to her by the LORD: "As the LORD lives, you will incur no guilt over this." [11] The woman asked, "Whom shall I bring up for you?" He said, "Bring up Samuel for me." [12] When the woman saw Samuel, she shrieked aloud, and the woman said to Saul, "Why did you trick me? You are Saul!" [13] The king told her, "Do not be afraid. What do you see?" The woman told Saul, "I see a divine being coming up out of the ground."* [14] He asked her, "What is his form?" She said, "An old man is coming up, wrapped in a robe." Saul knew that it was Samuel, and he bowed with his face to the ground and paid homage. [15] Samuel said to Saul, "Why have you disturbed me by bringing me up?" Saul said, "I am in deep distress. The Philistines are at war with me, and God has turned away from me and answers me no more, either through prophets or in dreams. So I have called you to let me know what to do." [16] Samuel said, "Why ask me, when the LORD has turned away from you and become your enemy? [17] The LORD has done for himself just what he said through me: the LORD has torn the kingship from your hand and given it to your neighbor, David. [18] Because you did not obey the LORD's voice and did not carry out his burning anger against Amalek, the LORD has done this to you today. [19] What is more, the LORD will hand Israel over to the Philistines along with you. Tomorrow you and your sons will be with me. Israel's army too the LORD will hand over to the Philistines." [20] Instantly Saul fell full length to the ground, filled with fear at Samuel's words. There was no strength left in him, since he had eaten nothing that whole day and night. [21] The woman came over to Saul, and seeing how terrified he was, she said to him, "Your servant has listened to you; I took my life in my hands and did what you told me. [22] So now please listen to your servant too. Let me set a bit of bread before you. Eat, so that you will have strength when you go on your way." [23] He refused, saying, "I will not eat." But his servants, and the woman as well, pressed him, and he listened to them; he got up from the ground and sat on the couch. [24] The woman had a fattened calf in the house, and she quickly butchered it. She took flour, kneaded it, and baked unleavened bread. [25] She served it to Saul and his servants, and they ate. Then they got up and left that same night.

## CHAPTER 29

[1] The Philistines brought all their armies together at Aphek, while Israel was encamped by the spring in Jezreel. [2] The lords of the Philistines were marching past by hundreds and by thousands, and David and his men were marching past at the rear with Achish. [3] The Philistine commanders asked, "What are these Hebrews doing here?" Achish told the Philistine commanders, "This is David, the servant of Saul king of Israel, is it not? He has been with me for days now, years even, and I have found nothing against him from the day he went over to me until today." [4] But the Philistine commanders were angry with him, and the Philistine commanders told him, "Send the man back! Let him go back to the place you gave him. He is not to go down with us into battle, or in the battle he will turn against us. How better could this fellow win back his master's favor than with the heads of these men here? [5] Is this not the David they sang about to one another in the dances, 'Saul has killed his thousands, and David his tens of thousands'?" [6] Achish called David and told him, "As the LORD lives, you are an upright man, and I am glad to have you marching out and coming in with me in the army, for I have found nothing wrong in you from the day you came to me until today. But the lords do not approve of you. [7] So turn back now and go in peace, and do nothing to displease the lords of the Philistines." [8] David said to Achish, "But what have I done? What have you found against your servant from the day I came into your service until now, that I may not go and fight the enemies of my lord the king?" [9] Achish answered David, "I know that you are as good in my sight as an angel of God. It is the Philistine commanders who have said, 'He must not go up with us into battle.' [10] So get up early in the morning with your lord's servants who came with you; get up early, and leave as soon as it is light." [11] So David and his men got up early, leaving in the morning to go back to the land of the Philistines, and the Philistines went up to Jezreel.

## CHAPTER 30

[1] On the third day David and his men reached Ziklag. The Amalekites had raided the Negev and Ziklag; they had attacked Ziklag and burned it down, [2] and had carried off the women in it, young and old alike. They killed no one, but drove them off and went on their way. [3] When David and his men came to the town, there it was, burned to the ground, and their wives, sons and daughters carried off as captives. [4] David and the troops with him wept aloud until they had no strength left to weep. [5] David's two wives had been carried off as well, Ahinoam of Jezreel and Abigail, the widow of Nabal of Carmel. [6] David was in great danger, because the troops were talking of stoning him; every one of them was bitter in soul over his sons and daughters. But David took strength in the LORD his God. [7] David told Abiathar the priest, son of Ahimelech, "Bring me the ephod, please," and Abiathar brought the ephod over to David. [8] David asked the LORD, "Shall I go after this band? Will I catch up

with them?" He told him, "Go after them; you will certainly
catch up with them, and you will certainly carry out a rescue." [9]
So David set off with the six hundred men who were with him,
and they came to the Besor ravine, where some stayed behind. [10]
David kept up the chase with four hundred men; two hundred
stayed behind, too worn out to cross the Besor ravine. [11] In the
countryside they came upon an Egyptian and took him to David.
They gave him bread to eat and water to drink, [12] and gave him a
slice of fig cake and two raisin cakes. He ate, and his spirit came
back to him, for he had had no bread to eat or water to drink for
three days and three nights. [13] David asked him, "Whose are you,
and where do you come from?" He said, "I am a young Egyptian,
slave to an Amalekite. My master left me behind three days ago
because I fell ill. [14] We raided the Negev of the Cherethites, the
territory of Judah and the Negev of Caleb, and we burned Ziklag
down." [15] David asked him, "Will you lead me down to this
band?" He said, "Swear to me by God that you will not kill me or
turn me over to my master, and I will lead you down to this
band." [16] He led him down, and there they were, scattered all
over the ground, eating, drinking and dancing because of all the
great spoil they had taken from the land of the Philistines and
from the land of Judah. [17] David struck them down from dusk
until the evening of the following day. Not one of them got
away, except four hundred young men who rode off on camels
and fled. [18] David recovered everything the Amalekites had
taken, and David rescued his two wives. [19] Nothing of theirs was
missing, small or great, son or daughter, spoil or anything that
had been taken; David brought back everything. [20] David took
all the flocks and herds, and they drove them ahead of the other
livestock, saying, "This is David's spoil." [21] David came to the
two hundred men who had been too worn out to follow David,
whom they had left at the Besor ravine. They came out to meet
David and the troops with him; David approached the troops
and asked how they were. [22] But all the evil and worthless men
among those who had gone with David spoke up: "Since they
did not go with us, we will not give them any of the spoil we
recovered. Each man can have his wife and children; let them
take them and go." [23] David said, "My brothers, you must not do
that with what the LORD has given us. He has kept us safe and
handed over to us the band that came against us. [24] Who would
listen to you on this? The share of the one who goes down into
battle and the share of the one who stays with the supplies will be
the same; they will share alike." [25] From that day on he made it a
statute and an ordinance for Israel, as it is to this day. [26] When
David reached Ziklag, he sent some of the spoil to the elders of
Judah, his friends, with the message, "Here is a blessing for you
from the spoil of the LORD's enemies": [27] to those in Bethel,
those in Ramoth of the Negev, those in Jattir, [28] those in Aroer,
those in Siphmoth, those in Eshtemoa, [29] those in Racal, those in
the towns of the Jerahmeelites, those in the towns of the Kenites,
[30] those in Hormah, those in Bor-ashan, those in Athach,* [31]
those in Hebron, and all the places where David and his men had
gone about.

### CHAPTER 31

[1] The Philistines fought against Israel. The men of Israel fled
before the Philistines, and the slain fell on Mount Gilboa. [2] The
Philistines closed in on Saul and his sons, and the Philistines
killed Jonathan, Abinadab and Malchi-shua, Saul's sons. [3] The
fighting grew heavy around Saul. The archers, the men with
bows, found him, and he was gravely wounded by the archers. [4]
Saul told his armor-bearer, "Draw your sword and run me
through, so these uncircumcised men will not come and run me
through and make sport of me." But his armor-bearer would not
do it, because he was very afraid. So Saul took the sword and fell
on it. [5] When the armor-bearer saw that Saul was dead, he too fell
on his sword and died with him. [6] So Saul and his three sons and
his armor-bearer, and all his men as well, died together that day. [7]
The men of Israel on the far side of the valley and across the
Jordan saw that the men of Israel had fled and that Saul and his
sons were dead; they abandoned the towns and fled, and the
Philistines came and settled in them. [8] The next day the
Philistines came to strip the dead, and they found Saul and his
three sons lying fallen on Mount Gilboa. [9] They cut off his head,
stripped off his armor, and sent word around the land of the
Philistines to spread the good news in the house of their idols
and among the people. [10] They placed his armor in the house of
the Ashtaroth and nailed his body to the wall of Beth-shan. [11]
The people living in Jabesh-gilead heard what the Philistines had
done to Saul. [12] All the valiant men set out, traveled all night, and
took Saul's body and his sons' bodies down from the wall of
Beth-shan. They came to Jabesh and burned them there. [13] They
took their bones and buried them under the tamarisk at Jabesh,
and they fasted for seven days.*

# 2 Samuel

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### CHAPTER 1

[1] After Saul died, David came back from defeating the
Amalekites and stayed in Ziklag two days. [2] On the third day a
man arrived from the camp, from Saul's side, his clothes torn and
earth on his head. When he reached David, he dropped to the
ground and paid homage. [3] David asked him, "Where have you
come from?" He told him, "I got away from the camp of Israel."
[4] David said to him, "What happened? Tell me." He said, "The
troops ran from the battle; many of the troops fell and died, and
Saul and his son Jonathan are dead as well." [5] David asked the
young man who brought him the news, "How do you know that
Saul and his son Jonathan are dead?" [6] The young man who
brought him the news said, "I just happened to be on Mount
Gilboa, and there was Saul propped on his spear, and the chariots
and the horsemen had caught up with him. [7] He looked back,
saw me, and called to me. I said, 'Here I am.' [8] He asked me,

'Who are you?' I told him, 'I am an Amalekite.' [9] He said to me, 'Come stand over me and kill me, for agony has gripped me, though my life is still all in me.'* [10] So I stood over him and killed him, since I knew he could not live once he had fallen. I took the crown on his head and the band on his arm, and I have brought them here to my lord." [11] David took hold of his clothes and tore them, and all the men with him did the same. [12] They mourned, wept and fasted until evening for Saul and his son Jonathan, for the LORD's people and for the house of Israel, because they had fallen by the sword. [13] David asked the young man who brought him the news, "Where are you from?" He said, "I am the son of a resident foreigner, an Amalekite." [14] David said to him, "How is it you were not afraid to lift your hand to destroy the LORD's anointed?" [15] David called one of the young men and said, "Come here and cut him down." He struck him, and he died. [16] David said to him, "Your blood is on your own head, for your mouth bore witness against you when you said, 'I killed the LORD's anointed.'" [17] David sang this lament over Saul and his son Jonathan, [18] and gave orders to teach the children of Judah "The Bow"; it is written in the Book of Jashar: * [19] "The glory, O Israel, lies slain upon your heights! How the mighty have fallen!* [20] Tell it not in Gath, do not spread the news in the streets of Ashkelon, or the daughters of the Philistines will rejoice, the daughters of the uncircumcised will celebrate. [21] Mountains of Gilboa, may there be no dew or rain on you, no fields of offerings! For there the shield of the mighty was cast away in shame, the shield of Saul, no longer anointed with oil. * [22] From the blood of the slain, from the fat of the mighty, Jonathan's bow never turned back, and Saul's sword never came home empty. [23] Saul and Jonathan, loved and gracious in life, were not divided in death. Swifter than eagles they were, stronger than lions. [24] Daughters of Israel, weep for Saul, who dressed you in scarlet and finery, who decked your clothing with gold ornaments. [25] How the mighty have fallen in the thick of battle! Jonathan lies slain upon your heights. [26] I grieve for you, my brother Jonathan; you were dear to me beyond measure. Your love to me was more wonderful than the love of women. [27] How the mighty have fallen, and the weapons of war are lost!"

## CHAPTER 2

[1] Some time later David asked the LORD, "Shall I go up to one of the towns of Judah?" The LORD told him, "Go up." David asked, "Which one shall I go up to?" He said, "Hebron." [2] So David went up there with his two wives, Ahinoam of Jezreel and Abigail, widow of Nabal of Carmel. [3] David also brought up the men who were with him, each with his household, and they settled in the towns around Hebron. [4] The men of Judah came, and there they anointed David king over the house of Judah. David was told, "It was the men of Jabesh-gilead who buried Saul." [5] David sent messengers to the men of Jabesh-gilead to tell them, "The LORD bless you for showing this kindness to your lord Saul by burying him. [6] Now may the LORD show you steadfast love and faithfulness, and I too will treat you well because you have done this. [7] So now, be strong and be valiant men, for your lord Saul is dead, and the house of Judah has anointed me king over them." [8] Meanwhile Abner son of Ner, commander of Saul's army, had taken Ish-bosheth son of Saul and brought him across to Mahanaim. [9] He made him king over Gilead, the Ashurites, Jezreel, Ephraim and Benjamin, over all Israel. [10] Ish-bosheth son of Saul was forty years old when he became king over Israel, and he reigned two years. The house of Judah, though, followed David. [11] David was king in Hebron over the house of Judah for seven years and six months. [12] Abner son of Ner set out from Mahanaim to Gibeon with the servants of Ish-bosheth son of Saul. [13] Joab son of Zeruiah and David's servants set out as well, and they met at the pool of Gibeon. They sat down, one group on this side of the pool and the other on that side. [14] Abner said to Joab, "Let the young men get up and put on a contest before us." Joab said, "Let them get up." [15] They got up and crossed over by count: twelve for Benjamin and Ish-bosheth son of Saul, and twelve of David's servants. [16] Each man grabbed his opponent by the head and drove his sword into his opponent's side, and they fell down together. So that place in Gibeon was named Helkath-hazzurim. [17] The fighting that day was very hard, and Abner and the men of Israel were beaten by David's servants. [18] The three sons of Zeruiah were there, Joab, Abishai and Asahel. Asahel was as quick on his feet as a wild gazelle. [19] Asahel chased after Abner, turning neither right nor left as he followed Abner. [20] Abner looked back and said, "Is that you, Asahel?" He said, "It is." [21] Abner told him, "Turn off to your right or your left, grab one of the young men, and take his gear for yourself." But Asahel would not turn away from him. [22] Abner told Asahel again, "Turn away from me! Why should I strike you to the ground? How could I look your brother Joab in the face?" [23] But he would not turn away. So Abner struck him in the belly with the back end of his spear, and the spear came out behind him. He fell there and died where he lay. Everyone who came to the place where Asahel had fallen and died stopped and stood still. * [24] But Joab and Abishai chased after Abner. The sun was setting as they reached the hill of Ammah, opposite Giah on the road to the wilderness of Gibeon. [25] The children of Benjamin rallied behind Abner, formed a single band, and took their stand on the top of a hill. [26] Abner called out to Joab, "Must the sword devour for ever? Do you not know that it will end in bitterness? How long before you tell the troops to stop chasing their brothers?" [27] Joab said, "As God lives, if you had not spoken, the troops would have given up chasing their brothers as early as this morning."* [28] Joab sounded the horn, and all the troops halted; they chased Israel no further and did not fight any more. [29] Abner and his men marched all that night through the Arabah. They crossed the Jordan, marched the whole length of Bithron, and reached Mahanaim. [30] Joab came back from chasing Abner and gathered all the troops. Nineteen of David's servants were missing, besides Asahel. [31] But David's servants had struck down three hundred and sixty men of Benjamin, of Abner's men, and they died. [32] They carried Asahel off and buried him in his father's tomb at Bethlehem. Joab and his men marched all night and reached Hebron at daybreak.

## CHAPTER 3

[1] The war between Saul's house and David's house dragged on. David kept growing stronger, while Saul's house kept growing weaker. [2] Sons were born to David at Hebron: his firstborn was Amnon, by Ahinoam of Jezreel; [3] his second Chileab, by Abigail, widow of Nabal of Carmel; the third Absalom, son of Maacah daughter of Talmai king of Geshur; [4] the fourth Adonijah son of Haggith; the fifth Shephatiah son of Abital; [5] and the sixth Ithream, by David's wife Eglah. These sons were born to David at Hebron. [6] During the war between Saul's house and David's house, Abner was strengthening his own position in Saul's house. [7] Saul had had a concubine named Rizpah, daughter of Aiah. Ish-bosheth said to Abner, "Why did you sleep with my father's concubine?" [8] Abner was furious at what Ish-bosheth said. He said, "Am I a dog's head that belongs to Judah? To this day I keep showing kindness to the house of your father Saul, to his brothers and his friends, and I have not let you fall into David's hand; and today you accuse me of wrongdoing with a woman!* [9] May God do so to Abner, and more besides, if I do not do for David just what the LORD swore to him: [10] to take the kingship away from Saul's house and set up David's throne over Israel and Judah, from Dan to Beersheba." [11] Ish-bosheth could not say another word in reply to Abner, because he was afraid of him. [12] Abner sent messengers to David on his behalf to say, "Whose land is it? Make your covenant with me, and my hand will be with you to bring all Israel round to you."* [13] David said, "Good, I will make a covenant with you. But I ask one thing of you: you will not see my face unless you bring Michal, Saul's daughter, when you come to see me." [14] David sent messengers to Ish-bosheth son of Saul to say, "Give me my wife Michal, whom I betrothed for a hundred Philistine foreskins." [15] Ish-bosheth sent and took her away from her husband, Paltiel son of Laish. [16] Her husband went along with her, weeping behind her all the way to Bahurim. Then Abner told him, "Go back home!" And he went back. [17] Abner had a word with the elders of Israel: "For a long time you have wanted David as your king. [18] Now act, for the LORD has spoken of David, saying, 'By the hand of my servant David I will rescue my people Israel from the hand of the Philistines and from the hand of all their enemies.'" [19] Abner spoke to Benjamin too, in person. Then Abner went on to Hebron to tell David in person everything that Israel and the whole house of Benjamin had agreed on. [20] Abner came to David at Hebron with twenty men, and David held a feast for Abner and the men with him. [21] Abner said to David, "Let me go now and gather all Israel to my lord the king, so they can make a covenant with you, and you will reign over everything you desire." David sent Abner off, and he went away in peace. [22] Just then David's servants and Joab came back from a raid, bringing a great deal of spoil with them. Abner was no longer with David at Hebron, since he had sent him off and he had gone in peace. [23] When Joab and the whole army with him arrived, Joab was told, "Abner son of Ner came to the king, and the king sent him off, and he has gone in peace." [24] Joab went to the king and said, "What have you done? Abner came to you! Why did you send him off, so that he is gone? [25] You know Abner son of Ner: he came to deceive you, to learn your comings and goings and find out everything you are doing." [26] Joab left David and sent messengers after Abner, and they brought him back from the cistern of Sirah, without David's knowledge. [27] When Abner came back to Hebron, Joab drew him aside into the gateway as if to talk with him quietly, and there he stabbed him in the belly. He died for the blood of Asahel, Joab's brother. [28] Later David heard of it and said, "I and my kingship are innocent before the LORD for ever of the blood of Abner son of Ner. [29] May it whirl down on Joab's head and on all his father's house! May Joab's house never be without someone with a discharge, or someone leprous, or one who holds a spindle, or one who falls by the sword, or one who goes short of bread!"* [30] So Joab and his brother Abishai murdered Abner, because he had killed their brother Asahel at Gibeon in the battle. [31] David told Joab and all the troops with him, "Tear your clothes, wrap yourselves in sackcloth, and mourn in front of Abner." King David himself walked behind the bier. [32] They buried Abner at Hebron. The king wept aloud at Abner's grave, and all the people wept. [33] The king chanted a lament for Abner: "Was Abner to die as a fool dies? [34] Your hands were not tied, your feet were not put in bronze chains; you fell as one falls before men of violence." And all the people wept over him once more. [35] All the people came to urge David to eat some food while it was still day, but David swore, "May God do so to me, and more besides, if I taste bread or anything at all before the sun sets!" [36] All the people noted it and approved, as they approved of everything the king did. [37] That day all the people and all Israel knew that it was not the king's doing that Abner son of Ner had been killed. [38] The king said to his servants, "Do you not realize that a prince, a great man, has fallen in Israel today? [39] And today I am weak, though anointed king; these men, the sons of Zeruiah, are too harsh for me. May the LORD pay back the evildoer as his evil deserves!"*

## CHAPTER 4

[1] When Saul's son heard that Abner was dead in Hebron, he lost heart, and all Israel was alarmed. [2] Saul's son had two men who were leaders of raiding bands, one named Baanah and the other Rechab, sons of Rimmon of Beeroth, from the children of Benjamin (Beeroth too is reckoned to Benjamin; [3] the people of Beeroth fled to Gittaim and have lived there as sojourners until this day). [4] Saul's son Jonathan had a son who was lame in both feet. He was five years old when the report about Saul and Jonathan came from Jezreel; his nurse picked him up and fled, and in her haste to get away he fell and was crippled. His name was Mephibosheth. [5] Rechab and Baanah, the sons of Rimmon of Beeroth, set out and arrived at Ish-bosheth's house in the heat of the day, while he was lying down for his noonday rest. [6] They went right into the house as though fetching wheat and stabbed him in the belly; then Rechab and his brother Baanah slipped away.* [7] They had come into the house while he lay on his bed in

his bedroom, and they struck him, killed him and beheaded him. Taking his head, they traveled all night by way of the Arabah. [8] They brought Ish-bosheth's head to David at Hebron and told the king, "Here is the head of Ish-bosheth, son of Saul your enemy, who sought your life. Today the LORD has avenged my lord the king on Saul and his offspring." [9] David answered Rechab and his brother Baanah, the sons of Rimmon of Beeroth: "As the LORD lives, who has redeemed my life from every trouble, [10] when a man told me, 'Saul is dead,' thinking he was bringing good news, I seized him and had him killed at Ziklag; that was what I gave him for his news. [11] How much more, when wicked men have killed an innocent man in his own house on his bed! Shall I not now demand his blood from your hand and rid the earth of you?" [12] David gave orders to the young men, and they killed them, cut off their hands and feet, and hung them up beside the pool at Hebron. Ish-bosheth's head they took and buried in Abner's tomb at Hebron.

## CHAPTER 5

[1] All the tribes of Israel came to David at Hebron and said, "We are your own bone and flesh. [2] In the past, even while Saul was king over us, you were the one leading Israel out and bringing it in. And the LORD told you, 'You will shepherd my people Israel, and you will be leader over Israel.'" [3] All the elders of Israel came to the king at Hebron, and King David made a covenant with them at Hebron before the LORD; and they anointed David king over Israel. [4] David was thirty years old when he became king, and he reigned for forty years. [5] At Hebron he reigned over Judah for seven years and six months, and at Jerusalem he reigned over all Israel and Judah for thirty-three years. [6] The king and his men marched to Jerusalem against the Jebusites who lived in the land. They told David, "You will never get in here; the blind and the lame will drive you off," meaning, "David cannot get in here." [*7] Yet David took the stronghold of Zion, which is the City of David. [8] That day David said, "Whoever would strike the Jebusites must get up through the water shaft to reach the lame and the blind, whom David's soul hates." That is why they say, "The blind and the lame will not come into the house." [*9] David took up residence in the stronghold and named it the City of David. He built up the area all around, from the Millo inward. [10] David kept growing greater and greater, for the LORD God of hosts was with him. [11] Hiram king of Tyre sent messengers to David, along with cedar logs, carpenters and masons, and they built a house for David. [12] David understood that the LORD had confirmed him as king over Israel and had raised his kingship high for the sake of his people Israel. [13] After he came from Hebron, David took more concubines and wives in Jerusalem, and more sons and daughters were born to him. [14] These are the names of the sons born to him in Jerusalem: Shammua, Shobab, Nathan and Solomon, [15] Ibhar, Elishua, Nepheg and Japhia, [16] Elishama, Eliada and Eliphelet. [17] The Philistines heard that David had been anointed king over Israel, and all the Philistines went up to hunt for David. David heard of it and went down to the stronghold. [18] The Philistines had come and spread out over the valley of Rephaim. [19] David asked the LORD, "Shall I go up against the Philistines? Will you hand them over to me?" The LORD told David, "Go up, for I will certainly hand the Philistines over to you." [20] David went to Baal-perazim and struck them down there. He said, "The LORD has burst through my enemies before me as waters burst through." That is why the place was named Baal-perazim. [21] The Philistines abandoned their idols there, and David and his men carried them off. [22] Once more the Philistines came up and spread out over the valley of Rephaim. [23] David asked the LORD, and he said, "Do not go up. Go around to their rear and come at them in front of the balsam trees. [*24] When you hear the sound of marching in the tops of the balsam trees, then move fast, for at that moment the LORD has gone out ahead of you to strike the Philistine army." [25] David did as the LORD had commanded him, and he struck down the Philistines from Geba all the way to Gezer.

## CHAPTER 6

[1] Once more David assembled all the picked men of Israel, thirty thousand. [2] David set out with all the people who were with him from Baale-judah, to bring up from there the ark of God, which is called by the name, the name of the LORD of hosts, who sits enthroned above the cherubim. [*3] They loaded the ark of God onto a new cart and brought it out of Abinadab's house on the hill, with Uzzah and Ahio, Abinadab's sons, guiding the new cart. [4] They brought it out of Abinadab's house on the hill with the ark of God, and Ahio was going ahead of the ark. [5] David and the whole house of Israel were making merry before the LORD with all sorts of instruments of cypress wood: lyres, harps, tambourines, rattles and cymbals. [6] When they reached the threshing floor of Nacon, Uzzah reached out to the ark of God and grabbed it, because the oxen had stumbled. [7] The LORD's anger blazed against Uzzah, and God struck him there for his error; he died there beside the ark of God. [*8] David was angry that the LORD had burst out against Uzzah, and the place has been called Perez-uzzah to this day. [9] That day David was afraid of the LORD, and he said, "How can the ark of the LORD come to me?" [10] So David would not take the ark of the LORD to be with him in the City of David; instead David turned it aside to the house of Obed-edom the Gittite. [11] The ark of the LORD stayed in the house of Obed-edom the Gittite for three months, and the LORD blessed Obed-edom and his whole household. [12] King David was told, "The LORD has blessed Obed-edom's household and all that he has because of the ark of God." So David went and brought the ark of God up from Obed-edom's house to the City of David with celebration. [13] When the bearers of the ark of the LORD had gone six steps, he sacrificed an ox and a fatling. [14] David danced before the LORD with all his strength, wearing a linen ephod. [15] So David and the whole house of Israel brought up the ark of the LORD with shouts and the sound of the horn. [16] As the ark of the LORD entered the City of David, Michal, Saul's daughter, looked out of the window and saw King David leaping and whirling before the

LORD, and in her heart she despised him. [17] They brought in the ark of the LORD and set it up in its place in the tent David had pitched for it, and David offered burnt offerings and peace offerings before the LORD. [18] When David had finished offering the burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts. [19] He handed out to all the people, the whole crowd of Israel, men and women alike, a ring of bread, a portion of meat and a raisin cake each. Then all the people went off, each to his home. [*] [20] David went back to bless his household, and Michal, Saul's daughter, came out to meet him. "How the king of Israel has distinguished himself today," she said, "exposing himself today before the eyes of his servants' slave girls, as some vulgar fellow would shamelessly expose himself!" [21] David told Michal, "It was before the LORD, who chose me over your father and over all his house and appointed me leader over the LORD's people, over Israel. I will make merry before the LORD. [22] I will make myself even more contemptible than this and be low in my own eyes. But by the slave girls you spoke of, by them I will be held in honor." [23] And Michal, Saul's daughter, had no child to the day she died.

## CHAPTER 7

[1] When the king was settled in his house and the LORD had given him rest from all his enemies round about, [2] the king said to Nathan the prophet, "Look, I am living in a house of cedar, while the ark of God stays inside curtains." [3] Nathan told the king, "Go and do whatever you have in mind, for the LORD is with you." [4] But that very night the word of the LORD came to Nathan: [5] "Go and say to my servant David, 'This is what the LORD says: Is it you who will build me a house to live in? [6] Since the day I brought the children of Israel up from Egypt until today I have not lived in a house; I have been going about in a tent for my dwelling. [7] Wherever I have gone about among all the children of Israel, did I ever say a word to any of the tribes of Israel whom I commanded to shepherd my people Israel, asking, "Why have you not built me a house of cedar?"' [8] So now, say this to my servant David: 'This is what the LORD of hosts says: I took you from the pasture, from behind the sheep, to be leader over my people Israel. [9] I have been with you everywhere you went, and I have cut off all your enemies before you. I will make you a great name, like the name of the great men of the earth. [10] I will provide a place for my people Israel and plant them there, so that they can live in their own place and be troubled no more. Wicked men will not oppress them any longer as they did at first, [11] ever since the time I appointed judges over my people Israel. I will give you rest from all your enemies. And the LORD declares to you that the LORD will make a house for you. [12] When your days are complete and you lie down with your fathers, I will raise up your seed after you, one who will come from your own body, and I will make his kingship firm. [13] He is the one who will build a house for my name, and I will make the throne of his kingship firm for ever. [14] I will be his father, and he will be my son. If he does wrong, I will correct him with the rod men use and with the strokes dealt by the sons of men; [15] but my steadfast love will not depart from him as I removed it from Saul, whom I removed from before you. [16] Your house and your kingship will stand firm before you for ever; your throne will be made firm for ever.'" [17] Nathan spoke to David in keeping with all these words and with this whole vision. [18] Then King David went in, sat before the LORD, and said, "Who am I, Lord GOD, and what is my house, that you have brought me as far as this? [19] And even this was too small a thing in your sight, Lord GOD; you have also spoken of your servant's house for the distant future. And this is the instruction for mankind, Lord GOD! [*] [20] What more can David say to you? You know your servant, Lord GOD. [21] Because of your word and in keeping with your heart you have done all these great things, to let your servant know. [22] That is why you are great, Lord GOD: there is none like you, and there is no God but you, by everything we have heard with our own ears. [23] And who is like your people Israel, the one nation on earth that God went to redeem as a people for himself, to make a name for himself, and to do for you great and fearsome things for your land before your people, whom you redeemed for yourself from Egypt, from nations and their gods? [*] [24] You established your people Israel for yourself as your own people for ever, and you, LORD, became their God. [25] So now, LORD God, confirm for ever the word you have spoken about your servant and his house, and do as you have said. [26] Let your name be great for ever, and let it be said, 'The LORD of hosts is God over Israel'; and let the house of your servant David stand firm before you. [27] For you, LORD of hosts, God of Israel, have opened your servant's ear, saying, 'I will build you a house.' That is why your servant has found the heart to pray this prayer to you. [28] And now, Lord GOD, you are God, your words are truth, and you have promised this good thing to your servant. [29] So now be pleased to bless your servant's house, so that it may remain before you for ever; for you, Lord GOD, have spoken, and by your blessing let your servant's house be blessed for ever."

## CHAPTER 8

[1] Some time later David defeated the Philistines and brought them low; David took Metheg-ammah out of the Philistines' hand. [*] [2] He defeated Moab and measured them off with a cord, making them lie on the ground; he measured two cord lengths to be put to death and one full cord length to be spared. Moab became subject to David and paid tribute. [3] David also defeated Hadadezer son of Rehob, king of Zobah, when he went to restore his control at the Euphrates River. [4] David captured from him one thousand seven hundred horsemen and twenty thousand foot soldiers. David hamstrung all the chariot horses, keeping back enough of them for a hundred chariots. [5] The Syrians of Damascus came to the aid of Hadadezer king of Zobah, and David killed twenty-two thousand of the Syrians. [*] [6] David stationed garrisons in Syria of Damascus, and the Syrians became subject to David and paid tribute. The LORD gave David victory wherever he went. [7] David took the gold shields that Hadadezer's servants had carried and brought them to Jerusalem. [8] From Betah and Berothai, towns of Hadadezer,

King David took a vast quantity of bronze. [9] Toi king of Hamath heard that David had defeated Hadadezer's entire army, [10] and Toi sent his son Joram to King David to ask after his welfare and congratulate him on having fought Hadadezer and defeated him, for Hadadezer had been at war with Toi. Joram brought with him objects of silver, gold and bronze. [11] King David consecrated these too to the LORD, along with the silver and gold he had consecrated from all the nations he had brought under him: [12] from Syria, Moab, the children of Ammon, the Philistines and Amalek, and from the spoil of Hadadezer son of Rehob, king of Zobah. [13] David made a name for himself when he came back from killing eighteen thousand Syrians in the valley of Salt.* [14] He stationed garrisons in Edom; throughout Edom he stationed garrisons, and all Edom became subject to David. The LORD gave David victory wherever he went. [15] David reigned over all Israel, doing what was just and right for all his people. [16] Joab son of Zeruiah commanded the army; Jehoshaphat son of Ahilud was recorder; [17] Zadok son of Ahitub and Ahimelech son of Abiathar were priests; Seraiah was scribe; [18] Benaiah son of Jehoiada was over the Cherethites and Pelethites; and David's sons were priests.*

## CHAPTER 9

[1] David asked, "Is anyone still left from Saul's house, so that I may show him kindness for Jonathan's sake?" [2] There was a servant of Saul's house named Ziba, and he was summoned to David. The king asked him, "Are you Ziba?" He said, "At your service." [3] The king asked, "Is there no one left from Saul's house to whom I can show God's kindness?" Ziba told the king, "There is still a son of Jonathan, lame in both feet." [4] The king asked him, "Where is he?" Ziba told the king, "He is at the house of Machir son of Ammiel, in Lo-debar." [5] King David sent and had him brought from the house of Machir son of Ammiel, from Lo-debar. [6] Mephibosheth son of Jonathan, son of Saul, came to David, fell on his face and paid homage. David said, "Mephibosheth!" He said, "Here is your servant." [7] David told him, "Do not be afraid. I will certainly show you kindness for your father Jonathan's sake. I will give you back all the land of your father Saul, and you yourself will eat at my table all the time." [8] He bowed down and said, "What is your servant, that you should take notice of a dead dog like me?" [9] The king summoned Ziba, Saul's servant, and told him, "Everything that belonged to Saul and his whole house I am giving to your master's son. [10] You, your sons and your servants are to farm the land for him and bring in the harvest, so that your master's son has food to eat. But Mephibosheth, your master's son, will always eat at my table." Ziba had fifteen sons and twenty servants. [11] Ziba said to the king, "Your servant will do everything my lord the king commands his servant." "Mephibosheth eats at my table like one of the king's sons."* [12] Mephibosheth had a little son named Mica. Everyone living in Ziba's house served Mephibosheth. [13] Mephibosheth lived in Jerusalem, since he always ate at the king's table. He was lame in both feet.

## CHAPTER 10

[1] Some time later the king of the children of Ammon died, and his son Hanun became king after him. [2] David said, "I will show kindness to Hanun son of Nahash, just as his father showed kindness to me." So David sent his servants to comfort him over his father, and David's servants came to the land of the children of Ammon. [3] But the princes of the children of Ammon said to their lord Hanun, "Do you really think David is honoring your father by sending you comforters? Has David not sent his servants to you to explore the city and spy it out and overthrow it?" [4] So Hanun seized David's servants, shaved off half of each one's beard, cut their garments off in the middle at the hips, and sent them away. [5] David was told, and he sent men to meet them, since they were greatly ashamed. The king said, "Stay at Jericho until your beards grow back, and then come back." [6] The children of Ammon saw that they had made themselves a stench to David, so the children of Ammon sent and hired the Syrians of Beth-rehob and the Syrians of Zobah, twenty thousand foot soldiers, the king of Maacah with a thousand men, and twelve thousand men from Tob. [7] David heard of it and sent Joab with the whole army of mighty men. [8] The children of Ammon came out and formed their battle line at the entrance of the gate, while the Syrians of Zobah and Rehob and the men of Tob and Maacah were off by themselves in the open field. [9] Joab saw that the battle lines faced him front and rear, so he picked some of Israel's best men and formed them up to face the Syrians. [10] The rest of the troops he put under the command of his brother Abishai, who formed them up to face the children of Ammon. [11] Joab said, "If the Syrians prove too strong for me, you must come to my rescue; and if the children of Ammon prove too strong for you, I will come to rescue you. [12] Be strong, and let us be courageous for our people and for the cities of our God. The LORD will do what seems good to him." [13] Joab and the troops with him advanced to fight the Syrians, and they fled from him. [14] When the children of Ammon saw that the Syrians had fled, they too fled from Abishai and went into the city. So Joab came back from the children of Ammon and went to Jerusalem. [15] The Syrians saw that they had been beaten by Israel, and they regrouped. [16] Hadadezer sent for the Syrians across the River and brought them out, and they came to Helam, led by Shobach, commander of Hadadezer's army. [17] David was told, and he gathered all Israel, crossed the Jordan and came to Helam. The Syrians formed their line against David and fought him. [18] The Syrians fled before Israel, and David killed seven hundred Syrian charioteers and forty thousand horsemen; he also struck down Shobach their army commander, who died there. [19] All the kings who were subject to Hadadezer saw that they had been beaten by Israel, and they made peace with Israel and became subject to them. The Syrians were afraid to help the children of Ammon any more.

## CHAPTER 11

[1] In the spring of the year, the time when kings march out, David sent Joab out with his servants and all Israel. They laid waste the children of Ammon and besieged Rabbah, while David stayed in Jerusalem. [*] [2] One evening David got up from his couch and was strolling on the roof of the palace, and from the roof he saw a woman bathing. The woman was very lovely to look at. [3] David sent to ask about the woman, and was told, "Is this not Bathsheba daughter of Eliam, the wife of Uriah the Hittite?" [4] David sent messengers and took her. She came to him and he slept with her (she had been purifying herself from her uncleanness), and then she went back home. [*] [5] The woman conceived, and she sent word to David: "I am with child." [6] David sent word to Joab: "Send Uriah the Hittite to me." So Joab sent Uriah to David. [7] Uriah came to him, and David asked him how Joab was, how the troops were, and how the war was going. [8] Then David told Uriah, "Go down to your house and wash your feet." Uriah left the palace, and a portion from the king followed him out. [9] But Uriah slept at the door of the palace with all his lord's servants and did not go down to his house. [10] David was told, "Uriah did not go down to his house." David asked Uriah, "Have you not just come from a journey? Why did you not go down to your house?" [11] Uriah told David, "The ark, and Israel and Judah, are living in huts, and my lord Joab and my lord's servants are camped out in the open field. Am I to go to my house to eat and drink and sleep with my wife? As you live, by your very life, I will not do it." [12] David told Uriah, "Stay here today as well, and tomorrow I will send you off." So Uriah stayed in Jerusalem that day and the day after. [13] David invited him, and he ate and drank in his presence, and David got him drunk. In the evening he went out to lie on his bed among his lord's servants, but he did not go down to his house. [14] In the morning David wrote a letter to Joab and sent it with Uriah. [15] In the letter he wrote, "Station Uriah in the front of the hardest fighting, then pull back from him, so that he is struck down and dies." [16] While Joab was keeping watch on the city, he put Uriah at the place where he knew the strongest defenders were. [17] The men of the city came out and fought Joab; some of the troops, some of David's servants, fell, and Uriah the Hittite was killed too. [18] Joab sent David a full report of the fighting. [19] He ordered the messenger, "When you have finished giving the king the full report of the fighting, [20] the king may become angry and ask you, 'Why did you go so close to the city to fight? Did you not know they would shoot from the wall? [21] Who killed Abimelech son of Jerubbesheth? Was it not a woman who dropped an upper millstone on him from the wall, so that he died at Thebez? Why did you go so close to the wall?' Then say, 'Your servant Uriah the Hittite is dead too.'" [22] The messenger set off, came and told David everything Joab had sent him to say. [23] The messenger told David, "The men got the better of us and came out against us in the field, but we pushed them back to the entrance of the gate. [24] Then the archers shot at your servants from the wall. Some of the king's servants died, and your servant Uriah the Hittite is dead too." [25] David told the messenger, "Say this to Joab: 'Do not let this trouble you, for the sword devours one as well as another. Step up your attack on the city and tear it down.' And encourage him." [26] Uriah's wife heard that her husband Uriah was dead, and she mourned for her husband. [27] When the time of mourning was past, David sent and had her brought to his house; she became his wife and bore him a son. But what David had done was evil in the LORD's sight.

## CHAPTER 12

[1] The LORD sent Nathan to David. He came to him and said, "There were two men in one town, one rich and the other poor. [2] The rich man had a great many sheep and cattle, [3] but the poor man had nothing at all except one little ewe lamb he had bought. He raised it, and it grew up with him and his children; it ate from his bit of food, drank from his cup and slept in his arms. It was like a daughter to him. [4] A traveler came to the rich man, and he could not bring himself to take one of his own sheep or cattle to prepare for the wayfarer who had come to him. Instead he took the poor man's lamb and prepared it for the man who had come to him." [5] David's anger flared hot against the man, and he told Nathan, "As the LORD lives, the man who did this is a son of death! [6] He must pay for the lamb four times over, because he did this and because he had no pity." [7] Nathan said to David, "You are the man! This is what the LORD, the God of Israel, says: 'It was I who anointed you king over Israel, and it was I who rescued you from Saul's hand. [8] I gave you your master's house, and your master's wives into your embrace; I gave you the house of Israel and Judah. And if that were too little, I would have added as much again, and more. [9] Why have you despised the LORD's word by doing what is evil in his sight? Uriah the Hittite you struck down with the sword, his wife you took as your own wife, and him you killed with the sword of the children of Ammon. [10] So now the sword will never leave your house, because you despised me and took the wife of Uriah the Hittite to be your wife.' [11] This is what the LORD says: 'Out of your own house I am going to raise up trouble against you. Before your eyes I will take your wives and give them to your neighbor, and he will lie with your wives under the eyes of this sun. [12] You acted in secret, but I will do this thing before all Israel and before the sun.'" [13] David said to Nathan, "I have sinned against the LORD." Nathan told David, "The LORD for his part has taken away your sin; you will not die. [14] But because by this deed you have given the LORD's enemies great cause to scorn him, the son born to you must die." [*] [15] Then Nathan went home. The LORD struck the child that Uriah's wife had borne to David, and he fell gravely ill. [16] David pleaded with God for the boy. David fasted, and he went in and spent the nights lying on the ground. [17] The elders of his household stood over him to raise him up from the ground, but he was unwilling and would not eat food with them. [18] On the seventh day the child died. David's servants were afraid to tell him the child was dead, for they said, "While the child was alive we spoke to him, and he would not listen to us. How can we tell him the child is dead? He may do himself harm." [19] David saw his servants whispering to one another and realized that the child was dead. David asked his

servants, "Is the child dead?" They said, "He is dead." [20] David got up from the ground, bathed, put on oil and changed his clothes. He went into the LORD's house and bowed in worship. Then he went home and asked for food; they set it before him and he ate. [21] His servants said to him, "What is this you are doing? While the child was alive you fasted and wept for him, and now that the child is dead you get up and eat!" [22] He said, "While the child was still alive I fasted and wept, because I thought, 'Who knows? The LORD may be gracious to me and the child may live.' [23] But now he is dead; why should I fast? Can I bring him back? I will go to him, but he will not come back to me." [24] David comforted his wife Bathsheba; he went in to her and slept with her. She gave birth to a son and named him Solomon. The LORD loved him, [25] and he sent word through Nathan the prophet, who named him Jedidiah, for the LORD's sake.* [26] Joab was fighting against Rabbah of the children of Ammon, and he took the royal city. [27] Joab sent messengers to David with word: "I have fought against Rabbah, and I have taken the city of waters too. [28] Now gather the rest of the troops, lay siege to the city and take it, or I will take the city myself and it will be named after me." [29] So David gathered all the troops, went to Rabbah, fought against it and took it. [30] He took their king's crown from his head; it weighed a talent of gold and held a precious stone, and it was set on David's head. He carried off a vast amount of spoil from the city.* [31] He brought out the people who were in it and put them to work with saws, iron picks and iron axes, and made them pass through the brick kiln. He did this to all the cities of the children of Ammon. Then David and all the troops went back to Jerusalem.*

## CHAPTER 13

[1] Some time after this, David's son Absalom had a lovely sister named Tamar, and David's son Amnon fell in love with her. [2] Amnon was so tormented over his sister Tamar that he made himself sick, since she was a virgin, and to Amnon it seemed out of the question to do anything to her. [3] Amnon had a friend named Jonadab, son of Shimeah, David's brother, and Jonadab was a very crafty man. [4] He said to him, "Why are you so worn down, O king's son, morning after morning? Will you not tell me?" Amnon told him, "I am in love with Tamar, my brother Absalom's sister." [5] Jonadab told him, "Lie down on your bed and make yourself out to be sick. When your father comes to see you, tell him, 'Please let my sister Tamar come and give me something to eat. Let her prepare the food where I can see it, and I will eat from her hand.'" [6] So Amnon lay down and made himself out to be sick. When the king came to see him, Amnon said to the king, "Please let my sister Tamar come and make a couple of heart-shaped cakes where I can see, and I will eat from her hand." [7] David sent word home to Tamar: "Go to your brother Amnon's house, please, and prepare some food for him." [8] Tamar went to her brother Amnon's house, where he lay in bed. She took dough, kneaded it, shaped the cakes while he watched, and baked them. [9] She took the pan and served them out in front of him, but he would not eat. Amnon said, "Have everyone leave me," and everyone left him. [10] Then Amnon told Tamar, "Bring the food into the bedroom so I can eat from your hand." Tamar took the cakes she had made and brought them into the bedroom to her brother Amnon. [11] As she was holding them out to him to eat, he grabbed her and said, "Come to bed with me, my sister." [12] She told him, "No, my brother! Do not humble me; nothing like this is done in Israel. Do not commit this outrage! [13] And I, where could I take my disgrace? And you, you would be like one of the outrageous fools in Israel. Now please speak to the king; he will not keep me from you." [14] But he would not listen to her. He overpowered her, humbled her, and lay with her. [15] Then Amnon hated her with an intense hatred; the hatred he felt for her was greater than the love he had felt for her. Amnon told her, "Get up and get out!" [16] She said to him, "No! Sending me away is a greater wrong than the other thing you did to me." But he would not listen to her.* [17] He called the young man who attended him and said, "Get this woman away from me, out of here, and bolt the door after her." [18] She was wearing a long robe with sleeves, since that was how the king's virgin daughters dressed. His attendant put her out and bolted the door after her.* [19] Tamar put ashes on her head and tore the long robe with sleeves she had on; she put her hand on her head and went off, crying out as she went. [20] Her brother Absalom said to her, "Has your brother Amnon been with you? Keep quiet for now, my sister; he is your brother. Do not take this thing to heart." So Tamar stayed, desolate, in her brother Absalom's house. [21] King David heard about all this and was furious. [22] Absalom said nothing to Amnon, good or bad, for Absalom hated Amnon because he had humbled his sister Tamar. [23] Two full years later Absalom had sheepshearers at Baal-hazor near Ephraim, and Absalom invited all the king's sons. [24] Absalom came to the king and said, "Your servant has sheepshearers just now. Will the king and his servants please come with your servant?" [25] The king told Absalom, "No, my son, we must not all go, or we will be a burden to you." Absalom urged him, but he was unwilling to go, though he gave him his blessing. [26] Absalom said, "If not, then please let my brother Amnon go with us." The king asked him, "Why should he go with you?" [27] But Absalom kept urging him, and he let Amnon and all the king's sons go with him. [28] Absalom gave orders to his young men: "Watch for when Amnon's heart is merry with wine. When I tell you, 'Strike Amnon,' kill him. Do not be afraid; it is I who have given you the order, is it not? Be strong and act like valiant men." [29] Absalom's young men did to Amnon as Absalom had ordered. All the king's sons got up, each mounted his mule, and they fled. [30] While they were still on the road, the news reached David: "Absalom has killed all the king's sons; not one of them is left!" [31] The king got up, tore his clothes, and lay on the ground, and all his servants stood by with their clothes torn. [32] But Jonadab son of Shimeah, David's brother, spoke up: "My lord should not think they have killed all the young men, the king's sons; only Amnon is dead. Absalom has had this planned ever since the day Amnon humbled his sister Tamar. [33] So my lord the king should not take it to heart,

thinking that all the king's sons are dead; only Amnon is dead."
[34] Absalom fled. The young man on watch looked up and saw a
crowd of people coming along the road behind him, down the
hillside. [35] Jonadab told the king, "There, the king's sons have
come! It is just as your servant said." [36] The moment he finished
speaking, the king's sons came in, raised their voices and wept,
and the king and all his servants also wept very bitterly. [37]
Absalom fled and went to Talmai son of Ammihud, king of
Geshur. And David mourned for his son day after day. [38]
Absalom, having fled and gone to Geshur, stayed there three
years. [39] And King David's spirit longed to go out to Absalom,
for he had been consoled over Amnon's death.*

## CHAPTER 14

[1] Joab son of Zeruiah perceived that the king's heart was set on
Absalom. [2] So Joab sent to Tekoa and brought a wise woman
from there. He told her, "Pretend to be in mourning. Put on
mourning clothes and do not anoint yourself with oil; act like a
woman who has been mourning a long time for someone dead. [3]
Then go in to the king and speak to him like this." And Joab put
the words in her mouth. [4] The woman from Tekoa spoke to the
king; she fell face down on the ground, paid homage, and said,
"Help, O king!" [5] The king asked her, "What is the matter?" She
said, "I am a widow, sad to say; my husband is dead. [6] Your
servant had two sons. The two of them got into a fight out in the
field with no one to pull them apart, and one struck the other
and killed him. [7] Now the whole clan has risen against your
servant, saying, 'Hand over the one who struck down his
brother, so we can put him to death for the life of the brother he
killed, and do away with the heir as well.' So they would put out
the one ember I have left, leaving my husband neither name nor
survivor on the face of the earth." [8] The king told the woman,
"Go home; I will give orders on your behalf." [9] The woman from
Tekoa said to the king, "My lord the king, let the guilt be on me
and on my father's house, and let the king and his throne be free
of guilt." [10] The king said, "If anyone says anything to you, bring
him to me, and he will not trouble you again." [11] She said, "Then
let the king remember the LORD your God, so that the avenger
of blood will not add to the destruction, and they will not
destroy my son." He said, "As the LORD lives, not one hair of
your son will fall to the ground." [12] The woman said, "Let your
servant say one more word to my lord the king." He said,
"Speak." [13] The woman said, "Why then have you planned such
a thing against the people of God? In saying this, the king
convicts himself, since the king has not brought his banished one
back. [14] We all must die; we are like water poured out on the
ground that cannot be gathered up again. Yet God does not take
away life, but devises plans so that the banished one is not kept
away from him.* [15] Now, I have come to say this to my lord the
king because the people made me afraid. Your servant thought, 'I
will speak to the king; perhaps the king will act on his servant's
request. [16] The king will surely listen and rescue his servant from
the hand of the man who wants to cut off both me and my son
from God's inheritance.' [17] Your servant thought, 'Let the word
of my lord the king give me rest,' for my lord the king is like the
angel of God in telling good from evil. The LORD your God be
with you!" [18] The king answered the woman, "Do not hide from
me anything I ask you." The woman said, "Let my lord the king
speak." [19] The king said, "Is Joab's hand with you in all of this?"
The woman answered, "As surely as you live, my lord the king,
no one can turn right or left from anything my lord the king says.
Yes, it was your servant Joab who gave me orders; he put all these
words in your servant's mouth. [20] Your servant Joab did this to
put a different face on the matter. But my lord has wisdom like
the wisdom of the angel of God, to know everything that goes on
in the land." [21] The king said to Joab, "Very well, I am doing this.
Go, bring back the young man Absalom." [22] Joab fell face down
on the ground, paid homage, and blessed the king. Joab said,
"Today your servant knows that I have found favor in your
sight, my lord the king, since the king has done what his servant
asked." [23] Joab set off, went to Geshur, and brought Absalom to
Jerusalem. [24] The king said, "He must go off to his own house
and not see my face." So Absalom went off to his house and did
not see the king's face. [25] In all Israel there was no man as
handsome as Absalom, none so highly praised; from the sole of
his foot to the top of his head there was not a flaw in him. [26]
When he cut his hair (he cut it at the end of every year, since it
grew heavy on him, and so he cut it), he would weigh the hair of
his head: two hundred shekels by the king's weight.* [27] Absalom
had three sons and one daughter named Tamar, a woman of
lovely appearance. [28] Absalom lived in Jerusalem for two full
years without seeing the king's face. [29] Absalom sent for Joab, to
send him to the king, but he would not come to him. He sent
once more, a second time, but he would not come. [30] So he told
his servants, "Look, Joab's field is beside mine, and he has barley
in it. Go and set it on fire." And Absalom's servants set the field
on fire. [31] Joab went straight to Absalom's house and asked him,
"Why did your servants set my field on fire?" [32] Absalom
answered Joab, "I sent word to you: 'Come here, so I can send
you to the king to ask, "Why did I come back from Geshur? I
would be better off still there."' Now let me see the king's face,
and if there is any guilt in me, let him put me to death." [33] Joab
went to the king and told him. He called for Absalom, who came
to the king and bowed face down to the ground before the king,
and the king kissed Absalom.

## CHAPTER 15

[1] Some time later Absalom acquired a chariot and horses, with
fifty men to run ahead of him. [2] Absalom would get up early and
stand beside the road leading to the gate. Whenever anyone had a
case to bring to the king for judgment, Absalom would call him
over and ask, "What town are you from?" When he said, "Your
servant is from such and such a tribe of Israel," [3] Absalom would
tell him, "Look, your case is good and just, but there is nobody
on the king's behalf to listen to you." [4] Absalom would go on, "If
only I were made judge in the land! Then anyone with a case or a
lawsuit could come to me, and I would see that he got justice." [5]
When anyone came up to bow down to him, he would reach out

his hand, take hold of him and kiss him. [6] Absalom acted this way toward all Israel who came to the king for judgment, and so Absalom stole the hearts of the men of Israel. [7] At the end of forty years Absalom said to the king, "Please let me go to Hebron and pay the vow I made to the LORD. [*] [8] Your servant made a vow while I was living at Geshur in Syria: 'If the LORD really brings me back to Jerusalem, I will serve the LORD.'" [9] The king told him, "Go in peace." So he set off and went to Hebron. [10] But Absalom sent spies through all the tribes of Israel with this message: "The moment you hear the sound of the horn, say, 'Absalom has become king in Hebron!'" [11] Two hundred men from Jerusalem went with Absalom; they had been invited and went along innocently, knowing nothing of the matter. [12] While he offered the sacrifices, Absalom sent for Ahithophel the Gilonite, David's counselor, from his town of Giloh. The conspiracy gathered strength, and the people siding with Absalom grew steadily in number. [13] A messenger came to David and said, "The hearts of the men of Israel have turned to follow Absalom." [14] David said to all his servants who were with him in Jerusalem, "Up, let us run, or none of us will escape from Absalom! Leave quickly, or he will soon overtake us, bring ruin on us, and put the city to the sword." [15] The king's servants told the king, "Whatever my lord the king chooses, your servants are ready." [16] The king set out with his whole household following him, but the king left ten concubines to look after the house. [17] The king set out with all the people following him, and they halted at the last house. [18] All his servants were marching past beside him; all the Cherethites, all the Pelethites, and all the Gittites, six hundred men who had come behind him from Gath, were marching on ahead of the king. [19] The king said to Ittai the Gittite, "Why are you coming with us too? Go back and stay with the king, for you are a foreigner, an exile from your own place as well. [20] You came only yesterday; should I set you wandering with us today, when I am going wherever I can? Go back, and take your brothers back with you. Steadfast love and faithfulness be with you." [21] But Ittai answered the king, "As the LORD lives, and as my lord the king lives, wherever my lord the king may be, for death or for life, there your servant will be." [22] David told Ittai, "Go on, then, march past." So Ittai the Gittite marched past with all his men and all the little ones with him. [23] The whole countryside was weeping aloud as all the people marched past. The king crossed the Kidron valley, and all the people marched on toward the wilderness road. [24] Zadok was there too, and all the Levites with him, carrying the ark of the covenant of God. They set down the ark of God, and Abiathar went up, until all the people had finished marching out of the city. [25] The king told Zadok, "Take the ark of God back into the city. If I find favor in the LORD's sight, he will bring me back and let me see it and its dwelling again. [26] But if he says, 'I take no pleasure in you,' here I am; let him do to me whatever seems good to him." [27] The king also said to Zadok the priest, "Are you not a seer? Go back to the city in peace, with your two sons, your son Ahimaaz and Abiathar's son Jonathan. [*] [28] I will be waiting at the plains of the wilderness until word comes from you to let me know." [*] [29] So Zadok and Abiathar took the ark of God back to Jerusalem and stayed there. [30] David went on up the slope of the Mount of Olives, weeping as he climbed, his head covered and his feet bare. All the people with him covered their heads too and went up weeping as they climbed. [31] David was told, "Ahithophel is among the conspirators with Absalom." David said, "LORD, turn Ahithophel's advice into folly, please." [32] As David reached the top, where people would bow down to God, there was Hushai the Archite coming to meet him, his coat torn and earth on his head. [33] David told him, "If you come along with me, you will be a burden to me. [34] But if you go back to the city and tell Absalom, 'I will be your servant, O king; I was your father's servant before, and now I will be yours,' then you can thwart Ahithophel's advice for me. [35] Will not Zadok and Abiathar the priests be there with you? Whatever you hear from the palace, report to Zadok and Abiathar the priests. [36] Their two sons are there with them, Zadok's son Ahimaaz and Abiathar's son Jonathan; send me everything you hear through them." [37] So Hushai, David's friend, came into the city just as Absalom was entering Jerusalem.

## CHAPTER 16

[1] David had gone a little past the top when Ziba, Mephibosheth's servant, came to meet him with a pair of saddled donkeys loaded with two hundred loaves of bread, a hundred raisin cakes, a hundred pieces of summer fruit and a skin of wine. [2] The king asked Ziba, "What are these for?" Ziba said, "The donkeys are for the king's household to ride, the bread and summer fruit for the young men to eat, and the wine for anyone who grows faint in the wilderness to drink." [3] The king asked, "Where is your master's son?" Ziba told the king, "He is staying in Jerusalem, because he said, 'Today the house of Israel will give me back my father's kingship.'" [4] The king told Ziba, "Everything that belonged to Mephibosheth is yours." Ziba said, "I bow before you; may I find favor in your sight, my lord the king!" [5] As King David came to Bahurim, a man from the clan of Saul's house came out of there; his name was Shimei son of Gera, and he kept cursing as he came out. [6] He threw stones at David and at all King David's servants, although all the people and all the mighty men were at his right and his left. [7] This is what Shimei said as he cursed: "Get out, get out, you man of blood, you worthless man! [8] The LORD has paid you back for all the blood of Saul's house, in whose place you became king, and the LORD has handed the kingship over to your son Absalom. Here you are in your own disaster, because you are a man of blood!" [9] Abishai son of Zeruiah said to the king, "Why should this dead dog curse my lord the king? Let me go across and cut off his head." [10] But the king said, "What do I have in common with you, sons of Zeruiah? If he curses because the LORD told him, 'Curse David,' who can ask, 'Why do you do this?'" [11] David said to Abishai and all his servants, "My own son, my own flesh and blood, is seeking my life; how much more this Benjaminite now! Let him be; let him curse, for the LORD has told him to. [12] Perhaps the LORD will look on my affliction, and the LORD

will repay me with good for his cursing today."* 13 David and his men went on along the road, while Shimei went along the hillside across from him, cursing as he went, throwing stones at him and tossing dust. 14 The king and all the people with him arrived weary, and there he caught his breath.* 15 Absalom and all the people, the men of Israel, entered Jerusalem, and Ahithophel was with him. 16 Hushai the Archite, David's friend, came to Absalom, and Hushai said to Absalom, "Long live the king! Long live the king!" 17 Absalom said to Hushai, "Is this your loyalty to your friend? Why did you not go with your friend?" 18 Hushai told Absalom, "No; the one whom the LORD and this people and all the men of Israel have chosen, his I will be, and with him I will stay. 19 Besides, whom should I serve? Should it not be his son? Just as I served your father, so I will serve you." 20 Absalom said to Ahithophel, "Give us your advice. What should we do?" 21 Ahithophel told Absalom, "Sleep with your father's concubines whom he left to look after the house. All Israel will hear that you have made yourself a stench to your father, and everyone with you will take heart." 22 So they put up a tent for Absalom on the roof, and Absalom slept with his father's concubines in full view of all Israel. 23 In those days the advice Ahithophel gave was treated as if someone had consulted the word of God; that was how all of Ahithophel's advice was regarded, by David and by Absalom alike.

## CHAPTER 17

1 Ahithophel said to Absalom, "Let me pick twelve thousand men and set out tonight in pursuit of David. 2 I will come on him while he is weary and his hands are slack, and throw him into a panic; all the people with him will run, and I will strike down the king by himself. 3 I will bring all the people back to you. The return of all of them depends on the man you are after; all the people will then be at peace."* 4 The plan pleased Absalom and all the elders of Israel. 5 But Absalom said, "Call Hushai the Archite as well, and let us hear what he has to say too." 6 Hushai came to Absalom, and Absalom told him, "Ahithophel has said such and such. Shall we act on his word? If not, you speak." 7 Hushai told Absalom, "The advice Ahithophel has given is not good this time." 8 Hushai went on, "You know your father and his men: they are mighty men, and they are bitter of soul, like a bear robbed of her cubs in the wild. Your father is a seasoned warrior; he will not spend the night with the troops. 9 Right now he is hidden in one of the pits or some other place. If some of the troops fall at the outset, whoever hears of it will say, 'There has been a slaughter among the troops following Absalom.' 10 Then even the brave man with a heart like a lion's will lose his nerve completely, for all Israel knows that your father is a mighty man and the men with him are valiant. 11 So this is my advice: let all Israel from Dan to Beersheba be gathered to you, as many as the sand by the sea, and you yourself go into battle. 12 We will come upon him wherever he is to be found and settle on him as dew falls on the ground; not one will be left, neither he nor any of the men with him. 13 If he pulls back into a city, all Israel will bring ropes to that city, and we will drag it down into the valley until not even a pebble of it can be found." 14 Absalom and all the men of Israel said, "The advice of Hushai the Archite is better than Ahithophel's advice." For the LORD had determined to frustrate Ahithophel's good advice, so that the LORD could bring ruin on Absalom. 15 Hushai told Zadok and Abiathar the priests, "Ahithophel advised Absalom and the elders of Israel this way and that, and I have advised this way and that. 16 Now send word quickly and tell David, 'Do not spend the night at the plains of the wilderness; be sure to cross over, or the king and all the people with him will be swallowed up.'" 17 Jonathan and Ahimaaz were staying at En-rogel. A servant girl would go and pass the word to them, and they would go and tell King David, since they could not risk being seen coming into the city. 18 But a young man saw them and told Absalom. The two of them hurried off and came to the house of a man at Bahurim who had a well in his courtyard, and they climbed down into it. 19 The woman took a cover, spread it over the mouth of the well, and scattered grain over it, and nothing was noticed. 20 Absalom's servants came to the woman at the house and asked, "Where are Ahimaaz and Jonathan?" The woman told them, "They went across the brook." They searched and found nothing, and went back to Jerusalem.* 21 When they had gone, the men climbed out of the well and went to tell King David. They told David, "Get up and cross the water quickly, for this is what Ahithophel has advised against you." 22 David and all the people with him got up and crossed the Jordan. By the light of morning not one was missing who had not crossed the Jordan. 23 When Ahithophel saw that his advice had not been taken, he saddled his donkey and went home to his town. He gave orders for his household and hanged himself. He died and was buried in his father's tomb. 24 David came to Mahanaim, and Absalom crossed the Jordan with all the men of Israel. 25 Absalom had put Amasa over the army instead of Joab. Amasa was the son of a man named Ithra the Israelite, who had slept with Abigal daughter of Nahash, sister of Zeruiah, Joab's mother.* 26 Israel and Absalom encamped in the land of Gilead. 27 When David came to Mahanaim, Shobi son of Nahash from Rabbah of the children of Ammon, Machir son of Ammiel from Lo-debar, and Barzillai the Gileadite from Rogelim 28 brought bedding, basins and clay pots, wheat, barley, flour, roasted grain, beans, lentils and parched seeds,* 29 honey, curds, sheep and cheese from the herd, for David and the people with him to eat. For they said, "The people must be hungry, tired and thirsty in the wilderness."

## CHAPTER 18

1 David counted the troops who were with him and put commanders of thousands and commanders of hundreds over them. 2 David sent out the troops, a third under Joab, a third under Joab's brother Abishai son of Zeruiah, and a third under Ittai the Gittite. The king told the troops, "I am going out with you myself." 3 But the troops said, "You must not go out. If we have to run, they will pay no attention to us; even if half of us die, they will pay no attention to us. But you are worth ten thousand of us. So it is better now for you to be ready to send us

help from the city."* [4] The king told them, "I will do whatever you think best." So the king stood beside the gate while all the troops marched out by hundreds and by thousands. [5] The king gave orders to Joab, Abishai and Ittai: "Go easy on the young man Absalom for my sake." All the troops heard the king giving all the commanders orders about Absalom. [6] The troops marched out into the field to meet Israel, and the battle took place in the forest of Ephraim. [7] There the army of Israel was beaten by David's servants, and the slaughter there that day was great: twenty thousand men. [8] The fighting spread out over the whole countryside, and the forest swallowed up more of the troops that day than the sword did. [9] Absalom came upon David's servants. Absalom was riding his mule, and the mule went under the tangled branches of a big oak; his head got caught in the oak, and he was left dangling between heaven and earth as the mule under him kept going. [10] A man saw it and told Joab, "I just saw Absalom hanging in an oak." [11] Joab said to the man who told him, "You saw him! Why did you not knock him to the ground right there? I would have had to give you ten pieces of silver and a belt." [12] The man answered Joab, "Even if I could feel a thousand pieces of silver weighed into my hands, I would not lift my hand against the king's son. We all heard the king command you, Abishai and Ittai, 'Protect, whoever you are, the young man Absalom.'* [13] Otherwise, if I had acted treacherously against his life, since nothing is hidden from the king, you yourself would have kept your distance."* [14] Joab said, "I will not hang around like this with you." He took three spears in his hand and drove them into Absalom's heart while he was still alive in the middle of the oak. [15] Ten young men who bore Joab's armor closed in, struck Absalom and finished him off. [16] Joab sounded the horn, and the troops came back from chasing Israel, because Joab held the troops back. [17] They took Absalom, flung him into a big pit in the forest, and piled a huge heap of stones over him. All Israel fled, each man to his tent. [18] During his lifetime Absalom had taken a pillar and set it up for himself in the King's Valley, for he thought, "I have no son to keep my name remembered." He named the pillar after himself, and it is called Absalom's Monument to this day. [19] Ahimaaz son of Zadok said, "Let me run and bring the king the good news that the LORD has vindicated him against his enemies." [20] Joab told him, "You are not the one to bring news today. You can bring news some other day, but not today, since the king's son is dead." [21] Joab told a Cushite, "Go, tell the king what you have seen." The Cushite bowed to Joab and ran off. [22] Ahimaaz son of Zadok spoke to Joab again: "Whatever happens, let me run too, after the Cushite." Joab said, "Why do you want to run, my son, when you have no news that will bring you a reward?" [23] "Whatever happens, I will run." "Then run," he told him. Ahimaaz ran by the road through the plain and passed the Cushite. [24] David was sitting between the two gates. The watchman went up to the roof of the gate on the wall, looked out, and saw a man running by himself. [25] The watchman called out and told the king. The king said, "If he is by himself, he has news to tell." He came nearer and nearer. [26] Then the watchman saw another man running, and the watchman called down to the gatekeeper, "There is another man running by himself!" The king said, "He too is bringing news." [27] The watchman said, "The way the first one runs looks to me like the way Ahimaaz son of Zadok runs." The king said, "He is a good man; he comes with good news." [28] Ahimaaz called out to the king, "All is well!" He bowed down before the king with his face to the ground and said, "Blessed is the LORD your God, who has handed over the men who lifted their hand against my lord the king!" [29] The king asked, "Is the young man Absalom all right?" Ahimaaz said, "When Joab sent the king's servant, your servant, I saw a great tumult, but I do not know what it was." [30] The king said, "Step aside and stand over here." He stepped aside and waited. [31] Then the Cushite arrived, and the Cushite said, "Good news for my lord the king! Today the LORD has vindicated you against all who rose up against you." [32] The king asked the Cushite, "Is the young man Absalom all right?" The Cushite said, "May the enemies of my lord the king, and all who rise up against you to do you harm, be as that young man is." [33] The king was shaken. He went up to the room over the gate and wept, and as he went he said, "My son Absalom! My son, my son Absalom! If only I had died in your place! O Absalom, my son, my son!"*

## CHAPTER 19

[1] Joab was told, "The king is weeping and mourning over Absalom." [2] So the victory that day turned into mourning for all the troops, for that day the troops heard it said, "The king is grieving over his son." [3] That day the troops stole into the city the way troops steal in when they are ashamed of having fled in battle. [4] The king covered his face and cried aloud, "My son Absalom! Absalom, my son, my son!" [5] Joab came into the house to the king and said, "Today you have put to shame all your servants, who today saved your life, the lives of your sons and daughters, the lives of your wives and the lives of your concubines, [6] by loving those who hate you and hating those who love you. You have made it plain today that commanders and servants mean nothing to you. I can see today that if Absalom were alive and all of us dead today, that would suit you fine. [7] So now get up, go out and speak to the heart of your servants. I swear by the LORD that if you do not go out, not one man will stay with you tonight, and that will be worse for you than all the trouble that has come on you from your youth until now." [8] The king got up and took his seat in the gate. All the troops were told, "The king is sitting in the gate," and all the troops came before the king. Israel meanwhile had fled, each man to his tent. [9] All the people throughout the tribes of Israel were quarreling, saying, "The king rescued us from our enemies' hand and delivered us from the Philistines' hand, and now he has fled the land because of Absalom. [10] And Absalom, whom we anointed over us, is dead in battle. So why are you saying nothing about bringing the king back?" [11] King David sent word to Zadok and Abiathar the priests: "Speak to the elders of Judah and say, 'Why should you be the last to bring the king back to his house, when what all Israel is saying has reached the king, even to

his house? [12] You are my brothers, my own bone and flesh. Why should you be the last to bring the king back?' [13] And say to Amasa, 'Are you not my own bone and flesh? May God do so to me, and more besides, if you are not commander of my army from now on in place of Joab.'" [14] He won over the hearts of all the men of Judah as one man, and they sent word to the king: "Come back, you and all your servants." [15] So the king came back as far as the Jordan, and Judah came to Gilgal to meet the king and bring the king across the Jordan. [16] Shimei son of Gera, the Benjaminite from Bahurim, hurried down with the men of Judah to meet King David. [17] With him were a thousand men from Benjamin, along with Ziba, the servant of Saul's house, and his fifteen sons and twenty servants. They plunged into the Jordan ahead of the king. [18] They went over at the ford to bring the king's household across and to do whatever he wished. Shimei son of Gera fell down before the king as he was crossing the Jordan* [19] and said to the king, "Let not my lord count it against me as guilt, or remember the wrong your servant did on the day my lord the king left Jerusalem. Let not the king take it to heart. [20] Your servant knows that I have sinned; that is why I have come today, the first of all the house of Joseph, to come down and meet my lord the king." [21] Abishai son of Zeruiah spoke up: "Should not Shimei be put to death for this, since he cursed the LORD's anointed?" [22] David said, "What do I have in common with you, sons of Zeruiah, that you should become an adversary to me today? Is anyone to be put to death in Israel today? Do I not know that today I am king over Israel?" [23] The king told Shimei, "You will not die," and the king swore it to him. [24] Mephibosheth son of Saul came down to meet the king. He had not tended his feet, trimmed his mustache or washed his clothes from the day the king went away until the day he came home safely. [25] When he came to Jerusalem to meet the king, the king asked him, "Why did you not go with me, Mephibosheth?" [26] He said, "My lord the king, my servant tricked me. Your servant said, 'I will saddle the donkey for myself so I can ride on it and go with the king,' for your servant is lame. [27] He has slandered your servant to my lord the king. But my lord the king is like the angel of God; do whatever seems good to you. [28] My father's whole house deserved nothing but death from my lord the king, yet you set your servant among those who eat at your table. What right do I have, then, to keep crying out to the king?" [29] The king told him, "Why go on talking about your affairs? I have said: you and Ziba are to divide the land." [30] Mephibosheth told the king, "Let him take the whole of it, now that my lord the king has come home safely." [31] Barzillai the Gileadite had come down from Rogelim and had crossed the Jordan with the king, to send him on his way over the Jordan. [32] Barzillai was very old, eighty years of age. He had supplied the king with food during his stay at Mahanaim, for he was a man of great wealth. [33] The king said to Barzillai, "Come across with me, and I will provide for you at my side in Jerusalem." [34] Barzillai answered the king, "How many years of life do I have left, that I should go up to Jerusalem with the king? [35] I am eighty years old today. Can I tell good from bad? Can your servant taste what I eat and drink? Can I still hear the voices of men and women singers? Why should your servant be one more burden to my lord the king? [36] Your servant will go just a short way across the Jordan with the king. Why should the king reward me like this? [37] Let your servant go back, please, so I can die in my own town near my father's and mother's grave. But here is your servant Chimham; let him go across with my lord the king, and do for him whatever seems good to you." [38] The king said, "Chimham will go across with me, and I will do for him whatever seems good to you; anything you choose to ask of me I will do for you." [39] All the people crossed the Jordan, and the king crossed. The king kissed Barzillai and blessed him, and he went back to his home. [40] The king went on to Gilgal, and Chimham went with him. All the troops of Judah, and half the troops of Israel as well, brought the king across. [41] Then all the men of Israel came to the king and asked him, "Why have our brothers, the men of Judah, stolen you away and brought the king and his household across the Jordan, and all David's men with him?" [42] All the men of Judah answered the men of Israel, "Because the king is our near kinsman. Why are you angry about this? Have we eaten anything at the king's expense? Has anything been carried off for us?" [43] The men of Israel answered the men of Judah, "We have ten shares in the king, and in David too we have more than you. Why then did you treat us with contempt? Were we not the first to speak of bringing back our king?" But the men of Judah spoke more harshly than the men of Israel.*

## CHAPTER 20

[1] There happened to be a worthless man there 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! Every man to his tents, Israel!" [2] So all the men of Israel went up from following David and followed Sheba son of Bichri, but the men of Judah stuck by their king, from the Jordan to Jerusalem. [3] David came to his palace in Jerusalem. The king took the ten concubines he had left to look after the house and put them in a house under guard. He provided for them but did not sleep with them; they were shut away until the day they died, living as widows. [4] The king told Amasa, "Summon the men of Judah to me within three days, and be here yourself." [5] Amasa went to summon Judah, but he took longer than the time set for him. [6] David told Abishai, "Now Sheba son of Bichri will do us more harm than Absalom did. Take your lord's servants and go after him, or he will find fortified towns for himself and slip out of our sight." [7] Joab's men set out after him, with the Cherethites and Pelethites and all the mighty men; they left Jerusalem to go after Sheba son of Bichri. [8] They were at the great stone in Gibeon when Amasa came to meet them. Joab was dressed in his military tunic, with a belt over it and a sword in its sheath strapped to his hip; as he stepped forward, it slipped out. [9] Joab said to Amasa, "Are you well, my brother?" And Joab took Amasa by the beard with his right hand to kiss him. [10] Amasa paid no attention to the sword in Joab's hand, and Joab stabbed him in the belly with it and spilled his insides on the ground. He

did not strike him a second time, and he died. Then Joab and his brother Abishai went after Sheba son of Bichri. [11] One of Joab's young men stood by him and called, "Whoever is on Joab's side and whoever is for David, follow Joab!" [12] Amasa lay writhing in his blood in the middle of the road, and when the man saw that all the troops were stopping, he dragged Amasa off the road into the field and threw a cloak over him, since he saw that everyone who came up to him stopped. [13] Once he had been moved off the road, everyone went on after Joab in pursuit of Sheba son of Bichri. [14] Sheba went through all the tribes of Israel to Abel and Beth-maacah, and all the Berites assembled and went in after him too.* [15] They came and besieged him in Abel of Beth-maacah. They threw up a siege ramp against the city, and it stood against the outer wall, and all the troops with Joab were battering the wall to bring it down. [16] A wise woman called out from the city, "Listen, listen! Tell Joab, please, 'Come over here so I can speak with you.'" [17] He came over to her, and the woman asked, "Are you Joab?" He said, "I am." She told him, "Hear what your servant has to say." He said, "I am listening." [18] She said, "In the old days people used to say, 'Let them just ask at Abel,' and that would settle it.* [19] I am one of the peaceable and faithful in Israel. You are trying to destroy a city that is a mother in Israel. Why would you swallow up the LORD's inheritance?" [20] Joab answered, "Far be it from me, far be it, that I should swallow up or destroy! [21] That is not how it is. A man from the hill country of Ephraim, Sheba son of Bichri by name, has lifted his hand against the king, against David. Hand him over, him alone, and I will leave the city." The woman told Joab, "His head will be thrown to you over the wall." [22] The woman went to all the people with her wise counsel, and they cut off the head of Sheba son of Bichri and threw it out to Joab. He sounded the horn, and they scattered from the city, each man to his tent, and Joab went back to the king at Jerusalem. [23] Joab was over the whole army of Israel; Benaiah son of Jehoiada was over the Cherethites and Pelethites; [24] Adoram was over the forced labor; Jehoshaphat son of Ahilud was recorder; [25] Sheva was scribe; Zadok and Abiathar were priests; [26] and Ira the Jairite was also David's priest.*

## CHAPTER 21

[1] In David's days there was a famine for three years running, and David sought the LORD's face. The LORD said, "It is on account of Saul and his house of bloodshed, because he put the Gibeonites to death." [2] So the king summoned the Gibeonites and spoke to them. (The Gibeonites were not from the children of Israel but from what was left of the Amorites; the children of Israel had sworn an oath to them, yet Saul had tried to wipe them out in his zeal for the children of Israel and Judah.) [3] David asked the Gibeonites, "What am I to do for you? How can I make atonement, so that you will bless the LORD's inheritance?" [4] The Gibeonites told him, "It is not a question of silver or gold between us and Saul and his house, nor is it for us to put anyone in Israel to death." He said, "Whatever you say, I will do for you." [5] They told the king, "The man who wore us down and who schemed against us, so that we were wiped out and left no place anywhere in Israel's territory, [6] let seven men from among his sons be handed over to us, and we will hang them up before the LORD at Gibeah of Saul, the LORD's chosen." The king said, "I will hand them over." [7] The king spared Mephibosheth son of Jonathan, son of Saul, because of the oath before the LORD that was between them, between David and Saul's son Jonathan. [8] The king took the two sons Rizpah daughter of Aiah had borne to Saul, Armoni and Mephibosheth, and the five sons of Michal daughter of Saul whom she had borne to Adriel son of Barzillai the Meholathite,* [9] and handed them over to the Gibeonites, who hung them up on the hill before the LORD. The seven of them fell together; they were put to death in the first days of the harvest, as the barley harvest was beginning. [10] Rizpah daughter of Aiah took sackcloth and spread it out for herself on the rock, from the start of the harvest until water poured down on them from the sky. She would not let the birds of the air land on them by day or the wild animals come by night. [11] David was told what Rizpah daughter of Aiah, Saul's concubine, had done. [12] So David went and took the bones of Saul and of his son Jonathan from the citizens of Jabesh-gilead, who had carried them off secretly from the square of Beth-shan, where the Philistines had hung them up the day the Philistines struck down Saul at Gilboa. [13] He brought the bones of Saul and of his son Jonathan up from there, and they gathered the bones of those who had been hung up. [14] They buried the bones of Saul and his son Jonathan in the land of Benjamin at Zela, in the tomb of his father Kish, and did everything the king commanded. After that God heeded prayers for the land. [15] Once more there was war between the Philistines and Israel. David went down with his servants, and they fought the Philistines, and David grew tired. [16] Ishbi-benob, one of the descendants of the giants, whose spear weighed three hundred shekels of bronze and who was armed with new armor, meant to kill David.* [17] But Abishai son of Zeruiah came to his rescue, struck the Philistine down and killed him. Then David's men swore to him, "You must never again go out to battle with us, or you will put out the lamp of Israel." [18] Later there was another battle with the Philistines at Gob. That time Sibbecai the Hushathite struck down Saph, one of the descendants of the giants. [19] There was another battle with the Philistines at Gob, and Elhanan son of Jaare-oregim of Bethlehem struck down Goliath the Gittite, whose spear shaft was like a weaver's beam.* [20] There was another battle at Gath, where there was a huge man with six fingers on each hand and six toes on each foot, twenty-four in all; he too was descended from the giants. [21] He taunted Israel, and Jonathan son of Shimeah, David's brother, struck him down.* [22] These four were descended from the giants in Gath, and they fell at the hand of David and his servants.

## CHAPTER 22

[1] David spoke the words of this song to the LORD on the day the LORD rescued him from the grasp of all his enemies and from the grasp of Saul. [2] He said: "The LORD is my crag, my stronghold, the one who sets me free; [3] my God, my rock, in

whom I shelter, my shield and the horn of my salvation, my high tower and my refuge, my savior; from violence you save me. [4] To the LORD, who is worthy of praise, I call, and from my enemies I am saved. [5] The waves of death closed around me; the torrents of destruction filled me with terror.* [6] The ropes of Sheol wrapped around me; the traps of death lay in front of me. [7] In my trouble I called to the LORD; to my God I called. From his temple he heard my voice; my cry reached his ears. [8] The earth heaved and shook; the foundations of the heavens trembled and heaved, because he was angry. [9] Smoke rose from his nostrils and consuming fire from his mouth; coals blazed out from it. [10] He bent the heavens and came down, with thick darkness under his feet. [11] He mounted a cherub and flew; he appeared on the wings of the wind. [12] He made darkness his shelter all around him, a gathering of waters, dense clouds of the sky. [13] From the brightness in front of him coals of fire blazed up. [14] The LORD thundered from the heavens; the Most High gave forth his voice. [15] He shot arrows and scattered them, lightning, and threw them into panic. [16] The channels of the sea came into view; the foundations of the world were uncovered at the LORD's rebuke, at the blast of breath from his nostrils. [17] He reached down from on high and took hold of me; he pulled me out of deep waters. [18] He rescued me from my powerful enemy, from those who hated me, for they were too strong for me. [19] They came at me on the day of my disaster, but the LORD was my support. [20] He brought me out into an open place; he rescued me because he took pleasure in me. [21] The LORD dealt with me according to my righteousness; according to the cleanness of my hands he paid me back. [22] For I have kept to the LORD's ways and have not wickedly turned from my God. [23] All his ordinances were before me, and from his statutes I did not turn away. [24] I was blameless toward him and kept myself from my iniquity. [25] The LORD has paid me back according to my righteousness, according to my cleanness before his eyes. [26] To the faithful you show yourself faithful; to the blameless strong man you show yourself blameless; [27] to the pure you show yourself pure, but to the crooked you show yourself cunning. [28] A lowly people you save, but your eyes are on the proud, to bring them low. [29] You are my lamp, LORD; the LORD makes my darkness bright. [30] With you I can charge a troop; with my God I can leap a wall. [31] This God: his way is perfect; the word of the LORD has been tested; he is a shield to all who shelter in him. [32] For who is God but the LORD? Who is a rock but our God? [33] God is my strong fortress; he makes my way perfect.* [34] He makes my feet like a deer's and sets me on my heights. [35] He teaches my hands to make war, so that my arms bend a bow of bronze. [36] You have given me the shield of your salvation, and your humility makes me great.* [37] You widen the path for my steps beneath me, and my ankles do not give way. [38] I chased my enemies and wiped them out; I did not turn back till they were finished. [39] I finished them and smashed them, and they could not get up; they fell beneath my feet. [40] You wrapped me with strength for battle; you made those who rose against me sink down under me. [41] You made my enemies turn their backs to me; those who hated me I put an end to. [42] They looked around, but no one came to save them; to the LORD, but he gave them no answer. [43] I ground them fine as the dust of the earth; like mud in the streets I crushed and stamped on them. [44] You rescued me from the quarrels of my people; you kept me as head of nations; a people I did not know serve me. [45] Foreigners come cringing to me; as soon as they hear of me, they obey me. [46] Foreigners wither away and come out trembling from their fortresses. [47] The LORD lives! Blessed be my rock! Exalted be the God of the rock of my salvation, [48] the God who grants me vengeance and brings peoples down under me, [49] who brings me out from my enemies. You raise me above those who rise against me; you rescue me from the violent man. [50] For this I will praise you, LORD, among the nations, and sing praises to your name. [51] He is a tower of salvation for his king; he shows steadfast love to his anointed, to David and his seed for ever."*

## CHAPTER 23

[1] These are David's last words: "The declaration of David son of Jesse, the declaration of the man raised on high, the anointed one of the God of Jacob, Israel's pleasant singer of songs:* [2] The Spirit of the LORD has spoken through me; his word is upon my tongue. [3] The God of Israel has said, the Rock of Israel has told me: 'He who rules over men in righteousness, who rules in the fear of God, [4] is like the morning light when the sun comes up, a morning with no clouds, like the fresh grass from the earth through clear shining after rain.' [5] Is not my house so with God? For he has made with me an everlasting covenant, set in order in every part and kept secure. Will he not make all my salvation and all my desire spring up?* [6] But worthless men are all like thorns tossed aside, for no one picks them up by hand; [7] whoever touches them arms himself with iron and the shaft of a spear, and they are burned up completely in the fire where they lie." [8] These are the names of David's mighty men: Josheb-basshebeth the Tahchemonite, chief of the officers; he was called Adino the Eznite, for eight hundred slain at one time.* [9] After him was Eleazar son of Dodo, son of Ahohi, one of the three mighty men with David when they taunted the Philistines gathered there for battle, while the men of Israel went up and away. [10] He stood his ground and struck down Philistines until his hand grew tired and stuck to the sword. The LORD won a great victory that day, and the troops came back after him only to strip the dead. [11] After him was Shammah son of Agee the Hararite. The Philistines had gathered into a band where there was a plot of field full of lentils, and the troops fled from the Philistines. [12] But he planted himself in the middle of the plot, held it, and struck down the Philistines, and the LORD won a great victory. [13] Three of the thirty chief men went down at harvest time and came to David at the cave of Adullam, while a company of Philistines was encamped in the valley of Rephaim.* [14] At that time David was in the stronghold, and a Philistine garrison was then in Bethlehem. [15] David felt a craving and said, "If only someone would get me a drink of water from the well by the gate of Bethlehem!" [16] The three mighty men broke through the

Philistine camp, drew water from the well by the gate of Bethlehem, and carried it back to David. But he would not drink it; he poured it out to the LORD, [17] saying, "LORD, far be it from me to do this! Is it not the blood of the men who went at the risk of their lives?" And he would not drink it. Such were the deeds of the three mighty men. [18] Abishai, Joab's brother, son of Zeruiah, was chief of the three. He swung his spear over three hundred slain, and he won a name among the three.* [19] Was he not the most honored of the three? He became their commander, but he did not reach the three. [20] Benaiah son of Jehoiada, the son of a valiant man from Kabzeel, was a man of great deeds. He struck down the two heroes of Moab. He also went down into a pit on a snowy day and killed a lion.* [21] He struck down an Egyptian, a man of striking appearance. The Egyptian had a spear in his hand, but Benaiah went down to him with a club, wrenched the spear from the Egyptian's hand, and killed him with his own spear. [22] Such were the deeds of Benaiah son of Jehoiada, and he won a name among the three mighty men. [23] He was more honored than the thirty, but he did not reach the three. David put him in charge of his bodyguard. [24] Among the thirty were Asahel, Joab's brother; Elhanan son of Dodo, from Bethlehem; [25] Shammah the Harodite; Elika the Harodite; [26] Helez the Paltite; Ira son of Ikkesh, from Tekoa; [27] Abiezer from Anathoth; Mebunnai the Hushathite; [28] Zalmon the Ahohite; Maharai from Netophah; [29] Heleb son of Baanah, from Netophah; Ittai son of Ribai, from Gibeah of the children of Benjamin; [30] Benaiah from Pirathon; Hiddai from the ravines of Gaash; [31] Abi-albon the Arbathite; Azmaveth the Barhumite; [32] Eliahba the Shaalbonite; the sons of Jashen; Jonathan; [33] Shammah the Hararite; Ahiam son of Sharar the Hararite; [34] Eliphelet son of Ahasbai, son of the Maacathite; Eliam son of Ahithophel the Gilonite; [35] Hezrai from Carmel; Paarai the Arbite; [36] Igal son of Nathan, from Zobah; Bani the Gadite; [37] Zelek the Ammonite; Naharai from Beeroth, armor-bearer to Joab son of Zeruiah; [38] Ira the Ithrite; Gareb the Ithrite; [39] and Uriah the Hittite. Thirty-seven in all.

## CHAPTER 24

[1] Once again the LORD's anger burned against Israel, and he stirred David up against them, saying, "Go and count Israel and Judah."* [2] The king told Joab, the army commander who was with him, "Go through all the tribes of Israel, from Dan to Beersheba, and take a census of the people, so I may know how many people there are." [3] Joab said to the king, "May the LORD your God multiply the people a hundredfold, whatever their number, and may the eyes of my lord the king see it! But why does my lord the king want to do this?" [4] But the king's word overruled Joab and the army commanders, so Joab and the army commanders left the king's presence to take a census of the people of Israel. [5] They crossed the Jordan and encamped at Aroer, south of the town in the middle of the valley, toward Gad and on to Jazer. [6] They went on to Gilead and to the land of Tahtim-hodshi; they came to Dan-jaan and around toward Sidon. [7] They came to the fortress of Tyre and all the towns of the Hivites and Canaanites, and they finished up in the Negev of Judah at Beersheba. [8] Having gone through the whole land, they came back to Jerusalem after nine months and twenty days. [9] Joab reported to the king the total from the census of the people: Israel had eight hundred thousand valiant men able to wield a sword, and the men of Judah numbered five hundred thousand. [10] After he had counted the people, David's heart troubled him. David said to the LORD, "I have sinned greatly in what I have done. Now, LORD, take away your servant's guilt, please, for I have acted very foolishly." [11] When David got up in the morning, the word of the LORD had come to Gad the prophet, David's seer: [12] "Go and tell David, 'This is what the LORD says: I am offering you three things. Choose one of them for me to do to you.'" [13] Gad went to David and told him, "Shall seven years of famine come on your land? Or three months of running from your enemies while they chase you? Or three days of plague in your land? Now think it over and decide what answer I should take back to the one who sent me."* [14] David told Gad, "I am in a terrible strait. Let us fall into the LORD's hand, for his mercy is great; but do not let me fall into human hands." [15] So the LORD sent a plague on Israel from that morning until the appointed time, and seventy thousand of the people died, from Dan to Beersheba. [16] When the angel stretched out his hand over Jerusalem to destroy it, the LORD relented over the disaster and told the angel who was destroying the people, "Enough! Now draw back your hand." The angel of the LORD was then at the threshing floor of Araunah the Jebusite. [17] When David saw the angel striking down the people, he said to the LORD, "I am the one who has sinned; I am the one who did wrong. But these sheep, what have they done? Let your hand fall on me and on my father's house." [18] That day Gad came to David and told him, "Go up and set up an altar to the LORD on the threshing floor of Araunah the Jebusite." [19] So David went up as Gad had said, as the LORD had commanded. [20] Araunah looked out and saw the king and his servants crossing over toward him. Araunah went out and bowed to the king with his face to the ground. [21] Araunah asked, "Why has my lord the king come to his servant?" David said, "To buy the threshing floor from you, to build an altar to the LORD, so that the plague on the people may be stopped." [22] Araunah told David, "Let my lord the king take whatever he likes and offer it up. Look, here are the oxen for the burnt offering, and the threshing sledges and the oxen's gear for wood. [23] O king, Araunah gives it all to the king." And Araunah said to the king, "May the LORD your God be pleased with you."* [24] But the king told Araunah, "No, I insist on buying it from you at a price. I will not offer to the LORD my God burnt offerings that cost me nothing." So David bought the threshing floor and the oxen for fifty shekels of silver. [25] David built an altar to the LORD there and offered burnt offerings and peace offerings. Then the LORD heeded prayers for the land, and the plague on Israel was stopped.

# 1 Kings

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## CHAPTER 1

[1] Now King David had grown old and was far on in days. They would cover him with garments, yet he could not keep warm. [2] His servants said to him, "Let them look for a young woman, a virgin, for my lord the king. She will wait on the king and be a nurse to him, and she will lie in your bosom, and my lord the king will be warm."* [3] So they looked for a beautiful young woman through all the borders of Israel, found Abishag the Shunammite, and brought her to the king. [4] The girl was exceedingly beautiful; she became a nurse to the king and ministered to him, but the king had no relations with her. [5] Meanwhile Adonijah son of Haggith kept putting himself forward, saying, "I am the one who will be king." He got himself a chariot and horsemen, with fifty men running ahead of him. [6] In all his days his father had never troubled him by asking, "Why have you acted like this?" He was also very fine-looking, and he had been born next after Absalom. [7] He held talks with Joab son of Zeruiah and with Abiathar the priest, and they followed Adonijah and lent him their help. [8] But Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei, Rei, and the mighty men who belonged to David did not side with Adonijah. [9] Adonijah offered sacrifices of sheep, cattle and fatlings at the stone of Zoheleth, which lies next to En-rogel. He invited all his brothers, the sons of the king, and all the men of Judah who served the king. [10] Nathan the prophet, Benaiah, the mighty men and his brother Solomon, however, he left uninvited. [11] Then Nathan spoke to Bathsheba, Solomon's mother: "Have you not heard that Adonijah son of Haggith has made himself king, and our lord David knows nothing of it? [12] So come now, let me counsel you, so that you can save your life and the life of your son Solomon. [13] Go, go in to King David and say to him, 'My lord the king, did you not swear to your maidservant, "Solomon your son will reign after me, and he will sit on my throne"? Then why has Adonijah become king?' [14] And look, while you are still there speaking with the king, I will come in behind you and fill out your words." [15] So Bathsheba went in to the king in his room. The king was very old, and Abishag the Shunammite was attending him. [16] Bathsheba bowed low and knelt before the king. The king said, "What is it you want?" [17] She answered him, "My lord, you yourself swore to your maidservant by the LORD your God: 'Solomon your son will reign after me, and he will sit on my throne.' [18] Now, though, Adonijah has become king, and you, my lord the king, are unaware of it. [19] He has sacrificed oxen, fatlings and sheep in great numbers and has invited all the king's sons, along with Abiathar the priest and Joab the army commander, but your servant Solomon he did not invite. [20] As for you, my lord the king, the eyes of all Israel are upon you, waiting for you to declare to them who will sit on the throne of my lord the king after him. [21] Otherwise it will happen, when my lord the king lies down with his fathers, that I and my son Solomon will be treated as offenders." [22] And look, she was still talking with the king when Nathan the prophet came in. [23] The king was told, "Here is Nathan the prophet." He came before the king and bowed down to him, face to the ground. [24] Nathan said, "My lord the king, did you yourself say, 'Adonijah will reign after me, and he will sit on my throne'? [25] For today he went down and sacrificed oxen, fatlings and sheep in great numbers, and he invited all the king's sons, the army commanders and Abiathar the priest. Right now they are eating and drinking in his presence and saying, 'Long live King Adonijah!' [26] But me, your servant, he did not invite, nor Zadok the priest, nor Benaiah son of Jehoiada, nor Solomon your servant. [27] Has this matter come from my lord the king without your letting your servants know who is to sit on the throne of my lord the king after him?" [28] King David answered, "Call Bathsheba for me." She came in before the king and stood in his presence. [29] Then the king took an oath: "As the LORD lives, who has rescued my life from every trouble, [30] just as I swore to you by the LORD, the God of Israel, 'Solomon your son will reign after me, and he will sit on my throne in my stead,' so I will carry it out this very day." [31] Bathsheba bowed low, face to the ground, and knelt before the king, saying, "Let my lord King David live forever!" [32] Then King David said, "Summon Zadok the priest, Nathan the prophet and Benaiah son of Jehoiada for me." And they came in before the king. [33] The king told them, "Take your lord's servants with you. Set my son Solomon on my own mule and take him down to Gihon. [34] There Zadok the priest and Nathan the prophet are to anoint him king over Israel. Sound the trumpet and say, 'Long live King Solomon!' [35] Then come up behind him, and he is to come in and sit on my throne. He will be king in my stead, for I have appointed him ruler over Israel and Judah." [36] Benaiah son of Jehoiada answered the king, "Amen! So may the LORD, the God of my lord the king, declare it. [37] Just as the LORD was with my lord the king, may he be with Solomon, and may he make his throne greater still than the throne of my lord King David." [38] So Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, the Cherethites and the Pelethites went down. They mounted Solomon on King David's mule and led him to Gihon. [39] Zadok the priest took the horn of oil out of the tent and anointed Solomon. They sounded the trumpet, and the whole people cried, "Long live King Solomon!" [40] All the people went up behind him, piping on pipes and rejoicing so greatly that the ground split apart at their noise. [41] Adonijah and all the guests with him heard it just as they had finished their meal. When Joab heard the trumpet's sound, he said, "What is this noise of a city in commotion?" [42] He was still speaking when Jonathan son of Abiathar the priest came. Adonijah said, "Come in, for you are a man of worth, and you are bringing good news." [43] Jonathan answered Adonijah, "No! Our lord King David has made Solomon king.* [44] The king sent Zadok the priest, Nathan the

prophet, Benaiah son of Jehoiada, the Cherethites and the Pelethites with him, and they mounted him on the king's mule. [45] Zadok the priest and Nathan the prophet anointed him king in Gihon, and from there they came up rejoicing, and the city is in commotion. That is the noise you heard. [46] What is more, Solomon has sat down on the throne of the kingdom. [47] The king's servants also came to bless our lord King David, saying, 'May your God make Solomon's name better than your name and his throne greater than your throne!' And the king bowed down on his bed. [48] And the king spoke thus: 'Blessed is the LORD, the God of Israel, who has today given one to sit on my throne, and my eyes are seeing it.'" [49] At that all Adonijah's guests were seized with trembling; they got up and each man went off on his way. [50] Adonijah, in fear of Solomon, got up and went and grasped the horns of the altar. [51] Solomon received word: "Adonijah fears King Solomon. He has grasped the horns of the altar and says, 'Let King Solomon first swear to me that he will not kill his servant with the sword.'" [52] Solomon said, "If he shows himself a man of worth, not a hair of his will fall to the earth. But if evil is found in him, he will die." [53] King Solomon sent men, who brought him down from the altar. He came and bowed before King Solomon, and Solomon told him, "Go home."

## CHAPTER 2

[1] As the time of David's death came near, he gave his son Solomon his charge: [2] "I am going the way all the earth goes. Be strong, then, and be a man. [3] Keep what the LORD your God has entrusted to you: walk in his ways, keep his statutes, his commandments, his rules and his testimonies, as written in the law of Moses, so that you may act wisely in everything you do and in every direction you turn, [4] and so that the LORD may fulfill the word he spoke about me: 'If your sons guard their way, walking before me faithfully with all their heart and all their soul, there will never fail you a man on the throne of Israel.' [5] "You know too what Joab son of Zeruiah did to me, how he treated the two commanders of Israel's armies, Abner son of Ner and Amasa son of Jether. He murdered them, shedding in peacetime the blood of war, and he put the blood of war on the belt at his waist and on the sandals of his feet. [6] Deal with him by your wisdom, and do not let his gray hair go down to Sheol in peace. [7] To the sons of Barzillai the Gileadite, though, show steadfast love; let them be among those who eat at your table, for they stood by me in the same way when I was fleeing from your brother Absalom. [8] You also have with you Shimei son of Gera, the Benjaminite of Bahurim. He cursed me with a bitter curse the day I was going to Mahanaim. Yet when he came down to meet me at the Jordan, I swore to him by the LORD, 'I will not kill you with the sword.' [9] Now do not let him go unpunished. You are a wise man and will know how to deal with him; you must bring his gray hair down to Sheol in blood." [10] Then David lay down with his fathers, and he was buried in the city of David. [11] David reigned over Israel forty years in all: seven years he reigned in Hebron and thirty-three years in Jerusalem. [12] Solomon sat on the throne of his father David, and his rule was made very secure. [13] Adonijah son of Haggith came to Bathsheba, Solomon's mother. She asked, "Is your coming peaceful?" He answered, "Peaceful." [14] He went on, "I have a word for you." "Say it," she said. [15] He said, "You know that the kingship belonged to me, and all Israel looked to me to be king. But the kingship has turned and gone to my brother, because it came to him from the LORD. [16] Now I have one request to ask of you. Do not refuse me." She said, "Go on." [17] He said, "Speak, please, to King Solomon, since he will not refuse you, and ask him to give me Abishag the Shunammite for a wife." [18] "Good," said Bathsheba. "I will speak to the king for you." [19] So Bathsheba went to King Solomon to speak to him for Adonijah. The king stood up to meet her and bowed to her, then sat down on his throne and had a throne placed for the king's mother, and she sat at his right. [20] She said, "There is one small request I am asking of you; do not refuse me." The king told her, "Ask it, mother; I will not refuse you." [21] She said, "Let Abishag the Shunammite be given as wife to your brother Adonijah." [22] King Solomon answered his mother, "Why ask for Abishag the Shunammite for Adonijah? Ask for the kingdom for him too, since he is my elder brother, for him and for Abiathar the priest and for Joab son of Zeruiah!" [23] And King Solomon swore by the LORD: "God do so to me and more, if Adonijah has not uttered this word at the cost of his own life! [*] [24] So now, as the LORD lives, who has made me secure and seated me on the throne of my father David, and has built me a house as he said, this very day Adonijah will be put to death." [25] King Solomon gave the order to Benaiah son of Jehoiada, who fell upon him, and he died. [26] To Abiathar the priest the king said, "Go off to Anathoth, to your fields. You are a man worthy of death, but today I will not kill you, because you bore the ark of the Lord GOD before my father David and because you suffered in everything my father suffered." [27] So Solomon drove Abiathar out from serving as priest of the LORD, fulfilling the word of the LORD that he had spoken against the house of Eli at Shiloh. [28] The news came to Joab (for Joab had leaned toward Adonijah, though he had not leaned toward Absalom), and Joab fled to the tent of the LORD and grasped the horns of the altar. [*] [29] King Solomon was told, "Joab has fled to the tent of the LORD; he is there beside the altar." So Solomon sent Benaiah son of Jehoiada with the order, "Go, fall upon him." [30] Benaiah went to the tent of the LORD and said to him, "The king says, 'Come out!'" He replied, "No, here I will die." Benaiah brought the king this report: "That is what Joab said, and that is how he answered me." [31] The king told him, "Do just as he said. Fall upon him and bury him; so you will remove from me and from my father's house the blood Joab shed for no cause. [32] The LORD will turn his blood back on his own head, because without my father David's knowledge he fell upon two men more righteous and better than he was and killed them with the sword: Abner son of Ner, Israel's army commander, and Amasa son of Jether, Judah's army commander. [33] Their blood will return on the head of Joab and of his descendants forever. But for David, for his

descendants, his house and his throne, there will be peace from the LORD for all time." [34] So Benaiah son of Jehoiada went up, fell upon him and killed him. He was buried at his home in the wilderness. [35] In his place the king set Benaiah son of Jehoiada over the army, and Zadok the priest the king set in Abiathar's place. [36] Next the king sent for Shimei and told him, "Build a house for yourself in Jerusalem and stay there. Do not leave it to go anywhere else. [37] On the day you leave and cross the Kidron Valley, be sure of this: you will die. Your blood will be on your own head." [38] Shimei answered the king, "What you say is good. Your servant will do just as my lord the king has spoken." And Shimei stayed in Jerusalem a long time. [39] Three years later, though, two of Shimei's slaves ran off to Achish son of Maacah, king of Gath. Shimei was informed, "Your slaves are in Gath." [40] So Shimei got up, saddled his donkey and went to Achish at Gath to search for his slaves. Shimei went and brought his slaves back from Gath. [41] Solomon was informed that Shimei had gone from Jerusalem to Gath and returned. [42] The king sent for Shimei and said to him, "Did I not make you swear by the LORD, and warn you, 'On the day you leave and go anywhere, be sure of this: you will die'? And you told me, 'What I have heard is good.' [43] So why have you not kept your oath to the LORD and the order I gave you?" [44] The king also told Shimei, "You yourself know, your heart knows, all the harm you did to my father David. Now the LORD is turning your harm back on your own head. [45] But King Solomon will be blessed, and David's throne will stand firm before the LORD forever." [46] The king gave the order to Benaiah son of Jehoiada; he went out and fell upon him, and he died. And the kingdom was made secure in Solomon's hand.

## CHAPTER 3

[1] Solomon became Pharaoh king of Egypt's son-in-law. He took Pharaoh's daughter and brought her to the city of David, until he had completed the building of his own house, the house of the LORD and the wall all around Jerusalem. [2] Only the people kept sacrificing at the high places, for up to those days no house had been built for the name of the LORD. [3] Solomon loved the LORD and walked in the statutes of his father David, except that he sacrificed and burned incense at the high places. [4] The king went to Gibeon to offer sacrifice there, since that was the principal high place; a thousand burnt offerings Solomon offered on that altar. [5] In Gibeon the LORD appeared to Solomon in a dream at night. God said, "Ask: what am I to give you?" [6] Solomon answered, "You showed your servant my father David great steadfast love, as he walked before you in truth and righteousness and with an upright heart toward you. You have kept this great steadfast love for him, giving him a son who sits on his throne, as is the case today. [7] Now, LORD my God, you have made your servant king in my father David's stead, though I am a mere boy who does not know how to go out or come in. [8] And your servant stands among your people whom you chose, a people so great that they cannot be counted or numbered for multitude. [9] So give your servant a listening heart to judge your people, able to tell good from evil. For who can judge this weighty people of yours?"* [10] The request was good in the eyes of the Lord, that Solomon had asked for this. [11] God told him, "Since you asked for this, and did not ask for many days for yourself, or ask for wealth for yourself, or ask for the life of your enemies, but asked for yourself discernment to discern what is right,* [12] I am now doing as you have said. Look, I am giving you a heart wise and understanding, such that none like you has been before you and none like you will rise after you. [13] What you did not ask I am giving you too: wealth as well as honor, so that among kings there will be no one like you as long as you live. [14] And if you walk in my ways, keeping my statutes and commandments as your father David walked, I will prolong your days." [15] Solomon woke up, and it had been a dream. He went to Jerusalem, stood before the ark of the covenant of the Lord, offered up burnt offerings, made peace offerings, and gave a banquet for all his servants. [16] Some time later two prostitutes came to the king and stood before him. [17] One woman said, "Pardon me, my lord. This woman and I share one house, and I gave birth while she was with me in the house. [18] Three days after my delivery this woman gave birth too. We were by ourselves; no outsider was with us in the house, just the two of us. [19] During the night this woman's son died, because she lay on top of him. [20] She got up at midnight and took my son from my side while your maidservant slept. She put him at her breast and put her dead son at my breast. [21] In the morning I got up to nurse my son, and he was dead. But when I examined him in the morning light, he was not the son I had borne." [22] The other woman said, "Not so! My son is the living one, and yours is the dead one." The first kept saying, "Not so! Yours is the dead one, and mine is the living one." So they went on speaking before the king. [23] The king said, "One says, 'This living one is my son, and the dead one is yours,' and the other says, 'Not so! The dead one is your son, and the living one is mine.'" [24] "Get me a sword," said the king. And a sword was brought before the king. [25] Then the king said, "Cut the living child in two; give half to one woman and half to the other." [26] But the woman whose son was alive spoke to the king, for her heart yearned over her son: "Pardon me, my lord! Give her the living child; do not kill him, whatever you do!" The other kept saying, "He will be neither mine nor yours. Cut him!" [27] The king then answered, "Give the first woman the living child, and do not kill him; she is his mother." [28] All Israel heard of the judgment the king had rendered, and they stood in awe of the king, for they saw that God's wisdom was within him for doing justice.

## CHAPTER 4

[1] King Solomon was king over the whole of Israel. [2] His officials were these: Azariah son of Zadok, the priest; [3] Elihoreph and Ahijah, sons of Shisha, scribes; Jehoshaphat son of Ahilud, recorder; [4] Benaiah son of Jehoiada was over the army; Zadok and Abiathar were priests; [5] Azariah son of Nathan, over the district officers; Zabud son of Nathan, priest and friend of the king;* [6] Ahishar, over the palace; and Adoniram son of Abda,

over the forced labor. [7] Solomon had twelve district officers over all Israel who supplied the king and his household; each was responsible for supplies one month of the year. [8] Their names were these: Ben-hur, in the hill country of Ephraim; [9] Ben-deker, in Makaz, Shaalbim, Beth-shemesh and Elon-beth-hanan; [10] Ben-hesed, in Arubboth (to him belonged Socoh and all the land of Hepher); [11] Ben-abinadab, all the heights of Dor (he had Taphath the daughter of Solomon as his wife); [12] Baana son of Ahilud, Taanach and Megiddo, and all Beth-shean which is beside Zarethan below Jezreel, from Beth-shean to Abel-meholah, as far as the other side of Jokmeam; [13] Ben-geber, in Ramoth-gilead (he had the towns of Jair son of Manasseh, which are in Gilead, and he had the region of Argob, which is in Bashan, sixty great cities with walls and bronze bars); [14] Ahinadab son of Iddo, in Mahanaim; [15] Ahimaaz, in Naphtali (he also had taken Basemath the daughter of Solomon as his wife); [16] Baana son of Hushai, in Asher and Bealoth; [17] Jehoshaphat son of Paruah, in Issachar; [18] Shimei son of Ela, in Benjamin; [19] Geber son of Uri, in the land of Gilead, the land of Sihon king of the Amorites and of Og king of Bashan; and one officer was in the land. [20] Judah and Israel were as many as the sand beside the sea; they ate, they drank, and they were glad. [21] Solomon was ruler over all the kingdoms from the River to the land of the Philistines and as far as the border of Egypt. They brought tribute and were subject to Solomon every day of his life. [*] [22] Solomon's food for a single day came to thirty cors of fine flour, sixty cors of meal, [23] ten fattened oxen, twenty oxen from the pasture and a hundred sheep, not counting deer, gazelles, roebucks and fatted birds. [24] For he held sway over all the land beyond the River, from Tiphsah as far as Gaza, over all the kings beyond the River, and he had peace on every side all around. [25] All the days of Solomon, Judah and Israel dwelt securely, each man beneath his own vine and fig tree, from Dan as far as Beersheba. [26] Solomon had forty thousand stalls of horses for his chariots and twelve thousand horsemen. [*] [27] Those district officers supplied King Solomon and everyone who came to King Solomon's table, each in his month, and they let nothing run short. [28] The barley and the straw for the horses and swift steeds they also brought to wherever it was needed, each as he was assigned. [*] [29] God gave Solomon wisdom and understanding in great abundance, and a breadth of heart as vast as the sand on the shore of the sea. [30] Solomon's wisdom was greater than the wisdom of all the sons of the east and all the wisdom of Egypt. [31] He was wiser than any man, wiser than Ethan the Ezrahite, and than Heman, Calcol and Darda, the sons of Mahol, and his name became known in all the surrounding nations. [32] He uttered three thousand proverbs, and his songs numbered a thousand and five. [33] He spoke about trees, from the cedar in Lebanon down to the hyssop that springs from the wall. He spoke too about animals, birds, creeping things and fish. [34] From all the peoples men came to listen to Solomon's wisdom, sent by all the kings of the earth who had heard about his wisdom.

## CHAPTER 5

[1] When Hiram king of Tyre heard that Solomon had been anointed king in his father's place, he sent his servants to him, for Hiram had been a lover of David all his days. [2] Solomon sent this message to Hiram: [3] "You know that my father David was unable to build a house for the name of the LORD his God, because of the wars that surrounded him, until the LORD placed his enemies beneath the soles of his feet. [4] Now the LORD my God has given me rest all around; there is no adversary and no evil occurrence. [5] So I am planning to build a house for the name of the LORD my God, just as the LORD told my father David: 'Your son, whom I will put on your throne in your place, is the one who will build the house for my name.' [6] Give orders, then, for cedars of Lebanon to be cut for me. My servants will work alongside yours, and I will pay you whatever wages you name for your servants. You know there is no one among us skilled in cutting timber like the Sidonians." [7] Hiram was overjoyed when he heard Solomon's words, and he said, "Blessed is the LORD today, who has given David a wise son over this numerous people!" [8] Hiram sent word to Solomon: "I have heard what you sent to me about. I will meet your every wish concerning the cedar wood and the cypress wood. [*] [9] My servants will haul it down from Lebanon to the sea, and I will make it into rafts on the sea to go to the place you tell me. There I will have them taken apart, and you will carry it off. You, in turn, will meet my wish by supplying food for my household." [10] So Hiram kept supplying Solomon with cedar wood and cypress wood, as much as he wanted, [11] while Solomon supplied Hiram with twenty thousand cors of wheat as food for his household and twenty cors of pressed oil. This is what Solomon gave Hiram every year. [*] [12] The LORD gave Solomon wisdom, just as he had told him. Hiram and Solomon were at peace, and the two of them made a covenant together. [13] King Solomon conscripted forced laborers from all Israel; the levy came to thirty thousand men. [14] He sent them to Lebanon in relays of ten thousand a month: one month they were in Lebanon and two months at home. Adoniram was over the levy. [15] Solomon also had seventy thousand who carried loads and eighty thousand who hewed stone in the hills, [16] not counting the three thousand three hundred chief officers of Solomon who were over the work and directed the people doing it. [17] By order of the king they quarried large stones, valuable stones, so as to lay the house's foundation with hewn stone. [18] Solomon's builders and Hiram's builders, together with the Gebalites, did the cutting, and they made ready the timber and the stones for building the house. [*]

## CHAPTER 6

[1] It was in the four hundred and eightieth year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's rule over Israel, in the month Ziv (the second month), that he started building the house of the LORD. [2] The house King Solomon built for the LORD measured sixty cubits in length, twenty in width and thirty in height. [3] The porch before the nave of the house was twenty cubits long, across the width of the house, and ten cubits deep along the front of the

house.* [4] For the house he made windows with recessed frames.* [5] Against the wall of the house he built a structure running all around, against the walls of the house surrounding the nave and the inner sanctuary, and he made side rooms all around. [6] The bottom story was five cubits across, the middle one six cubits across and the third seven cubits across, because on the outside he made ledges in the house's wall all around, so that nothing would be fastened into the walls of the house. [7] The house, as it was being built, was built of stone already dressed at the quarry; no hammer, axe or tool of iron was to be heard in the house during its building. [8] The door to the middle side room was on the south side of the house; a winding stair led up to the middle story and from the middle to the third. [9] He built the house and completed it, covering the house with beams and rows of cedar. [10] Against the whole house he built the side structure, five cubits high, and fastened it to the house with cedar timbers. [11] Then the word of the LORD came to Solomon, saying, [12] "As for this house you are building, if you walk in my statutes, carry out my rules and keep all my commandments, walking in them, then I will make good to you my word that I spoke to your father David. [13] I will dwell in the midst of the children of Israel and will not abandon my people Israel." [14] Solomon built the house and completed it. [15] On the inside he built the walls of the house with cedar boards; from the floor of the house up to the walls at the ceiling he covered them inside with wood, and he covered the floor of the house with cypress boards. [16] At the back of the house he built off twenty cubits with cedar boards from the floor up to the walls; this he built inside as an inner sanctuary, the Most Holy Place. [17] The house, that is, the nave in front of it, measured forty cubits. [18] Inside, the house was cedar carved with gourds and open blossoms; everything was cedar, and no stone could be seen. [19] The inner sanctuary he made ready in the interior of the house, to set the ark of the covenant of the LORD there. [20] The front of the inner sanctuary was twenty cubits in length, twenty in width and twenty in height, and he covered it with refined gold; he covered the cedar altar as well. [21] Solomon covered the house inside with refined gold. He stretched gold chains across the front of the inner sanctuary and covered it with gold. [22] The whole house he covered with gold until all of it was complete, and the entire altar belonging to the inner sanctuary he covered with gold. [23] Inside the inner sanctuary he made two cherubim of olive wood, ten cubits tall. [24] One wing of the cherub measured five cubits and the other wing of the cherub five cubits, ten cubits from one wingtip to the other. [25] The second cherub was ten cubits too; the two cherubim were of one size and one shape. [26] The one cherub stood ten cubits high, and the other cherub likewise. [27] He placed the cherubim inside the inner house. The cherubim's wings were outstretched, so that a wing of the one reached one wall and a wing of the second cherub reached the other wall, and their wings met each other, wing to wing, in the center of the house. [28] The cherubim he covered with gold. [29] All around the walls of the house he carved figures of cherubim, palm trees and open blossoms, both inside and out. [30] The floor of the house he covered with gold, both inside and out. [31] At the entrance of the inner sanctuary he made doors of olive wood; the lintel with the doorposts was a fifth part of the wall.* [32] On the two doors of olive wood he carved cherubim, palm trees and open blossoms and covered them with gold, hammering the gold onto the cherubim and onto the palm trees. [33] In the same way he made doorposts of olive wood for the entrance of the nave, a fourth part of the wall, [34] with two doors of cypress wood, the two leaves of one door turning on pivots, and the two leaves of the other door turning on pivots. [35] He carved cherubim, palm trees and open blossoms on them and covered them with gold fitted evenly over the carving. [36] The inner court he built with three rows of hewn stone and a row of cedar beams. [37] The foundation of the LORD's house was laid in the fourth year, in the month Ziv, [38] and in the eleventh year, in the month Bul (the eighth month), the house was completed in every detail and according to its whole design. He spent seven years building it.

## CHAPTER 7

[1] His own house Solomon spent thirteen years building, until he had completed all of it. [2] He built the House of the Forest of Lebanon, a hundred cubits in length, fifty in width and thirty in height, on four rows of cedar pillars with cedar beams resting on the pillars. [3] It was covered with cedar above the side rooms that lay on the pillars, forty-five in number, fifteen to a row. [4] There were framed windows in three rows, window opposite window, three times. [5] All the doors and doorposts were squared in their frames, and window was opposite window, three times. [6] The Hall of Pillars he made fifty cubits in length and thirty in width, with a porch at the front and pillars with a canopy before them. [7] He also made the Hall of the Throne, where he would give judgment, the Hall of Judgment, and it was covered with cedar from one floor to the other. [8] The house where he himself would live, in the other court set back from the hall, was of like workmanship. He also made a house like this hall for Pharaoh's daughter, whom Solomon had married. [9] All these were built of valuable stones, cut to measure and trimmed with saws on the inner and outer sides, from foundation up to the coping, and on the outside as far as the great court. [10] The foundation was laid with valuable stones, large stones, some ten cubits and some eight cubits. [11] Above them were valuable stones, cut to measure, and cedar wood. [12] Around the great court were three rows of hewn stone and a row of cedar beams, the same as the inner court of the LORD's house and the porch of the house. [13] King Solomon sent for Hiram and had him brought from Tyre. [14] He was a widow's son from the tribe of Naphtali; his father had been a man of Tyre who worked in bronze. He was full of wisdom, understanding and knowledge for doing every kind of bronze work. He came to King Solomon and carried out all his work. [15] He fashioned the two bronze pillars; each pillar stood eighteen cubits high, and a cord of twelve cubits went around the other. [16] He made two capitals of molten bronze to put on the tops of the pillars, the one capital five cubits high and the other capital five cubits high. [17] For the capitals on the tops of the pillars there

were lattices of network and twisted chains like wreaths, seven for one capital and seven for the other. [18] He made the pillars, with two rows of pomegranates all around on the one lattice to cover the capital at the top of the pillar, and he did likewise for the second capital. [19] The capitals at the tops of the pillars in the porch were shaped like lilies, four cubits. [20] On the capitals of the two pillars, above and next to the rounded part beside the lattice, were two hundred pomegranates in rows around the second capital. [21] He erected the pillars at the porch of the nave. He erected the right-hand pillar and named it Jachin, and he erected the left-hand pillar and named it Boaz. [22] The tops of the pillars had lily shapes, and so the work on the pillars was finished. [23] He made the Sea of molten metal, circular, ten cubits from rim to rim and five cubits high, and a cord of thirty cubits would go around it. [*] [24] Under its rim gourds went around it on every side, ten to each cubit, encircling the Sea; the gourds were in two rows, cast together with it. [25] It rested on twelve oxen: three looked north, three looked west, three looked south and three looked east. The Sea sat on them, and their hind parts all faced inward. [26] It was a handbreadth thick; its rim was formed like a cup's rim, like a lily flower. Its capacity was two thousand baths. [27] He made the ten bronze stands, each four cubits in length, four in width and three in height. [28] The stands were made this way: they had side panels, and the panels were fixed between the crossbars. [29] On the panels between the crossbars there were lions, oxen and cherubim, and on the crossbars likewise; above and below the lions and oxen were wreaths of hammered work. [30] Every stand had four bronze wheels with bronze axles, and on its four corners were supports; the supports were cast under the basin, with wreaths beside each one. [31] Its mouth, inside the crown and rising above it, was a cubit; the mouth was round, made like a pedestal, a cubit and a half. On its mouth too there were engravings, and the panels were square, not round. [32] The four wheels were beneath the panels, and the wheel axles were attached to the stand. Each wheel was a cubit and a half high. [33] The wheels were built like chariot wheels; axles, rims, spokes and hubs were all of cast metal. [34] Four supports were at the four corners of every stand, made of a piece with the stand. [35] At the top of the stand was a round rim half a cubit high, and on top of the stand its braces and panels were all of a piece with it. [36] On the plates of its braces and on its panels he engraved cherubim, lions and palm trees, as space allowed on each, with wreaths all around. [37] So he made the ten stands; they were all cast alike, with one measure and one shape. [38] He made ten bronze basins; every basin held forty baths and measured four cubits, one basin on each of the ten stands. [39] He placed five stands on the south side of the house and five on the north side, and the Sea he placed on the south side of the house, at the southeast corner. [40] Hiram also made the basins, shovels and sprinkling bowls. So Hiram completed all the work he did for King Solomon on the LORD's house: [41] two pillars; the bowl-shaped capitals on top of the two pillars; the two lattices covering the two bowls of the capitals on top of the pillars; [*] [42] four hundred pomegranates for the two lattices, two rows of pomegranates to each lattice, covering the two bowls of the capitals on the pillars; [43] ten stands with ten basins on the stands; [44] one Sea with twelve oxen beneath the Sea; [45] and the pots, shovels and sprinkling bowls. All these vessels Hiram made for King Solomon for the LORD's house were of polished bronze. [46] In the plain of the Jordan the king cast them, in the clay soil between Succoth and Zarethan. [47] Solomon did not weigh any of the vessels, for they were exceedingly many; the weight of the bronze was never ascertained. [48] Solomon also made all the furnishings in the LORD's house: the golden altar; the golden table for the bread of the Presence; [49] the lampstands of refined gold, five on the right and five on the left before the inner sanctuary; the gold flowers, lamps and tongs; [50] the cups, snuffers, sprinkling bowls, dishes and firepans of refined gold; and the gold hinges for the doors of the inner house, the Most Holy Place, and for the doors of the house, the nave. [51] When all the work King Solomon did for the LORD's house was complete, Solomon brought in the holy gifts of his father David, the silver, the gold and the vessels, and placed them in the treasuries of the LORD's house.

## CHAPTER 8

[1] Solomon then called together to King Solomon in Jerusalem the elders of Israel, all the tribal heads and the leaders of the fathers' houses of the children of Israel, to bring the ark of the covenant of the LORD up from the city of David, that is, Zion. [2] Every man of Israel gathered to King Solomon at the feast, in the month Ethanim, the seventh month. [3] When all Israel's elders had come, the priests lifted the ark. [4] They carried up the ark of the LORD together with the tent of meeting and all the sacred vessels in the tent; it was the priests and the Levites who carried them up. [5] King Solomon and the whole congregation of Israel that had gathered to him were with him in front of the ark, sacrificing sheep and oxen in numbers too great to count or reckon. [6] The priests brought in the ark of the covenant of the LORD to its place in the inner sanctuary of the house, the Most Holy Place, beneath the cherubim's wings. [7] The cherubim had their wings spread over the place where the ark stood, and so the cherubim formed a covering above the ark and its poles. [8] The poles were long enough that their ends could be seen from the Holy Place before the inner sanctuary, though not from outside; they remain there to this day. [9] Nothing was inside the ark but the two stone tablets Moses had placed there at Horeb, where the LORD made a covenant with the children of Israel as they came out of the land of Egypt. [10] As the priests were coming out of the Holy Place, the cloud filled the LORD's house. [11] The priests were unable to stand and minister because of the cloud, since the glory of the LORD filled the LORD's house. [12] Then Solomon spoke: "The LORD has said he would dwell in deep darkness. [13] I have surely built an exalted house for you, a place for your dwelling forever." [*] [14] The king turned around and blessed the whole assembly of Israel, as the whole assembly of Israel stood there. [15] He said, "Blessed is the LORD, the God of Israel, who spoke with his own mouth to my father David and has with his own hand carried it out, saying, [16] 'From the day I

brought my people Israel out from Egypt, I did not choose a city from any of the tribes of Israel to build a house there for my name to be in; but I chose David to be over my people Israel.' [17] It was in my father David's heart to build a house for the name of the LORD, the God of Israel. [18] But the LORD told my father David, 'Since it was in your heart to build a house for my name, you did well to have it in your heart. [19] Yet you will not be the one to build the house. Your son, who will come forth from your body, will build the house for my name.' [20] The LORD has now carried out the word he spoke. I have taken my father David's place and sit on Israel's throne, just as the LORD said, and I have built the house for the name of the LORD, the God of Israel. [21] There I have set a place for the ark, where the covenant of the LORD is, which he made with our fathers when he brought them out from the land of Egypt." [22] Then Solomon stood before the LORD's altar, facing the whole assembly of Israel, and stretched out his hands toward heaven. [23] He said, "LORD, God of Israel, there is no God like you in the heavens above or on the earth below, who keeps covenant and steadfast love toward your servants who walk before you with their whole heart, [24] you who have kept for your servant my father David what you told him. With your mouth you spoke it, and with your hand you carried it out, as can be seen today. [25] So now, LORD God of Israel, keep for your servant my father David what you told him: 'There will never fail you a man before me sitting on Israel's throne, if only your sons guard their way and walk before me as you have walked before me.' [26] Now, God of Israel, may your word that you spoke to your servant my father David be made sure. [27] "But can God truly dwell on earth? The heavens, even the highest heavens, cannot hold you, much less this house I have built! [28] Still, LORD my God, give heed to your servant's prayer and his request for favor, and hear the cry and the prayer your servant is praying before you today, [29] so that your eyes may be open night and day upon this house, the place of which you said, 'My name will be there,' to hear the prayer your servant prays toward this place. [30] Hear the requests of your servant and of your people Israel as they pray toward this place. Hear from your dwelling place in heaven, and hear and forgive. [31] "When a man wrongs his neighbor and an oath is laid on him to make him swear, and he comes and swears before your altar in this house, [32] then hear from heaven and act. Judge between your servants, condemning the guilty, bringing what he did on his own head, and justifying the righteous, giving to him as his righteousness deserves.* [33] "When your people Israel are beaten by an enemy because they sinned against you, and they turn back to you, confess your name, and pray and make their request to you in this house, [34] then hear from heaven, forgive your people Israel's sin, and bring them back to the land you gave their fathers. [35] "When the sky is closed and no rain falls because they sinned against you, and they pray toward this place, confess your name and turn from their sin because you have humbled them, [36] then hear from heaven and forgive the sin of your servants, your people Israel. when you teach them the good way they ought to walk in, and send rain on your land that you gave to your people for an inheritance. [37] "Should there be famine in the land, or plague, blight, mildew, locusts or grasshoppers; should their enemy lay siege to them in the land of their cities; whatever affliction, whatever disease comes, [38] any prayer, any request made by any person or by your whole people Israel, each one aware of the affliction of his own heart and stretching out his hands toward this house, [39] then hear from heaven, your dwelling place, and forgive and act. Repay each person according to all his ways, since you know his heart, for you alone know the hearts of all the children of mankind, [40] so that they may fear you every day they live on the land you gave our fathers. [41] "And the foreigner too, who does not belong to your people Israel but comes from a distant land because of your name [42] (for they will hear of your great name, your mighty hand and your outstretched arm), and he comes and prays toward this house, [43] hear from heaven, your dwelling place, and do everything the foreigner calls to you for, so that all the peoples of the earth may know your name and fear you as your people Israel do, and may know that this house I have built is called by your name. [44] "When your people go out to fight their enemy, wherever you may send them, and they pray to the LORD in the direction of the city you have chosen and the house I have built for your name, [45] then hear from heaven their prayer and their request, and uphold their cause. [46] "When they sin against you (for no one exists who does not sin) and you are angry with them and hand them over to an enemy, and their captors take them captive to the enemy's land, whether distant or near, [47] and then they come to their senses in the land where they were taken captive, and they turn and make their request to you in the land of those who took them captive, saying, 'We have sinned, we have done wrong, we have acted wickedly,' [48] and they turn back to you with all their heart and all their soul in the land of the enemies who took them captive, and they pray to you toward their land that you gave their fathers, the city you chose and the house I have built for your name, [49] then from heaven, your dwelling place, hear their prayer and their request and uphold their cause. [50] Forgive your people, who have sinned against you, and all the transgressions they have committed against you; grant them compassion before their captors, so that they will have compassion on them. [51] For they are your people, your inheritance, whom you brought out from Egypt, out of the furnace for iron. [52] Let your eyes be open to your servant's request and to your people Israel's request, to hear them in all they call to you for. [53] For you set them apart for yourself as an inheritance from all the peoples of the earth, as you said through your servant Moses when you brought our fathers out from Egypt, Lord GOD." [54] When Solomon had finished praying this whole prayer and request to the LORD, he got up from in front of the LORD's altar, where he had been kneeling with his hands stretched out toward heaven. [55] He stood and blessed all the assembly of Israel in a loud voice: [56] "Blessed is the LORD, who has given rest to his people Israel, just as he said. Of all the good word he spoke through his servant Moses, not a single word has fallen short. [57] May the LORD our God be with us as he was

with our fathers; may he not leave us or abandon us. [58] May he turn our hearts toward himself, to walk in all his ways and keep his commandments, statutes and rules that he commanded our fathers. [59] And may these words of mine that I have prayed before the LORD be near the LORD our God day and night, so that he upholds his servant's cause and the cause of his people Israel, as each day's need requires, [60] so that all the peoples of the earth will know that the LORD is God and there is none besides. [61] Let your hearts be wholly true to the LORD our God, walking in his statutes and keeping his commandments, as you are today." [62] The king and all Israel with him offered sacrifices before the LORD. [63] As peace offerings that he sacrificed to the LORD, Solomon offered twenty-two thousand oxen and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the LORD's house. [64] On that day the king consecrated the center of the court in front of the LORD's house, for there he offered the burnt offering, the grain offering and the fat portions of the peace offerings, because the bronze altar before the LORD was too small to hold the burnt offering, the grain offering and the fat portions of the peace offerings. [65] At that time Solomon celebrated the feast, and all Israel with him, a vast assembly from Lebo-hamath down to the Brook of Egypt, before the LORD our God, seven days and another seven days, fourteen days in all. [66] On the eighth day he dismissed the people. They blessed the king and went home to their tents, rejoicing and glad at heart over all the good the LORD had done for his servant David and for his people Israel.

## CHAPTER 9

[1] After Solomon had completed the building of the LORD's house and the king's house and everything Solomon had set his heart on doing, [2] the LORD appeared to Solomon a second time, just as he had appeared to him in Gibeon. [3] The LORD told him, "I have heard the prayer and the request you made before me. This house you built I have made holy, setting my name there forever, and my eyes and my heart will be there always. [4] As for you, if you walk before me as your father David walked, in wholeness of heart and in uprightness, doing everything I have commanded you and keeping my statutes and rules, [5] I will make the throne of your kingship over Israel secure forever, as I told your father David: 'There will never fail you a man on Israel's throne.' [6] But if you or your sons should ever turn back from following me and fail to keep my commandments and statutes that I set before you, and go off to serve other gods and bow down to them, [7] I will cut Israel off from the land I gave them, and the house I made holy for my name I will throw away from my presence; Israel will become a byword and an object of mockery among all the peoples. [8] And this house, which is now exalted: everyone who passes by will be appalled and will hiss, saying, 'Why did the LORD do such a thing to this land and to this house?' [9] And people will answer, 'Because they abandoned the LORD their God, who brought their fathers out from the land of Egypt, and they took hold of other gods, bowing down to them and serving them. That is why the LORD has brought all this evil upon them.'" [10] At the end of twenty years, during which Solomon built the two houses, the LORD's house and the king's house, [11] and since Hiram king of Tyre had furnished Solomon with cedar wood, cypress wood and gold, all he wished, King Solomon gave Hiram twenty towns in the region of Galilee. [12] Hiram came out from Tyre to look at the towns Solomon had given him, but they were not right in his eyes. [13] "What are these towns you have given me, my brother?" he said. And they were named the land of Cabul, as they are to this day. [*] [14] Hiram had sent the king a hundred and twenty talents of gold. [15] Here is the account of the forced labor King Solomon conscripted to build the LORD's house, his own house, the Millo and the wall of Jerusalem, and Hazor, Megiddo and Gezer. [16] (Pharaoh king of Egypt had come up, taken Gezer, set it on fire, and killed the Canaanites living in the city; then he gave it as a parting gift to his daughter, Solomon's wife.) [17] Solomon built up Gezer, and Lower Beth-horon, [18] and Baalath, and Tadmor in the wilderness, in the land, [*] [19] and all of Solomon's storage towns, the towns for chariots and the towns for horsemen, and whatever Solomon wished to build in Jerusalem, in Lebanon and throughout the land he ruled. [20] As for all the people remaining of the Amorites, Hittites, Perizzites, Hivites and Jebusites, who did not belong to the children of Israel, [21] their descendants still left in the land after them, whom the children of Israel had not been able to devote to destruction, Solomon conscripted them as forced laborers, slaves to this day. [22] From the children of Israel, however, Solomon did not make anyone a slave. They were the soldiers, his servants, his officials, his officers, and commanders of his chariots and horsemen. [23] The chief officers over Solomon's work were five hundred and fifty; they directed the people who did the work. [24] As soon as Pharaoh's daughter had gone up from the city of David to the house Solomon built for her, he built the Millo. [25] Three times each year Solomon offered burnt offerings and peace offerings on the altar he built for the LORD, burning incense along with them before the LORD. And so he completed the house. [26] King Solomon also built ships at Ezion-geber, which lies beside Eloth on the shore of the Red Sea, in the land of Edom. [*] [27] Hiram sent his servants with the ships, sailors who knew the sea, to go along with Solomon's servants. [28] They sailed to Ophir, took from there four hundred and twenty talents of gold, and brought it to King Solomon.

## CHAPTER 10

[1] The queen of Sheba heard of Solomon's fame, linked with the name of the LORD, and she came to put him to the test with riddles. [2] She arrived in Jerusalem with a very large company, camels carrying spices, a great deal of gold and precious stones. She came to Solomon and talked with him about everything she had in mind. [3] Solomon gave answers to all her questions; there was nothing too obscure for the king to explain to her. [4] When the queen of Sheba observed all Solomon's wisdom and the house he had built, [5] the food on his table, the seating of his servants, the way his attendants stood and how they were dressed, his cupbearers, and the burnt offerings he offered up at

the LORD's house, it left her breathless. [6] She told the king, "It was the truth, what I heard in my own country about your affairs and your wisdom. [7] I would not believe the reports until I came and my own eyes saw it, and look, I was not told the half of it. Your wisdom and wealth go beyond the report I heard. [8] How blessed your men are, how blessed these servants of yours who stand before you always and listen to your wisdom! [9] Blessed is the LORD your God, who took pleasure in you and placed you on Israel's throne! Because of the LORD's everlasting love for Israel he made you king, to carry out justice and righteousness." [10] She presented the king with a hundred and twenty talents of gold, spices in great abundance and precious stones. Never again did spices come in such quantity as those the queen of Sheba gave King Solomon. [11] Hiram's ships, too, which carried gold from Ophir, brought in from Ophir great quantities of almug wood and precious stones. [12] From the almug wood the king made supports for the LORD's house and for the king's house, as well as lyres and harps for the singers. Such almug wood has never come again, nor been seen to this day. [13] King Solomon gave the queen of Sheba everything she wished for and asked, apart from what he gave her from his royal generosity. Then she turned and went home to her country, she and her servants. [14] The gold that came to Solomon in a single year weighed six hundred and sixty-six talents, [15] not counting what came from the merchants and the traffic of the traders, from all the kings of Arabia and the governors of the land. [16] King Solomon made two hundred large shields of hammered gold, using six hundred shekels of gold for each shield, [17] and three hundred small shields of hammered gold, using three minas of gold for each shield. The king put them in the House of the Forest of Lebanon. [18] The king also made a great ivory throne and covered it with the finest gold. [19] There were six steps up to the throne, and at the back the throne had a rounded top. There were arms on either side of the seat, with two lions standing next to the arms, [20] and twelve lions stood on the six steps, one at either end of each. Nothing of the kind was ever made in any kingdom. [21] Every drinking vessel of King Solomon was gold, and every vessel of the House of the Forest of Lebanon was refined gold. None were silver; silver was thought of no value in Solomon's days. [22] For the king had ships of Tarshish at sea along with Hiram's ships. Every three years the ships of Tarshish would come in, carrying gold and silver, ivory, apes and peacocks.* [23] King Solomon surpassed all the kings of the earth in wealth and in wisdom. [24] All the earth sought an audience with Solomon to hear the wisdom God had placed in his heart. [25] Each one would bring his gift: objects of silver and objects of gold, clothing, armor, spices, horses and mules, a set amount every year. [26] Solomon amassed chariots and horsemen; he had fourteen hundred chariots and twelve thousand horsemen, and he kept them in the chariot towns and with the king in Jerusalem. [27] The king made silver as plentiful in Jerusalem as stones, and cedars as plentiful as the sycamore trees in the Shephelah. [28] Solomon's horses were brought from Egypt and from Kue; the king's merchants would buy them from Kue for a price.* [29] A chariot brought up from Egypt cost six hundred shekels of silver, and a horse a hundred and fifty. In the same way they were exported through them to all the Hittite kings and the kings of Syria.*

## CHAPTER 11

[1] King Solomon loved many foreign women besides Pharaoh's daughter: women of Moab, Ammon, Edom, Sidon and the Hittites, [2] from the nations of which the LORD had told the children of Israel, "Do not go in among them, and they must not come in among you, for they will certainly turn your hearts toward their gods." To these Solomon held fast in love. [3] He had seven hundred royal wives and three hundred concubines, and his wives turned his heart aside. [4] When Solomon grew old, his wives turned his heart after other gods, and his heart was not wholly true to the LORD his God, as his father David's heart had been. [5] Solomon followed Ashtoreth, the goddess of the Sidonians, and Milcom, the abomination of the Ammonites.* [6] Solomon did what was evil in the sight of the LORD and did not wholly follow the LORD as his father David had done. [7] At that time Solomon built a high place on the hill east of Jerusalem for Chemosh, the abomination of Moab, and for Molech, the abomination of the children of Ammon. [8] He did likewise for every one of his foreign wives, who were burning incense and sacrificing to their gods. [9] So the LORD grew angry with Solomon because his heart had turned from the LORD, the God of Israel, who had appeared to him two times [10] and had given him a command about this very matter, that he must not follow other gods. But he did not keep the LORD's command. [11] The LORD said to Solomon, "Because you have done this and have not kept my covenant and the statutes I gave you, I will most certainly tear the kingdom away from you and give it to a servant of yours. [12] But for the sake of your father David I will not do it during your lifetime. From your son's hand I will tear it away. [13] Even so, I will not tear away the whole kingdom; one tribe I will give to your son, for the sake of my servant David and for the sake of Jerusalem, which I chose." [14] The LORD raised up an adversary against Solomon: Hadad the Edomite, of the royal line in Edom. [15] It had happened, when David was in Edom and Joab the army commander went up to bury the dead, that he struck down every male in Edom [16] (for six months Joab and all Israel stayed there, until he had wiped out every male in Edom), [17] but Hadad escaped to Egypt with some Edomites from his father's servants; Hadad was then a small boy. [18] They set out from Midian and came to Paran. Taking men with them from Paran, they went to Egypt, to Pharaoh king of Egypt, who provided him with a house, arranged food for him and gave him land. [19] Hadad won such favor with Pharaoh that he gave him his own wife's sister in marriage, the sister of Queen Tahpenes. [20] Tahpenes' sister bore him his son Genubath, and Tahpenes weaned him within Pharaoh's house. Genubath lived in Pharaoh's house with Pharaoh's sons. [21] While in Egypt, Hadad heard that David had lain down with his fathers and that Joab the army commander had died. So Hadad said to Pharaoh, "Send me off, so that I may go to my own land." [22] Pharaoh asked him,

"What do you lack here with me, that you are now wanting to go to your own land?" "Nothing," he said, "but you must let me go." [23] God raised up another adversary against him, Rezon son of Eliada, who had run away from his lord Hadadezer king of Zobah. [24] He collected men about him and became captain of a marauding band when David slaughtered the men of Zobah. They went to Damascus, lived there and ruled in Damascus. [25] He was Israel's adversary as long as Solomon lived, adding to the trouble Hadad caused; he detested Israel and was king over Syria. [26] Also Jeroboam son of Nebat, an Ephraimite from Zeredah and a servant of Solomon, rebelled against the king. His mother was Zeruah, a widow. [27] This is how he came to rebel against the king. Solomon was building the Millo, closing up the gap in the city of his father David. [28] Jeroboam was a capable and valiant man, and when Solomon saw how the young man got work done, he put him over all the labor force of the house of Joseph. [29] About that time Jeroboam left Jerusalem, and Ahijah the Shilonite, the prophet, came upon him on the road. Ahijah was wearing a new cloak, and the two were by themselves in the open country. [30] Ahijah took hold of the new cloak he had on and ripped it into twelve pieces. [31] He told Jeroboam, "Take ten pieces for yourself, for this is what the LORD, the God of Israel, says: 'I am going to tear the kingdom out of Solomon's hand and give ten tribes to you. [32] One tribe will remain his, for the sake of my servant David and for the sake of Jerusalem, the city I chose from all Israel's tribes. [33] For they have abandoned me and bowed down to Ashtoreth the goddess of the Sidonians, to Chemosh the god of Moab and to Milcom the god of the children of Ammon. They have not walked in my ways or done what is right in my sight, keeping my statutes and rules, as his father David did. [34] Even so, I will not take the whole kingdom from his hand; I will let him remain ruler throughout his life, for the sake of my servant David, whom I chose and who kept my commandments and statutes. [35] From his son's hand, though, I will take the kingship and give it to you: ten tribes. [36] To his son I will give one tribe, so that my servant David may have a lamp before me in Jerusalem for all time, the city I chose for myself to set my name there. [*] [37] You I will take, and you will reign over everything your soul longs for; you will be king over Israel. [38] If you listen to all I command you, walk in my ways and do what is right in my sight, keeping my statutes and commandments as my servant David did, I will be with you. I will build you a lasting house, as I built for David, and I will give Israel to you. [39] For this I will humble David's offspring, though not for all time.'" [40] Solomon tried to kill Jeroboam, but Jeroboam fled at once to Egypt, to Shishak king of Egypt, and stayed in Egypt until Solomon died. [41] As for the rest of the deeds of Solomon, all he did and his wisdom, are they not written in the book of the acts of Solomon? [42] Solomon reigned in Jerusalem over all Israel for forty years. [43] Then Solomon lay down with his fathers and was buried in the city of his father David, and his son Rehoboam became king in his place.

## CHAPTER 12

[1] Rehoboam went to Shechem, since all Israel had gone to Shechem to make him king. [2] Jeroboam son of Nebat heard about it while he was still in Egypt, where he had fled from King Solomon; Jeroboam had been living in Egypt. [3] They sent for him, and Jeroboam came with the whole assembly of Israel, and they spoke to Rehoboam: [4] "Your father put a hard yoke on us. Now make lighter the hard labor your father imposed and the heavy yoke he laid on us, and we will serve you." [5] He told them, "Go off for three more days, and then return to me." So the people left. [6] King Rehoboam consulted the elders who had attended his father Solomon during his lifetime. "What answer do you advise me to give this people?" he asked. [7] They told him, "If today you become a servant to this people and serve them, and if you answer them with good words, they will be your servants for all time." [8] But he set aside the advice the elders gave him and consulted the young men who had grown up with him and were now attending him. [9] He asked them, "What do you advise? How should we answer this people who told me, 'Make lighter the yoke your father put on us'?" [10] The young men who had grown up with him told him, "Say this to the people who told you, 'Your father made our yoke heavy; you make it lighter for us.' Tell them this: 'My little finger is thicker than my father's waist! [11] My father loaded a heavy yoke on you; well, I will make your yoke heavier. My father punished you with whips; I will punish you with scorpions.'" [12] On the third day Jeroboam and all the people came to Rehoboam, as the king had directed: "Return to me on the third day." [13] The king gave the people a harsh answer. He set aside the advice the elders had given him [14] and spoke to them as the young men had advised: "My father made your yoke heavy; I will make your yoke heavier. My father punished you with whips; I will punish you with scorpions." [15] The king would not listen to the people, because the LORD had brought about this turn of events in order to carry out his word that the LORD had spoken by Ahijah the Shilonite to Jeroboam son of Nebat. [16] All Israel saw that the king refused to listen to them, and the people gave the king this reply: "What share have we in David? We have no inheritance in Jesse's son! To your tents, Israel! Look after your own house now, David!" And Israel went home to their tents. [17] Rehoboam, however, ruled over the children of Israel who lived in the towns of Judah. [18] King Rehoboam sent out Adoram, the man in charge of forced labor, but all Israel pelted him with stones until he died. King Rehoboam managed to get up into his chariot and escape to Jerusalem. [19] And so Israel has been in revolt against the house of David to this day. [20] When all Israel heard that Jeroboam had come back, they sent for him to come to the assembly and made him king over all Israel. No one followed David's house except the tribe of Judah only. [21] Rehoboam arrived in Jerusalem and mustered the whole house of Judah and the tribe of Benjamin, a hundred and eighty thousand picked fighting men, to make war on the house of Israel and win back the kingdom for Rehoboam son of Solomon. [22] But the word of God came to Shemaiah, the man of God: [23] "Speak to Rehoboam son of Solomon, king of Judah, to all the house of Judah and Benjamin and to the rest of

the people, and say, [24] 'This is what the LORD says: Do not go up and do not fight your brothers, the children of Israel. Go back home, every one of you, for this has been brought about by me.'" They obeyed the word of the LORD and went back home, as the LORD had said. [25] Jeroboam fortified Shechem in the hill country of Ephraim and made his home there. From there he went out and fortified Penuel. [26] Jeroboam thought to himself, "As things are, the kingdom will go back to David's house. [27] If this people keep going up to offer sacrifices in the LORD's house in Jerusalem, their hearts will turn back to their lord Rehoboam king of Judah. They will kill me and go back to Rehoboam king of Judah." [28] After taking advice, the king made two golden calves. He told the people, "Going up to Jerusalem is too much for you. Here are your gods, Israel, who brought you up from the land of Egypt!" [29] He set up the one in Bethel and placed the other in Dan. [30] This matter led to sin: the people went before the one calf even as far as Dan. [31] He made houses on high places as well, and appointed priests from among all the people, men who were not Levites.* [32] Jeroboam established a feast on the fifteenth day of the eighth month, like the feast held in Judah, and he offered on the altar. He did this in Bethel, sacrificing to the calves he had made, and in Bethel he installed the priests of the high places he had made. [33] On the fifteenth day of the eighth month, the month he had invented on his own, he went up to offer on the altar he had made in Bethel. He established a feast for the children of Israel and went up to the altar to burn incense.

## CHAPTER 13

[1] Just then a man of God arrived at Bethel from Judah by the word of the LORD, as Jeroboam stood beside the altar to burn incense. [2] By the word of the LORD he called out against the altar: "Altar, altar! This is what the LORD says: 'A son named Josiah will be born to David's house, and on you he will sacrifice the priests of the high places who burn incense on you; men's bones will be burned on you.'" [3] That same day he gave a sign: "This is the sign the LORD has declared: the altar will split apart, and the ashes on it will spill out." [4] When King Jeroboam heard what the man of God called out against the altar in Bethel, he thrust out his hand from the altar and said, "Arrest him!" But the hand he had thrust out against him withered, and he could not pull it back. [5] The altar too split apart and the ashes spilled from the altar, as the man of God had signaled by the word of the LORD. [6] The king then said to the man of God, "Please plead with the LORD your God and pray for me, so that my hand may be restored." The man of God pleaded with the LORD, and the king's hand was restored and became as it had been. [7] The king told the man of God, "Come home with me and have something to eat, and I will give you a gift." [8] The man of God answered the king, "Even if you gave me half your house, I would not go with you, and I will not eat bread or drink water here. [9] For the word of the LORD gave me this command: 'Do not eat bread or drink water, and do not go back the way you came.'" [10] So he took a different road and did not go back by the road on which he had come to Bethel. [11] An old prophet lived in Bethel. His son came and told him everything the man of God had done there that day in Bethel, and they also reported to their father what he had said to the king. [12] Their father asked them, "Which road did he take?" His sons had seen the road taken by the man of God who had come from Judah. [13] He told his sons, "Saddle the donkey for me." They saddled the donkey, and he got on it [14] and rode after the man of God. He found him sitting under an oak tree and asked him, "Are you the man of God who came from Judah?" "I am," he said. [15] He told him, "Come home with me and eat some bread." [16] He answered, "I may not turn back with you or go in with you; I will not eat bread or drink water with you here. [17] For a word came to me by the word of the LORD: 'Do not eat bread or drink water there, and do not return by the road you went on.'" [18] The other said to him, "I too am a prophet like you. An angel told me by the word of the LORD, 'Bring him back with you to your house, so that he may eat bread and drink water.'" He was lying to him. [19] So he turned back with him, and he ate bread and drank water in his house. [20] As they sat at the table, the word of the LORD came to the prophet who had brought him back, [21] and he called out to the man of God who had come from Judah, "This is what the LORD says: 'Since you have defied the mouth of the LORD and did not keep the command the LORD your God gave you, [22] but turned back and ate bread and drank water in the place where he told you not to eat bread or drink water, your corpse will not come into your fathers' tomb.'" [23] When he had eaten bread and had drunk, the prophet who had brought him back saddled the donkey for him. [24] He went on his way, and a lion came upon him on the road and killed him. His corpse lay flung on the road, with the donkey standing next to it and the lion standing next to the corpse. [25] Men came by and saw the corpse flung on the road and the lion standing next to the corpse, and they went and reported it in the town where the old prophet lived. [26] The prophet who had brought him back from his way heard it and said, "It is the man of God who defied the mouth of the LORD. The LORD has handed him over to the lion, and it has mauled him and killed him, as the LORD's word to him said." [27] He told his sons, "Saddle the donkey for me," and they saddled it. [28] He went and found the corpse flung on the road, with the donkey and the lion standing next to it. The lion had neither eaten the corpse nor mauled the donkey. [29] The prophet lifted up the corpse of the man of God, put it on the donkey and brought it back; and he came into the old prophet's town to mourn him and bury him. [30] He placed the corpse in his own tomb, and they lamented over him, "Oh, my brother!" [31] After burying him, he told his sons, "When I die, bury me in the tomb where the man of God lies buried. Put my bones next to his bones. [32] For the word he called out by the word of the LORD against the altar in Bethel and against all the houses of the high places in the towns of Samaria will certainly come true." [33] Even after this, Jeroboam did not turn back from his evil way. Once more he made priests for the high places from among all the people; anyone who wished, he consecrated him to be one of the priests of the high places.* [34]

This matter became the sin of Jeroboam's house, enough to cut it off and wipe it from the face of the earth.

## CHAPTER 14

[1] About that time Abijah son of Jeroboam became ill. [2] Jeroboam told his wife, "Get up and disguise yourself, so no one will recognize you as Jeroboam's wife, and go to Shiloh. Ahijah the prophet is there, the one who told me I would be king over this people. [3] Take ten loaves with you, some cakes and a jar of honey, and go to him. He will tell you what is going to happen to the boy." [4] Jeroboam's wife did as he said. She set out for Shiloh and came to Ahijah's house. Ahijah could no longer see; his eyes had grown fixed with age. [5] But the LORD had told Ahijah, "Jeroboam's wife is coming to ask you about her son, since he is ill. You are to tell her such and such. When she arrives, she will be acting as if she were someone else." [6] So when Ahijah heard her footsteps coming through the doorway, he said, "Come in, wife of Jeroboam. Why are you acting as if you were someone else? I have been sent to you with a harsh message. [7] Go and tell Jeroboam, 'This is what the LORD, the God of Israel, says: I raised you up from among the people and made you ruler over my people Israel. [8] I tore the kingdom away from David's house and gave it to you. Yet you have not been like my servant David, who kept my commandments and followed me with his whole heart, doing nothing but what was right in my sight. [9] You have done more evil than all who came before you. You went and made yourself other gods, images of cast metal, to provoke me, and me you have flung behind your back. [10] Because of this I am bringing evil on Jeroboam's house. I will cut off from Jeroboam every male in Israel, bond and free alike, and I will burn up the house of Jeroboam the way one burns up dung until none is left.* [11] Those of Jeroboam's family who die in the town, the dogs will eat; and those who die in the countryside, the birds of the sky will eat. The LORD has spoken.' [12] As for you, get up and go home. The moment your feet enter the town, the child will die. [13] All Israel will lament for him and bury him. He is the only one of Jeroboam's family who will come to a grave, because in Jeroboam's house he alone has been found to have something good toward the LORD, the God of Israel. [14] The LORD will raise up for himself a king over Israel who will cut off Jeroboam's house on that day. And what then? Even now!* [15] The LORD will strike Israel so that it sways like a reed in the water. He will uproot Israel from this good land he gave their fathers and scatter them beyond the River, because they made their Asherim and provoked the LORD.* [16] He will hand Israel over on account of the sins Jeroboam committed and caused Israel to commit." [17] Jeroboam's wife got up, left and went to Tirzah. Just as she stepped over the threshold of the house, the boy died. [18] They buried him, and all Israel lamented for him, as the LORD had said through his servant Ahijah the prophet. [19] As for the rest of the deeds of Jeroboam, how he fought and how he reigned, they are written in the book of the chronicles of the kings of Israel. [20] Jeroboam reigned twenty-two years. Then he lay down with his fathers, and his son Nadab reigned in his place. [21] Rehoboam son of Solomon was king in Judah. He was forty-one years old when he became king, and he reigned seventeen years in Jerusalem, the city the LORD had chosen from all Israel's tribes as the place for his name. His mother was Naamah the Ammonite. [22] Judah did what was evil in the sight of the LORD, and by the sins they committed they stirred up his jealousy more than their fathers had done by all of theirs. [23] They too built themselves high places, sacred pillars and Asherim on every lofty hill and beneath every leafy tree. [24] There were even male cult prostitutes in the land. They copied all the abominations of the nations the LORD had driven out before the children of Israel.* [25] In King Rehoboam's fifth year Shishak king of Egypt came up to attack Jerusalem. [26] He carried off the treasures of the LORD's house and the treasures of the king's house; he carried off everything, including all the gold shields Solomon had made. [27] In their place King Rehoboam made shields of bronze and entrusted them to the commanders of the runners who guarded the entrance of the king's house. [28] Whenever the king went into the LORD's house, the runners would carry them, and afterward they would return them to the runners' chamber. [29] As for the rest of the deeds of Rehoboam and all he did, are they not written in the book of the chronicles of the kings of Judah? [30] There was continual warfare between Rehoboam and Jeroboam. [31] Rehoboam lay down with his fathers and was buried with them in the city of David. His mother was Naamah the Ammonite. His son Abijam reigned in his place.

## CHAPTER 15

[1] In the eighteenth year of King Jeroboam son of Nebat, Abijam became king over Judah. [2] He reigned three years in Jerusalem. His mother was Maacah the daughter of Abishalom. [3] He followed all the sins his father had committed before him, and his heart was not wholly true to the LORD his God, as the heart of his father David had been. [4] Still, for David's sake, the LORD his God gave him a lamp in Jerusalem, raising up his son to succeed him and keeping Jerusalem secure. [5] For David had done what was right in the sight of the LORD and had not turned away from anything he commanded him all his life, except in the affair of Uriah the Hittite. [6] There was war between Rehoboam and Jeroboam as long as he lived. [7] As for the rest of the deeds of Abijam and all he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam. [8] And Abijam lay down with his fathers, and they buried him in the city of David. And Asa his son reigned in his place. [9] In the twentieth year of Jeroboam king of Israel, Asa became king over Judah, [10] and he reigned forty-one years in Jerusalem. His mother was Maacah the daughter of Abishalom. [11] Asa did what was right in the sight of the LORD, like his father David. [12] He drove the male cult prostitutes out of the land and got rid of all the idols his fathers had made. [13] He even deposed his mother Maacah from her position as queen mother, because she had made a repulsive image for Asherah. Asa cut her image down and burned it in the Kidron Valley. [14] The high places, though, were not removed. Even so, Asa's heart

was wholly true to the LORD all his days. [15] Into the LORD's house he brought the holy gifts of his father and his own holy gifts: silver, gold and vessels. [16] Asa and Baasha king of Israel were at war throughout their reigns. [17] Baasha king of Israel marched up against Judah and fortified Ramah, to keep anyone from going out or coming in to Asa king of Judah. [18] Asa then took all the silver and gold remaining in the treasuries of the LORD's house and the treasuries of the king's house and handed it to his servants. King Asa sent them to Ben-hadad son of Tabrimmon son of Hezion, king of Syria, who ruled in Damascus, with this message: [19] "Let there be a covenant between me and you, as between my father and your father. I am sending you a gift of silver and gold. Go and break off your covenant with Baasha king of Israel, so that he will pull back from me." [20] Ben-hadad agreed with King Asa and sent his army commanders against the towns of Israel. He struck Ijon, Dan, Abel-beth-maacah and all Chinneroth, together with the whole land of Naphtali. [21] When Baasha heard about it, he left off fortifying Ramah and stayed in Tirzah. [22] King Asa summoned all Judah, with no one exempted, and they hauled off the stones and timber of Ramah that Baasha had been building with. With them King Asa fortified Geba in Benjamin, and Mizpah. [23] As for the rest of all the deeds of Asa, all his might, all he did and the towns he built, are they not written in the book of the chronicles of the kings of Judah? But in his old age he suffered from a disease of the feet. [24] Asa lay down with his fathers and was buried with them in the city of his father David. His son Jehoshaphat reigned in his place. [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. [26] He did what was evil in the sight of the LORD, walking in the way of his father and in the sin by which he had caused Israel to sin. [27] Baasha son of Ahijah, of the house of Issachar, plotted against him, and Baasha struck him down at Gibbethon, a Philistine town, while Nadab and all Israel were laying siege to Gibbethon. [28] Baasha killed him in the third year of Asa king of Judah and took the throne in his place. [29] The moment he became king, he struck down all Jeroboam's house. He did not leave Jeroboam a single living soul, but wiped them out, as the LORD had said through his servant Ahijah the Shilonite. [30] This was because of the sins Jeroboam had committed and caused Israel to commit, and because of how he had provoked the LORD, the God of Israel. [31] As for the rest of the deeds of Nadab and all he did, are they not written in the book of the chronicles of the kings of Israel? [32] Asa and Baasha king of Israel were at war throughout their reigns. [33] In the third year of Asa king of Judah, Baasha son of Ahijah became king over all Israel at Tirzah, and he reigned twenty-four years. [34] He did what was evil in the sight of the LORD, walking in Jeroboam's way and in the sin by which he had caused Israel to sin.

## CHAPTER 16

[1] The word of the LORD came to Jehu son of Hanani against Baasha: [2] "I lifted you up from the dust and made you ruler over my people Israel, but you walked in Jeroboam's way and caused my people Israel to sin, provoking me by their sins. [3] Now I am going to sweep away Baasha and his house; I will make your house like the house of Jeroboam son of Nebat. [4] Those of Baasha's family who die in the town, the dogs will eat; and those who die in the countryside, the birds of the sky will eat." [5] As for the rest of the deeds of Baasha, what he did and his might, are they not written in the book of the chronicles of the kings of Israel? [6] Baasha lay down with his fathers and was buried in Tirzah. His son Elah reigned in his place. [7] The word of the LORD had also come through the prophet Jehu son of Hanani against Baasha and his house, both for all the evil he did in the sight of the LORD, provoking him by the work of his hands and becoming like the house of Jeroboam, and because he had struck it down. [8] In the twenty-sixth year of Asa king of Judah, Elah son of Baasha became king over Israel in Tirzah, and he reigned two years. [9] His servant Zimri, who commanded half his chariots, plotted against him. While he was in Tirzah, getting drunk at the house of Arza, the man in charge of the palace at Tirzah, [10] Zimri came in, struck him and killed him in the twenty-seventh year of Asa king of Judah, and took the throne in his place. [11] As soon as he was king and seated on his throne, he struck down the whole house of Baasha. He did not spare a single male, whether kinsman or friend. [12] So Zimri wiped out all of Baasha's house, as the LORD had said against Baasha through Jehu the prophet, [13] on account of all the sins of Baasha and of his son Elah, the sins they committed and caused Israel to commit, provoking the LORD, the God of Israel, with their idols. [*] [14] As for the rest of the deeds of Elah and all he did, are they not written in the book of the chronicles of the kings of Israel? [15] In the twenty-seventh year of Asa king of Judah, Zimri reigned seven days in Tirzah. The army was encamped against Gibbethon, a Philistine town, [16] and the troops in the camp heard the news: "Zimri has plotted and has struck down the king." That very day, in the camp, all Israel made Omri, the army commander, king over Israel. [17] Omri and all Israel with him went up from Gibbethon and laid siege to Tirzah. [18] When Zimri saw that the town had been captured, he went into the stronghold of the king's house, set the king's house on fire over himself and died, [19] because of the sins he had committed, doing what was evil in the sight of the LORD and walking in Jeroboam's way and in the sin Jeroboam committed to make Israel sin. [20] As for the rest of the deeds of Zimri and the plot he carried out, are they not written in the book of the chronicles of the kings of Israel? [21] At that time the people of Israel split in two. Half the people followed Tibni son of Ginath, wanting to make him king, and the other half followed Omri. [22] The people who followed Omri overpowered those who followed Tibni son of Ginath. Tibni died, and Omri became king. [23] In the thirty-first year of Asa king of Judah, Omri became king over Israel, and he reigned twelve years, six of them in Tirzah. [24] He purchased the hill of Samaria from Shemer for two talents of silver, built on the hill, and named the city he built Samaria, after Shemer, who had owned the hill. [25] Omri did what was evil in the sight of the LORD; he did more evil than all who came before him. [26] He walked in all the ways of Jeroboam

son of Nebat and in the sins by which he had caused Israel to sin, provoking the LORD, the God of Israel, with their idols. [27] As for the rest of the deeds of Omri, what he did, and the might that he showed, are they not written in the book of the chronicles of the kings of Israel? [28] Omri lay down with his fathers and was buried in Samaria. His son Ahab reigned in his place. [29] In the thirty-eighth year of Asa king of Judah, Ahab son of Omri became king over Israel, and Ahab son of Omri reigned over Israel in Samaria twenty-two years. [30] Ahab son of Omri did what was evil in the sight of the LORD, more than all who came before him. [31] As if walking in the sins of Jeroboam son of Nebat were a trifling matter, he married Jezebel, daughter of Ethbaal king of the Sidonians, and went on to serve Baal and bow down to him. [32] He set up an altar for Baal in the temple of Baal that he built in Samaria. [33] Ahab also made an Asherah. Ahab did more to provoke the LORD, the God of Israel, than all the kings of Israel before him. [34] In his days Hiel of Bethel rebuilt Jericho. He laid its foundations at the cost of Abiram, his firstborn, and set up its gates at the cost of Segub, his youngest, as the LORD had said through Joshua son of Nun.

## CHAPTER 17

[1] Elijah the Tishbite, of the settlers of Gilead, told Ahab, "As the LORD, the God of Israel, lives, in whose presence I stand, there will be neither dew nor rain these years unless I give the word."* [2] Then the word of the LORD came to him: [3] "Leave this place, turn east and hide by the Wadi Cherith, east of the Jordan. [4] You will drink from the wadi, and I have ordered the ravens to provide for you there." [5] He went and did as the LORD had said; he went and stayed by the Wadi Cherith, east of the Jordan. [6] The ravens would bring him bread and meat in the morning and bread and meat in the evening, and he drank from the wadi. [7] Some time later the wadi ran dry, since there had been no rain in the land. [8] Then the word of the LORD came to him: [9] "Get up and go to Zarephath, which belongs to Sidon, and stay there. I have ordered a widow there to provide for you." [10] So he got up and went to Zarephath. As he reached the town gate, there was a widow gathering wood. He called to her, "Please get me a little water in a cup, so I can drink." [11] As she was going off to get it, he called after her, "Please bring me a bit of bread in your hand as well." [12] She answered, "As the LORD your God lives, I have nothing baked, only a handful of flour in the jar and a little oil in the jug. I am gathering a couple of sticks now so I can go in and make it for myself and my son, and we will eat it and die." [13] "Do not be afraid," Elijah told her. "Go and do as you have said. But first make me a little cake from it and bring it out to me, and afterward make something for yourself and your son. [14] For this is what the LORD, the God of Israel, says: 'The jar of flour will not run out and the jug of oil will not be empty until the day the LORD gives rain on the face of the land.'" [15] She went and did as Elijah told her, and there was food for her, for him and for her household for many days. [16] The jar of flour did not run out and the jug of oil was not emptied, as the LORD had said through Elijah. [17] Afterward the son of the woman who owned the house fell ill. His illness grew so severe that he stopped breathing. [18] She said to Elijah, "What have you against me, man of God? Did you come to me to bring my sin to mind and put my son to death?" [19] "Give me your son," he told her. He took him from her arms, carried him up to the upper room where he was lodging, and laid him on his own bed. [20] Then he called out to the LORD, "LORD my God, have you brought evil even on this widow I am staying with, by putting her son to death?" [21] Three times he stretched himself out over the boy, and he called out to the LORD, "LORD my God, please let this boy's soul come back into him!"* [22] The LORD heard Elijah's cry; the boy's soul came back into him, and he lived. [23] Elijah took the boy, brought him down from the upper room into the house and handed him to his mother. "Look, your son is alive," said Elijah. [24] The woman said to Elijah, "Now I know for certain that you are a man of God and that the word of the LORD in your mouth is true."

## CHAPTER 18

[1] A long time afterward, in the third year, the word of the LORD came to Elijah: "Go and present yourself to Ahab, and I will send rain on the face of the land." [2] So Elijah went to present himself to Ahab. The famine in Samaria was severe, [3] and Ahab had called Obadiah, the man in charge of the palace. (Obadiah feared the LORD greatly. [4] When Jezebel was killing off the LORD's prophets, Obadiah had taken a hundred prophets and hidden them, fifty in each cave, and kept them supplied with bread and water.) [5] Ahab told Obadiah, "Go through the land to every spring and every wadi. Maybe we can find grass to keep the horses and mules alive, so we will not have to destroy any of the animals." [6] They split the land between them to go through it; Ahab went off in one direction by himself, and Obadiah in another by himself. [7] While Obadiah was on his way, Elijah suddenly met him. Obadiah recognized him, fell on his face and said, "My lord Elijah, is it really you?" [8] "It is," he told him. "Go and tell your lord, 'Elijah is here.'" [9] He said, "What sin have I committed, that you are handing your servant over to Ahab to be put to death? [10] As the LORD your God lives, there is not a nation or kingdom where my lord has not sent to look for you. Whenever they said, 'He is not here,' he made that kingdom or nation swear that they had not found you. [11] And now you tell me, 'Go and tell your lord, "Elijah is here!"' [12] As soon as I leave you, the Spirit of the LORD will carry you off to some place I do not know. Then I will go and tell Ahab, and when he does not find you, he will kill me. Yet I, your servant, have feared the LORD since I was young. [13] Was my lord not told what I did when Jezebel was killing the LORD's prophets? How I hid a hundred of the LORD's prophets, fifty in each cave, and kept them supplied with bread and water? [14] And now you tell me, 'Go and tell your lord, "Elijah is here!"' He will kill me!" [15] Elijah said, "As the LORD of hosts lives, in whose presence I stand, today I will present myself to him." [16] So Obadiah went off to meet Ahab and informed him, and Ahab went to meet Elijah. [17] As soon as Ahab saw Elijah, Ahab said to him, "Is it you, the one who brings trouble on Israel?" [18] He answered, "It is not I who

have brought trouble on Israel, but you and your father's house, by abandoning the LORD's commandments and following the Baals. [19] Now send word and gather all Israel to me at Mount Carmel, along with the four hundred and fifty prophets of Baal and the four hundred prophets of Asherah who eat at Jezebel's table." [20] Ahab sent word among all the children of Israel and gathered the prophets at Mount Carmel. [21] Elijah approached all the people and said, "How long will you go limping between two opinions? If the LORD is God, follow him; if Baal is, follow him." The people did not answer him a word.* [22] Elijah said to the people, "I alone remain as a prophet of the LORD, while Baal's prophets number four hundred and fifty men. [23] Have two bulls given to us. Let them pick one bull for themselves, cut it up and place it on the wood, but set no fire under it. I will prepare the other bull and place it on the wood, and I will set no fire under it. [24] Then you will call on the name of your god, and I will call on the name of the LORD. The God who answers with fire, he is God." All the people answered, "That is a good proposal." [25] Elijah told the prophets of Baal, "Pick one bull for yourselves and prepare it first, since there are many of you. Call on the name of your god, but set no fire under it." [26] They took the bull given to them, prepared it and called on Baal's name from morning till noon: "Baal, answer us!" But there was no sound, and no one answered. They kept hopping around the altar they had made. [27] When noon came, Elijah began to taunt them: "Shout louder! He is a god, after all. Maybe he is deep in thought, or he has stepped aside, or he is off on a trip. Maybe he is asleep and has to be woken up!"* [28] They shouted louder and slashed themselves with swords and spears, as was their practice, until blood poured over them. [29] Noon passed, and they raved on until the hour for offering the evening offering, but there was no sound, no one answering, no one paying heed.* [30] Then Elijah told all the people, "Come over to me." All the people came over to him, and he repaired the altar of the LORD, which had been torn down. [31] Elijah took twelve stones, one for each tribe of the sons of Jacob, to whom the word of the LORD had come: "Israel will be your name." [32] With the stones he built an altar in the name of the LORD, and around the altar he dug a trench large enough to hold two seahs of seed. [33] He arranged the wood, cut up the bull and placed it on the wood. Then he said, "Fill four jars with water and pour it over the burnt offering and the wood." [34] "Do it again," he said, and they did it again. "Do it a third time," he said, and they did it a third time. [35] The water flowed all around the altar, and he filled the trench with water as well. [36] At the hour for offering the evening offering, Elijah the prophet stepped forward and said, "LORD, God of Abraham, Isaac and Israel, let it be known today that you are God in Israel, that I am your servant, and that I have done all these things at your command. [37] Answer me, LORD, answer me, so this people will know that you, LORD, are God, and that it is you who have turned their hearts back." [38] The fire of the LORD fell and burned up the burnt offering, the wood, the stones and the dust, and it licked up the water in the trench. [39] When all the people saw this, they fell face down and said, "The LORD, he is God! The LORD, he is God!" [40] Elijah told them, "Seize the prophets of Baal! Do not let one of them get away!" They seized them, and Elijah took them down to the Wadi Kishon and slaughtered them there. [41] Elijah said to Ahab, "Go up, eat and drink, for there is the sound of a roaring rain." [42] So Ahab went up to eat and drink, while Elijah went up to the top of Carmel. He crouched down to the ground and put his face between his knees. [43] "Go up and look out toward the sea," he told his servant. He went up, looked and said, "There is nothing." Seven times Elijah said, "Go back." [44] The seventh time he said, "There is a cloud as small as a man's hand coming up from the sea." Elijah said, "Go up and tell Ahab, 'Hitch up your chariot and go down before the rain holds you back.'" [45] Meanwhile the sky grew dark with clouds and wind, and heavy rain came. Ahab rode off and went to Jezreel. [46] The hand of the LORD came upon Elijah; he tucked his cloak into his belt and ran ahead of Ahab all the way to Jezreel.

## CHAPTER 19

[1] Ahab reported to Jezebel everything Elijah had done, including how he had put all the prophets to the sword. [2] Jezebel sent a messenger to Elijah to say, "May the gods do so to me and more, if by this time tomorrow I have not made your life like the life of one of them!" [3] When he saw that, he got up and fled for his life. When he reached Beersheba in Judah, he left his servant there, [4] while he himself went on a day's journey into the wilderness. He came and sat down beneath a broom tree and prayed that he might die. "Enough now, LORD," he said. "Take my life, for I am no better than my fathers." [5] He lay down and fell asleep beneath the broom tree. Suddenly an angel was touching him and saying to him, "Get up and eat." [6] He looked, and by his head lay a loaf baked on hot stones and a jug of water. He ate and drank, then lay down once more. [7] The angel of the LORD returned a second time, touched him and said, "Get up and eat, or the journey will be too much for you." [8] He got up, ate and drank, and on the strength of that food he walked forty days and forty nights as far as Horeb, the mountain of God. [9] There he went into a cave and spent the night. Then the word of the LORD came to him: "What are you doing here, Elijah?" [10] He answered, "I have been fiercely zealous for the LORD, the God of hosts. The children of Israel have abandoned your covenant, torn down your altars and put your prophets to the sword. I alone am left, and now they are out to take my life." [11] He said, "Go out and stand on the mountain in the LORD's presence." And the LORD was passing by. A wind, great and powerful, was splitting mountains and shattering 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. [12] After the earthquake came a fire, but the LORD was not in the fire. And after the fire, a sound of thin, quiet stillness.* [13] As soon as Elijah heard it, he covered his face with his cloak, went out and stood at the mouth of the cave. Then a voice came to him: "What are you doing here, Elijah?" [14] He answered, "I have been fiercely zealous for the LORD, the God of hosts. The children of

Israel have abandoned your covenant, torn down your altars and put your prophets to the sword. I alone am left, and now they are out to take my life." [15] The LORD told him, "Go back the way you came, to the wilderness of Damascus. When you get there, anoint Hazael as king over Syria. [16] Anoint Jehu son of Nimshi as king over Israel, and anoint Elisha son of Shaphat from Abel-meholah as prophet in your place. [17] Whoever escapes Hazael's sword, Jehu will kill; and whoever escapes Jehu's sword, Elisha will kill. [18] But I will leave seven thousand in Israel, all whose knees have not bent to Baal and all whose mouths have not kissed him." [19] So he went from there and found Elisha son of Shaphat plowing. Twelve pairs of oxen were ahead of him, and he was with the twelfth. Elijah went over to him and threw his cloak on him. [20] Elisha left the oxen, ran after Elijah and said, "Let me kiss my father and mother goodbye, and then I will follow you." "Go on back," he said. "What have I done to you?" [21] He turned back from him, took the pair of oxen and slaughtered them. Using the oxen's gear to cook the meat, he gave it to the people, and they ate. Then he got up, followed Elijah and became his attendant.

## CHAPTER 20

[1] Ben-hadad king of Syria mustered his whole army. With him were thirty-two kings with horses and chariots; he marched up, laid siege to Samaria and attacked it. [2] He sent messengers into the city to Ahab king of Israel to tell him, "This is what Ben-hadad says: [3] 'Your silver and gold belong to me, and the best of your wives and children belong to me.'" [4] The king of Israel replied, "It is as you say, my lord the king: I am yours, along with everything I have." [5] The messengers returned and said, "This is what Ben-hadad says: 'I sent you word to hand over to me your silver and gold, your wives and your children. [6] Well, tomorrow at this time I will send my servants to you, and they will go through your house and your servants' houses. Whatever is precious in your eyes they will take in hand and carry away.'" [7] The king of Israel summoned all the elders of the land and said, "Take note and see how this man is looking for trouble. He sent to me for my wives and children, my silver and gold, and I did not hold them back from him." [8] All the elders and all the people told him, "Do not listen to him; do not agree." [9] So he told Ben-hadad's messengers, "Say to my lord the king, 'Everything you demanded of your servant the first time I will do, but this demand I cannot meet.'" The messengers left and took back the reply. [10] Then Ben-hadad sent him word: "May the gods do so to me and more, if there is enough dust in Samaria for every one of my followers to have a handful!" [11] The king of Israel answered, "Tell him: 'The one who straps on his armor should not boast like the one who takes it off.'" [*] [12] Ben-hadad heard this reply while he and the kings were drinking in their shelters. He told his servants, "Get into position!" And they took up positions against the city. [13] Just then a prophet approached Ahab king of Israel and said, "This is what the LORD says: 'Do you see this whole vast army? Today I am handing it over to you, and you will know that I am the LORD.'" [14] "By whom?" asked Ahab. He answered, "This is what the LORD says: 'By the young men serving the district governors.'" "Who will start the fight?" he asked. "You will," he answered. [15] So Ahab mustered the young men serving the district governors, two hundred and thirty-two of them. After them he mustered the whole army, all the children of Israel, seven thousand. [16] They marched out at noon while Ben-hadad was getting drunk in the shelters with the thirty-two kings who were his allies. [17] The young men serving the district governors went out first. Ben-hadad had sent out men, who reported to him, "Men are marching out of Samaria." [18] He said, "Whether they have come out for peace, take them alive; or whether they have come out for battle, take them alive." [19] These, then, marched out of the city: the young men serving the district governors, and the army behind them. [20] Each one struck down his man. The Syrians fled with Israel in pursuit, but Ben-hadad king of Syria got away on horseback with some horsemen. [21] The king of Israel marched out, struck down the horses and chariots, and inflicted a heavy defeat on the Syrians. [22] The prophet then came to the king of Israel and told him, "Go, build up your strength and think carefully about what to do, for in the spring the king of Syria will march against you." [23] Meanwhile the servants of the king of Syria told him, "Their gods are mountain gods; that is why they overpowered us. But if we fight them on the level ground, we will surely overpower them. [24] Here is what to do: remove the kings, each one from his command, and put governors in their place. [25] Then raise an army for yourself like the army you lost, horse for horse and chariot for chariot, and let us fight them on the level ground. We will surely overpower them." He took their advice and acted on it. [26] In the spring Ben-hadad mustered the Syrians and marched up to Aphek to fight Israel. [27] The children of Israel were mustered and supplied, and they marched out to face them. The children of Israel camped opposite them like two little flocks of goats, while the Syrians covered the land. [28] A man of God approached the king of Israel and said, "This is what the LORD says: 'Because the Syrians have said, "The LORD is a god of the mountains and not a god of the valleys," I will hand this whole vast army over to you, and you will know that I am the LORD.'" [29] For seven days they camped facing each other, and on the seventh day the battle began. The children of Israel struck down a hundred thousand Syrian foot soldiers in a single day. [30] The rest fled to Aphek, into the city, and the wall collapsed on twenty-seven thousand of the men who remained. Ben-hadad also fled into the city and hid in an inner room. [31] His servants told him, "We have heard that the kings of the house of Israel are merciful kings. Let us put sackcloth around our waists and ropes around our heads and go out to the king of Israel. Maybe he will spare your life." [32] So with sackcloth around their waists and ropes around their heads they came to the king of Israel and said, "Your servant Ben-hadad says, 'Please spare my life.'" He said, "Is he still alive? He is my brother." [33] The men were watching for a sign; they quickly seized on his word and said, "Your brother Ben-hadad!" "Go and get him," he said. When Ben-hadad came out to him, he had him get up into his chariot. [*] [34] Ben-hadad told

him, "I will give back the towns my father took from your father, and you may set up markets for yourself in Damascus as my father did in Samaria." Ahab said, "On these terms I will release you." So he made a covenant with him and released him. [35] By the word of the LORD a man from the sons of the prophets told his companion, "Strike me!" But the man refused to strike him. [36] So he told him, "Because you did not obey the voice of the LORD, as soon as you leave me a lion will kill you." When he left him, a lion came upon him and killed him. [37] He found another man and said, "Strike me!" The man struck him hard and wounded him. [38] Then the prophet went and waited for the king beside the road, disguised with a bandage over his eyes.* [39] As the king went by, he called out to the king, "Your servant went out into the thick of the battle, and a man came over to me with a prisoner and said, 'Guard this man. If he goes missing, it will be your life for his life, or else you will pay a talent of silver.' [40] While your servant was busy with one thing and another, the man disappeared." The king of Israel told him, "That is your sentence; you have pronounced it yourself." [41] At once he pulled the bandage away from his eyes, and the king of Israel recognized him as one of the prophets. [42] He told the king, "This is what the LORD says: 'Because you released from your hand the man I had devoted to destruction, it will be your life for his life and your people for his people.'"* [43] The king of Israel went home sullen and angry and came into Samaria.

## CHAPTER 21

[1] Some time after this, the following took place. Naboth the Jezreelite owned a vineyard in Jezreel, next to the palace of Ahab king of Samaria. [2] Ahab spoke to Naboth: "Let me have your vineyard to use as a vegetable garden, since it lies right next to my house. I will give you a better vineyard in its place, or if it suits you better, I will give you its value in silver." [3] Naboth answered Ahab, "The LORD forbid that I should give you what I have inherited from my fathers!" [4] Ahab went home sullen and angry over what Naboth the Jezreelite had told him, "I will not give you what I inherited from my fathers." He lay on his bed with his face turned away and refused to eat. [5] His wife Jezebel came in and asked him, "Why are you in such low spirits that you are not eating?" [6] He told her, "Because I spoke with Naboth the Jezreelite and said, 'Sell me your vineyard for silver, or if you would like, I will give you a vineyard in its place,' and he said, 'I will not give you my vineyard.'" [7] His wife Jezebel said to him, "Is this how you act as king over Israel? Get up, eat something and cheer up. I myself will give you Naboth the Jezreelite's vineyard." [8] She wrote letters in Ahab's name, sealed them with his seal, and sent the letters to the elders and nobles of Naboth's town who lived there with him. [9] In the letters she wrote: "Call a fast and give Naboth a seat at the head of the people. [10] Seat two men, sons of Belial, across from him, and have them testify against him: 'You cursed God and the king.' Then take him out and stone him until he dies."* [11] The men of his town, the elders and nobles living in his town, did as Jezebel had instructed them in the letters she sent them. [12] They called a fast and gave Naboth a seat at the head of the people. [13] Then the two men, sons of Belial, came in and sat across from him, and these worthless men testified against Naboth before the people: "Naboth cursed God and the king." So they took him outside the town and stoned him with stones until he died. [14] Then they sent word to Jezebel: "Naboth was stoned and is dead." [15] The moment Jezebel heard that Naboth had been stoned to death, she told Ahab, "Get up and take over the vineyard of Naboth the Jezreelite, which he would not sell you for silver. Naboth is no longer alive; he is dead." [16] The moment Ahab heard that Naboth was dead, he got up to go down to Naboth the Jezreelite's vineyard and take it over. [17] Then the word of the LORD came to Elijah the Tishbite: [18] "Get up and go down to meet Ahab king of Israel, who is in Samaria. He is now in Naboth's vineyard, where he has gone down to take it over. [19] Tell him, 'This is what the LORD says: Have you murdered and taken over as well?' Then tell him, 'This is what the LORD says: In the place where the dogs licked up Naboth's blood, the dogs will lick up your blood, yes, yours.'" [20] Ahab said to Elijah, "Have you found me, my enemy?" "I have found you," he answered, "because you have sold yourself to do what is evil in the sight of the LORD. [21] I am going to bring evil on you. I will burn you up and cut off from Ahab every male in Israel, bond and free alike. [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 how you have provoked me and caused Israel to sin. [23] About Jezebel too the LORD has spoken: 'The dogs will eat Jezebel by the rampart of Jezreel.' [24] Those of Ahab's family who die in the town, the dogs will eat; and those who die in the countryside, the birds of the sky will eat." [25] (There was truly no one like Ahab, who sold himself to do what was evil in the sight of the LORD, urged on by his wife Jezebel. [26] He acted in the most abominable way by following idols, just as the Amorites had done, whom the LORD drove out before the children of Israel.) [27] When Ahab heard these words, he tore his clothes, put sackcloth on his body and fasted. He lay in sackcloth and walked about subdued. [28] Then the word of the LORD came to Elijah the Tishbite: [29] "Have you noticed how Ahab has humbled himself before me? Since he has humbled himself before me, I will not bring the evil in his lifetime; I will bring the evil on his house in his son's lifetime."

## CHAPTER 22

[1] Three years passed without war between Syria and Israel. [2] In the third year Jehoshaphat king of Judah went down to the king of Israel. [3] The king of Israel had said to his servants, "Do you know that Ramoth-gilead is ours, and yet we are doing nothing to take it back from the king of Syria?" [4] He asked Jehoshaphat, "Will you go with me to fight at Ramoth-gilead?" Jehoshaphat answered the king of Israel, "I am with you as one; my people are your people, my horses your horses." [5] But Jehoshaphat also said to the king of Israel, "First, please, seek the word of the LORD today." [6] So the king of Israel gathered the prophets, some four hundred men, and asked them, "Should I go to war against Ramoth-gilead, or should I hold back?" "Go up," they said, "for

the Lord will hand it over to the king." [7] Jehoshaphat asked, "Is there no other prophet of the LORD here whom we might consult?" [8] The king of Israel told Jehoshaphat, "There is still one man through whom we can consult the LORD, Micaiah son of Imlah. But I hate him, because he never prophesies anything good about me, only evil." Jehoshaphat said, "The king should not say that." [9] So the king of Israel called an official and said, "Bring Micaiah son of Imlah at once." [10] The king of Israel and Jehoshaphat king of Judah, wearing their robes, were each seated on his throne at the threshing floor by the entrance of Samaria's gate, with all the prophets prophesying in front of them. [11] Zedekiah son of Chenaanah had made himself iron horns, and he said, "This is what the LORD says: 'With these you will gore the Syrians until you finish them off.'" [12] All the prophets were prophesying the same: "Go up to Ramoth-gilead and triumph. The LORD will hand it over to the king." [13] The messenger who had gone to call Micaiah told him, "Listen, the prophets are all saying with one voice what is good for the king. Please let your word be like one of theirs, and speak what is good." [14] Micaiah said, "As the LORD lives, whatever the LORD tells me, that is what I will speak." [15] When he came to the king, the king asked him, "Micaiah, should we go to war against Ramoth-gilead, or should we hold back?" He told him, "Go up and triumph. The LORD will hand it over to the king." [16] The king said to him, "How many times must I put you under oath to tell me nothing but the truth in the name of the LORD?" [17] So he said, "I saw all Israel scattered over the mountains like sheep with no shepherd, and the LORD said, 'These have no master. Let each of them go home in peace.'" [18] The king of Israel said to Jehoshaphat, "Did I not tell you he never prophesies good about me, only evil?" [19] Micaiah went on, "Hear then the word of the LORD: I saw the LORD seated on his throne, with all the host of heaven standing around him on his right and on his left. [20] The LORD said, 'Who will lure Ahab into going up to fall at Ramoth-gilead?' One said this and another said that. [21] Then a spirit came out and stood before the LORD and said, 'I will lure him.'[*] [22] 'How?' the LORD asked him. He said, 'I will go out and be a lying spirit in the mouth of all his prophets.' The LORD said, 'You will lure him, and you will prevail. Go and do it.' [23] So now, the LORD has put a lying spirit in the mouth of all these prophets of yours. The LORD has decreed evil against you." [24] Zedekiah son of Chenaanah walked up, struck Micaiah on the cheek and said, "Which way did the Spirit of the LORD pass from me to speak with you?" [25] Micaiah answered, "You will find out on the day you go into an inner room to hide." [26] The king of Israel ordered, "Take Micaiah and send him back to Amon, the governor of the city, and to Joash, the king's son. [27] Say, 'The king orders this: Put this man in prison and give him nothing but meager bread and meager water until I return safely.'"[*] [28] Micaiah said, "If you ever return safely, the LORD has not spoken through me." And he added, "Listen, all you peoples!" [29] So the king of Israel and Jehoshaphat king of Judah went up to Ramoth-gilead. [30] The king of Israel told Jehoshaphat, "I will disguise myself as I go into battle, but you put on your robes." So the king of Israel disguised himself and went into battle. [31] The king of Syria had ordered his thirty-two chariot commanders, "Do not fight anyone, small or great, except the king of Israel alone." [32] When the chariot commanders saw Jehoshaphat, they thought, "That must be the king of Israel," and they turned aside to attack him. But Jehoshaphat cried out, [33] and when the chariot commanders saw that he was not the king of Israel, they turned away from him. [34] Someone, however, drew his bow without aiming and hit the king of Israel between the plates of his armor. The king told his chariot driver, "Turn around and get me out of the fighting, for I am wounded." [35] The battle raged all that day, and the king was held up in his chariot facing the Syrians. He died at evening, and the blood from his wound ran into the floor of the chariot. [36] As the sun was setting, a shout spread through the camp: "Every man to his town! Every man to his land!" [37] So the king died and was brought to Samaria, and they buried the king in Samaria. [38] They washed the chariot at the pool of Samaria, and the dogs licked up his blood, and the prostitutes washed themselves in it, as the LORD had said.[*] [39] As for the rest of the deeds of Ahab and all he did, and the ivory house that he built and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel? [40] Ahab lay down with his fathers, and his son Ahaziah reigned in his place. [41] Jehoshaphat son of Asa became king over Judah in the fourth year of Ahab king of Israel. [42] Jehoshaphat was thirty-five years old when he became king, and he reigned twenty-five years in Jerusalem. His mother was Azubah the daughter of Shilhi. [43] He walked in all the ways of his father Asa without turning from them, doing what was right in the sight of the LORD. The high places, however, were not removed; the people went on sacrificing and burning incense at the high places. [44] Jehoshaphat also kept peace with the king of Israel. [45] As for the rest of the deeds of Jehoshaphat, and his might that he showed, and how he warred, are they not written in the book of the chronicles of the kings of Judah? [46] He also rid the land of the rest of the male cult prostitutes who had remained from the days of his father Asa. [47] At that time Edom had no king; a deputy served as king. [48] Jehoshaphat built ships of Tarshish to sail to Ophir for gold, but they never sailed, because the ships were wrecked at Ezion-geber. [49] Ahaziah son of Ahab then told Jehoshaphat, "Let my servants sail with your servants in the ships," but Jehoshaphat refused. [50] Jehoshaphat lay down with his fathers and was buried with them in the city of his father David, and his son Jehoram reigned in his place. [51] Ahaziah son of Ahab became king over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned two years over Israel. [52] He did what was evil in the sight of the LORD, walking in the way of his father, the way of his mother and the way of Jeroboam son of Nebat, who caused Israel to sin. [53] He served Baal and bowed down to him, and he provoked the LORD, the God of Israel, in every way his father had done.

# 2 Kings

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## CHAPTER 1

[1] Once Ahab was dead, Moab revolted against Israel. [2] Ahaziah had fallen through the lattice of his upper room in Samaria and was injured. He sent off messengers, telling them, "Go and consult Baal-zebub, the god of Ekron, to find out whether I will get over this injury."* [3] But the angel of the LORD told Elijah the Tishbite, "Get up, go and meet the messengers of the king of Samaria and ask them, 'Is there no God in Israel, that you are going off to consult Baal-zebub, the god of Ekron?' [4] So this is what the LORD says: 'From the bed you have climbed into you will not get up; you will certainly die.'" And Elijah left. [5] The messengers came back to the king, and he asked them, "Why have you returned?" [6] They told him, "A man came up to meet us and said, 'Go back to the king who sent you and tell him, "This is what the LORD says: Is there no God in Israel, that you are sending men to consult Baal-zebub, the god of Ekron? For that reason, from the bed you have climbed into you will not get up; you will certainly die."'" [7] He asked them, "What kind of man was it who came up to meet you and told you this?" [8] "A hairy man," they answered him, "with a leather belt fastened around his waist." "That was Elijah the Tishbite," he said.* [9] The king sent a captain of fifty to him with his fifty men. The captain went up to Elijah, who was sitting on top of a hill, and told him, "Man of God, the king orders you to come down." [10] Elijah answered the captain of fifty, "If I am a man of God, may fire come down from heaven and devour you and your fifty!" And fire came down from heaven and devoured him and his fifty. [11] The king sent him another captain of fifty with his fifty. This one spoke up: "Man of God, this is the king's order: come down at once!" [12] Elijah answered them, "If I am a man of God, may fire come down from heaven and devour you and your fifty!" And the fire of God came down from heaven and devoured him and his fifty. [13] Once more the king sent a captain of fifty with his fifty, a third one. This third captain of fifty went up, fell on his knees in front of Elijah and begged him, "Man of God, please value my life and the lives of these fifty servants of yours. [14] Fire has come down from heaven and devoured the two earlier captains of fifty and their fifties, but now please value my life." [15] The angel of the LORD told Elijah, "Go down with him; do not be afraid of him." So he got up and went down with him to the king. [16] He told the king, "This is what the LORD says: 'You sent messengers to consult Baal-zebub, the god of Ekron. Is it because there is no God in Israel whose word you could seek? For that reason, from the bed you have climbed into you will not get up; you will certainly die.'" [17] And he died, just as the LORD had said through Elijah. Since he had no son, Jehoram became king in his place, in the second year of Jehoram son of Jehoshaphat, king of Judah. [18] As for the rest of the deeds of Ahaziah, what he did, are they not written in the book of the chronicles of the kings of Israel?

## CHAPTER 2

[1] When the LORD was going to take Elijah up to heaven in a whirlwind, Elijah and Elisha were setting out from Gilgal. [2] Elijah told Elisha, "Stay here, please; the LORD has sent me on to Bethel." But Elisha said, "As surely as the LORD lives and as you live, I will not leave you." So they went down to Bethel. [3] The sons of the prophets at Bethel came out to Elisha and asked him, "Are you aware that the LORD is taking your master from over you today?" "I am aware of it," he said. "Say nothing." [4] Elijah told him, "Elisha, stay here, please; the LORD has sent me on to Jericho." He said, "As surely as the LORD lives and as you live, I will not leave you." So they went to Jericho. [5] The sons of the prophets at Jericho approached Elisha and asked him, "Are you aware that the LORD is taking your master from over you today?" "I am aware of it," he said. "Say nothing." [6] Elijah told him, "Stay here, please; the LORD has sent me on to the Jordan." He said, "As surely as the LORD lives and as you live, I will not leave you." So the two of them went on together. [7] Fifty of the sons of the prophets went along and stood some distance away, facing them, while the two stood beside the Jordan. [8] Elijah took his cloak, rolled it up and struck the water with it. The water parted this way and that, and the two of them went across on dry ground. [9] After they had crossed, Elijah told Elisha, "Ask what I may do for you before I am taken away from you." Elisha said, "Let me have, please, a double portion of your spirit."* [10] "What you ask is difficult," he said. "If you see me as I am taken from you, you will have it; if not, you will not." [11] As they kept walking along, talking, a chariot of fire with horses of fire suddenly came between the two of them, and Elijah went up to heaven in the whirlwind. [12] Elisha watched and kept crying out, "My father, my father! Israel's chariots and horsemen!" Then he saw him no more. He seized his own clothes and ripped them in two. [13] He picked up Elijah's cloak, which had fallen from him, and went back and stood on the bank of the Jordan. [14] Taking the cloak of Elijah that had fallen from him, he struck the water and said, "Where is the LORD, the God of Elijah?" When he too struck the water, it parted this way and that, and Elisha went across. [15] The sons of the prophets from Jericho, watching from the other side, said, "Elijah's spirit has settled on Elisha." They came to meet him and bowed to the ground in front of him. [16] They told him, "Look, among your servants are fifty capable men. Please let them go and look for your master. Perhaps the Spirit of the LORD has picked him up and dropped him on some mountain or in some valley." "Do not send them," he said. [17] But they kept pressing him until he was ashamed, and he said, "Send them." They sent fifty men, who looked for three days without finding him. [18] They came back to him at Jericho, where he was staying, and he told them, "Did I not tell you not to go?" [19] The men of the town told Elisha, "Please notice: this town is well situated, as my lord can see, but the water is bad and

the land causes miscarriages." [20] "Bring me a new bowl," he said, "and put salt in it." They brought it to him. [21] He went out to the source of the water, threw the salt in, and said, "This is what the LORD says: 'I have healed this water. Never again will death or miscarriage come from it.'" [22] And the water has stayed healed to this day, as Elisha had said. [23] From there he went up to Bethel. As he was going up the road, young boys came out of the town and jeered at him: "Go on up, baldy! Go on up, baldy!" [*] [24] He turned around, looked at them and cursed them in the name of the LORD. Then two she-bears came out of the woods and tore forty-two of the boys. [25] From there he went on to Mount Carmel, and from there he went back to Samaria.

## CHAPTER 3

[1] Jehoram son of Ahab became king over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah, and he reigned twelve years. [2] He did what was evil in the sight of the LORD, but not as his father and mother had; he removed the sacred pillar of Baal his father had made. [3] Still he held fast to the sins of Jeroboam son of Nebat, by which he caused Israel to sin, and did not give them up. [4] Mesha king of Moab was a sheep breeder, and he had to supply the king of Israel with a hundred thousand lambs and the wool of a hundred thousand rams. [*] [5] When Ahab died, however, the king of Moab revolted against the king of Israel. [6] At that time King Jehoram set out from Samaria and mustered all Israel. [7] He sent this message to Jehoshaphat king of Judah: "The king of Moab has revolted against me. Will you go with me to make war on Moab?" "I will go," he said. "I am with you as one; my people are your people, my horses your horses." [8] "Which route shall we take?" he asked. "The route through the wilderness of Edom," he answered. [9] So the king of Israel set out with the king of Judah and the king of Edom. After they had circled around for seven days' march, there was no water left for the army or for the animals with them. [10] "Oh no!" said the king of Israel. "The LORD has called these three kings together only to hand them over to Moab!" [11] Jehoshaphat asked, "Is there no prophet of the LORD here, so that we may consult the LORD through him?" One of the king of Israel's servants answered, "Elisha son of Shaphat is here; he used to pour water on Elijah's hands." [12] "The word of the LORD is with him," said Jehoshaphat. So the king of Israel, Jehoshaphat and the king of Edom went down to him. [13] Elisha said to the king of Israel, "What have you to do with me? Go to your father's prophets and your mother's prophets." The king of Israel said to him, "No, it is the LORD who has called these three kings together to hand them over to Moab." [14] Elisha said, "As the LORD of hosts lives, in whose presence I stand, if I did not respect Jehoshaphat king of Judah, I would not so much as look at you or notice you. [15] Now, bring me a harpist." While the harpist was playing, the hand of the LORD came upon him, [16] and he said, "This is what the LORD says: 'Dig this valley full of pits.' [17] For the LORD says this: 'You will see no wind and see no rain, yet this valley will fill with water, and you will drink, you, your cattle and your animals.' [18] And this is only a small thing in the LORD's eyes; he will hand Moab over to you as well. [19] You will strike down every fortified town and every fine town; you will cut down every good tree, block every spring of water and spoil every good field with stones." [20] The next morning, at the hour the grain offering is offered, water suddenly came flowing from the direction of Edom, and the land was filled with water. [21] All Moab had heard that the kings had come up to fight them, so everyone old enough to buckle on a belt, and older, was called up, and they took their stand on the border. [22] When they got up early in the morning and the sun was shining on the water, the Moabites saw the water across from them red like blood. [23] "It is blood!" they said. "The kings must have fought and killed each other. Now, Moab, to the plunder!" [24] But when they reached Israel's camp, the Israelites rose up and struck the Moabites, who fled before them. They advanced into the land, striking down Moab as they went. [25] They demolished the towns; every man threw a stone onto every good field until they covered it; they blocked every spring of water and cut down every good tree. Only Kir-hareseth was left with its stones, and the slingers surrounded it and attacked it. [26] The king of Moab saw that the battle was going against him, so he took seven hundred swordsmen with him to break through to the king of Edom, but they failed. [27] Then he took his firstborn son, who would have succeeded him as king, and offered him up as a burnt offering on the wall. Great wrath against Israel followed, and they pulled back from him and returned to their own land. [*]

## CHAPTER 4

[1] The wife of one of the sons of the prophets appealed to Elisha: "Your servant my husband is dead, and you know how your servant feared the LORD. Now his creditor has come to take my two boys as his slaves." [2] Elisha asked her, "What can I do for you? Tell me, what have you got in the house?" "Your servant has nothing in the house," she said, "except a flask of oil." [3] He said, "Go out and ask all your neighbors for containers, empty containers, and do not get just a few. [4] Then go in and close the door behind you and your sons. Pour oil into all these containers, and as each one fills, set it aside." [5] She left him and closed the door behind her and her sons. They kept handing her the containers while she kept pouring. [6] When the containers were all full, she told her son, "Hand me another container." "There are no more containers," he told her. Then the oil stopped flowing. [7] She went and told the man of God, and he said, "Go and sell the oil and pay off your debt. You and your sons can live on what is left." [8] One day Elisha passed through Shunem, where a woman of standing lived, and she urged him to have a meal. After that, whenever he passed that way, he would stop there for a meal. [9] She said to her husband, "I am sure that this man who keeps passing our way is a holy man of God. [10] Let us build a small walled room on the roof and furnish it for him with a bed, a table, a chair and a lamp. Then whenever he comes to us, he can stay there." [11] One day he came there, went up to the upper room and lay down there. [12] He told his servant Gehazi, "Call this Shunammite woman." He called her, and she

stood in front of him. [13] Elisha told him, "Say to her, 'You have gone to all this trouble for us. What can I do for you? Can I speak on your behalf to the king or to the army commander?'" She answered, "I am living among my own people." [14] "What can be done for her, then?" he asked. Gehazi said, "Well, she has no son, and her husband is old." [15] "Call her," he said. He called her, and she stood at the door. [16] He said, "At this time next year you will be holding a son in your arms." "No, my lord," she said. "Man of God, do not deceive your servant." [17] But the woman conceived, and at that same time the next year she gave birth to a son, as Elisha had told her. [18] The child grew, and one day he went out to his father, who was with the reapers. [19] "My head! My head!" he said to his father. His father told a servant, "Carry him to his mother." [20] He picked him up and brought him to his mother. The boy sat on her lap until noon, and then he died. [21] She went up, laid him on the bed of the man of God, closed the door on him and went out. [22] She called to her husband, "Send me one of the servants and one of the donkeys, so I can hurry to the man of God and come back." [23] "Why go to him today?" he asked. "It is not a new moon or a Sabbath." "All is well," she said. [24] She saddled the donkey and told her servant, "Lead on, and go fast. Do not hold back for me unless I tell you." [25] So she went and came to the man of God at Mount Carmel. When the man of God saw her in the distance, he told his servant Gehazi, "Look, it is that Shunammite woman. [26] Run to meet her and ask her, 'Are you well? Is your husband well? Is the boy well?'" "All is well," she said. [27] But when she reached the man of God on the mountain, she clung to his feet. Gehazi came over to push her away, but the man of God said, "Leave her alone! She is in bitter anguish, and the LORD has hidden it from me and has not told me." [28] She said, "Did I ask my lord for a son? Did I not say, 'Do not deceive me'?" [29] Elisha told Gehazi, "Tuck your cloak into your belt, take my staff in your hand and go. If you meet anyone, do not greet him, and if anyone greets you, do not answer. Lay my staff on the boy's face." [30] But the boy's mother said, "As surely as the LORD lives and as you live, I will not leave you." So he got up and went along behind her. [31] Gehazi went on ahead of them and laid the staff on the boy's face, but there was no sound and no response. He went back to meet Elisha and told him, "The boy has not woken up." [32] When Elisha reached the house, there lay the boy dead on his bed. [33] He went in, closed the door on the two of them and prayed to the LORD. [34] Then he got onto the bed and lay on the boy, mouth to mouth, eyes to eyes, hands to hands. As he stretched out over him, the boy's body grew warm. [35] Elisha got up and walked back and forth in the house once, then got onto the bed and stretched out over him again. The boy sneezed seven times and opened his eyes. [36] He called Gehazi and said, "Call the Shunammite." He called her, and when she came to him he said, "Take your son." [37] She came in, fell at his feet and bowed low to the ground. Then she took her son and went out. [38] Elisha went back to Gilgal. There was a famine in the land, and while the sons of the prophets were sitting in front of him, he told his servant, "Put the big pot on and cook some stew for the sons of the prophets." [39] One of them went out to the fields to gather herbs and came upon a wild vine. He picked a lapful of wild gourds from it, came back and cut them up into the pot of stew, not knowing what they were. [40] They served it to the men to eat, but as they started eating the stew, they cried out, "Man of God, there is death in the pot!" And they could not eat it. [41] "Get some flour," he said. He threw it into the pot and said, "Serve it to the people so they can eat." And there was nothing harmful in the pot. [42] A man came from Baal-shalishah bringing the man of God some bread from the firstfruits: twenty barley loaves and some fresh grain in his sack. Elisha said, "Give it to the people to eat." [43] "How can I set this in front of a hundred men?" his servant asked. He said, "Give it to the people to eat, for this is what the LORD says: 'They will eat and have some left.'" [44] So he set it in front of them, and they ate and had some left, as the LORD had said.

## CHAPTER 5

[1] Naaman, the army commander of the king of Syria, was a great man in his master's eyes and held in high esteem, for through him the LORD had given Syria victory. He was a valiant warrior, but he was leprous. [2] Syrian raiding parties had gone out and taken captive a young girl from the land of Israel, and she waited on Naaman's wife. [3] She told her mistress, "If only my master could go to the prophet in Samaria! He would rid him of his leprosy." [4] Naaman went and reported to his master, "This is what the girl from the land of Israel said." [5] "Go, by all means," said the king of Syria, "and I will send a letter to the king of Israel." He set off, taking with him ten talents of silver, six thousand shekels of gold and ten sets of clothing. [6] He delivered the letter to the king of Israel. It read: "With this letter I am sending my servant Naaman to you, so that you may rid him of his leprosy." [7] As soon as the king of Israel read the letter, he tore his clothes and said, "Am I God, able to kill and make alive, that this man sends me someone to rid of his leprosy? You can see plainly that he is picking a quarrel with me!" [8] When Elisha the man of God heard that the king of Israel had torn his clothes, he sent word to the king: "Why have you torn your clothes? Let the man come to me, and he will learn that there is a prophet in Israel." [9] So Naaman came with his horses and chariot and stopped at the door of Elisha's house. [10] Elisha sent a messenger out to tell him, "Go and wash in the Jordan seven times, and your flesh will be restored and you will be clean." [11] Naaman went off angry. "I thought," he said, "that he would surely come out to me, stand there, call on the name of the LORD his God, wave his hand over the spot and rid me of the leprosy. [12] Are not Amana and Pharpar, the rivers of Damascus, better than any of the waters of Israel? Could I not wash in them and be clean?" He turned and went off in a fury.* [13] His servants came up to him and said, "My father, if the prophet had told you to do something great, would you not have done it? How much more, then, when he simply tells you, 'Wash and be clean'!"* [14] So he went down and dipped himself in the Jordan seven times, as the man of God had said, and his flesh was restored and became like the flesh of a little boy, and he was clean. [15] Then he went back to

the man of God with all his attendants. He stood before him and said, "Now I know that there is no God anywhere in the world except in Israel. Please accept a gift from your servant." [16] He answered, "As the LORD lives, in whose presence I stand, I will accept nothing." Naaman pressed him to take it, but he refused. [17] Naaman said, "If not, then please let your servant be given as much earth as a pair of mules can carry. For your servant will never again offer burnt offering or sacrifice to any god but the LORD. [18] But may the LORD forgive your servant for this one thing: when my master goes into the temple of Rimmon to bow down there, leaning on my arm, and I bow down in the temple of Rimmon, when I bow down in the temple of Rimmon, may the LORD forgive your servant for this." [19] "Go in peace," Elisha told him. And he had gone some distance from him [20] when Gehazi, the servant of Elisha the man of God, said to himself, "My master has let this Syrian Naaman off without accepting what he brought. As the LORD lives, I will run after him and get something from him." [21] So Gehazi hurried after Naaman. When Naaman saw a man running after him, he climbed down from his chariot to meet him and asked, "Is everything all right?" [22] "Everything is all right," he said. "My master sent me to say, 'Two young men from the sons of the prophets have just come to me from the hill country of Ephraim. Please give them a talent of silver and two sets of clothing.'" [23] "Please, take two talents," said Naaman. He insisted, and he tied up two talents of silver in two bags, with two sets of clothing, and handed them to two of his servants, who carried them in front of Gehazi. [24] When he came to the hill, he took them from them and put them away in the house. Then he sent the men off, and they left. [25] He went in and stood before his master. Elisha asked him, "Where have you been, Gehazi?" "Your servant has not been anywhere," he answered. [26] But Elisha said to him, "Was my heart not there when the man turned back from his chariot to meet you? Is this the time to take silver and to take clothing, olive groves and vineyards, sheep and cattle, male and female servants? [27] Naaman's leprosy will cling to you and your descendants forever." And he went out from his presence leprous, white as snow.

## CHAPTER 6

[1] The sons of the prophets told Elisha, "As you can see, the place where we live under your oversight is too small for us. [*] [2] Let us go to the Jordan, where each of us can get a log, and let us build ourselves a place to live there." "Go," he said. [3] Then one of them said, "Please come along with your servants." "I will come," he answered. [4] So he went with them. They came to the Jordan and began cutting down trees. [5] As one of them was cutting down a log, the iron head fell into the water. "Oh, my lord!" he cried. "It was a borrowed one!" [6] "Where did it fall?" asked the man of God. When he pointed out the spot, Elisha cut a stick, threw it in there and made the iron float. [7] "Lift it out," he said. And the man reached out his hand and took it. [8] The king of Syria was at war with Israel. After conferring with his servants he would say, "My camp will be at such and such a place." [9] But the man of God would send word to the king of Israel: "Beware of passing that place, for the Syrians are going down there." [10] The king of Israel would then send men to the place the man of God had told him about. Time and again Elisha warned him, and he kept on his guard there, more than once or twice. [11] This greatly troubled the heart of the king of Syria. He summoned his servants and demanded, "Tell me! Which of us is on the side of the king of Israel?" [12] One of his servants said, "No one, my lord the king. It is Elisha, the prophet in Israel, who tells the king of Israel the very words you speak in your bedroom." [13] "Go and find out where he is," he ordered, "so I can send men to capture him." He was told, "He is in Dothan." [14] So he sent horses, chariots and a large force there. They arrived by night and encircled the town. [15] Early the next morning the servant of the man of God got up and went outside, and there was an army with horses and chariots encircling the town. "Oh, my lord, what are we to do?" his servant asked him. [16] "Do not be afraid," he answered. "There are more with us than with them." [17] Elisha prayed, "LORD, open his eyes, please, so he can see." The LORD opened the young man's eyes, and he saw the mountain full of horses and chariots of fire surrounding Elisha. [18] As the Syrians came down toward him, Elisha prayed to the LORD, "Please strike these people with blindness." And he struck them with blindness, as Elisha had asked. [19] Elisha told them, "This is not the road, and this is not the town. Follow me, and I will lead you to the man you are looking for." And he led them to Samaria. [20] When they had come into Samaria, Elisha said, "LORD, open these men's eyes so they can see." The LORD opened their eyes, and they saw that they were inside Samaria. [21] On seeing them, the king of Israel asked Elisha, "Shall I strike them down, my father? Shall I strike them down?" [22] "Do not strike them down," he answered. "Do you strike down men you have captured with your own sword and bow? Set food and water before them so they can eat and drink and then go back to their master." [23] So he laid on a great meal for them, and after they had eaten and drunk he sent them away, and they went back to their master. And the Syrian raiding parties stopped coming into Israel's territory. [24] Some time later Ben-hadad king of Syria mustered his whole army, marched up and laid siege to Samaria. [25] A great famine came over Samaria. They kept up the siege until a donkey's head sold for eighty shekels of silver and a quarter of a kab of dove's dung for five shekels of silver. [*] [26] One day as the king of Israel was walking along the wall, a woman called out to him, "Save me, my lord the king!" [27] He said, "If the LORD does not save you, where can I find help for you? From the threshing floor? From the winepress?" [28] Then the king asked her, "What is wrong?" She answered, "This woman told me, 'Hand over your son so we can eat him today, and tomorrow we will eat my son.' [29] So we cooked my son and ate him. The next day I told her, 'Hand over your son so we can eat him,' but she has hidden her son." [30] When the king heard what the woman said, he tore his clothes. As he walked along the wall, the people looked, and there underneath, against his body, was sackcloth. [31] He said, "May God do so to me and more, if the head of Elisha son of Shaphat

stays on his shoulders today!" [32] Elisha was sitting in his house with the elders sitting there with him. The king sent a man on ahead, but before the messenger reached him, Elisha told the elders, "Do you see how this murderer's son has sent someone to cut off my head? Watch, and when the messenger comes, shut the door and hold it shut against him. Is not the sound of his master's footsteps right behind him?" [33] He was still talking with them when the messenger came down to him and said, "This evil comes from the LORD! Why should I wait for the LORD any longer?"*

## CHAPTER 7

[1] Elisha said, "Hear the word of the LORD. This is what the LORD says: 'By this time tomorrow at the gate of Samaria, a seah of fine flour will sell for a shekel, and two seahs of barley for a shekel.'" [2] The officer on whose arm the king leaned answered the man of God, "Even if the LORD were to open windows in the sky, could such a thing happen?" "You will see it with your own eyes," he said, "but you will not eat any of it." [3] Four men with leprosy were at the entrance to the gate, and they said to each other, "Why sit here until we die? [4] If we say, 'Let us go into the city,' there is famine in the city, and we will die there. If we stay here, we will die too. So come on, let us go over to the Syrian camp. If they let us live, we live; if they kill us, then we die." [5] At dusk they got up to go to the Syrian camp. When they reached the edge of the Syrian camp, there was not a man there. [6] For the Lord had made the Syrian army hear the noise of chariots and horses, the noise of a great army, and they said to one another, "The king of Israel has hired the kings of the Hittites and the kings of Egypt to attack us!" [7] So they had got up and fled at dusk, abandoning their tents, their horses and their donkeys. They left the camp as it stood and ran for their lives. [8] When these lepers reached the edge of the camp, they went into a tent, ate and drank, and carried off silver, gold and clothes, which they went and hid. Then they came back, went into another tent, carried things off from it, and went and hid them too. [9] Then they told each other, "What we are doing is not right. Today is a day of good news, and we are keeping it to ourselves. If we wait until morning light, guilt will catch up with us. Come on, let us go and report it at the king's palace." [10] So they went and called out to the city's gatekeepers and told them, "We went into the Syrian camp, and there was no one there, not a voice to be heard, only horses and donkeys tied up, and the tents just as they were." [11] The gatekeepers shouted the news, and it was reported inside the king's palace. [12] The king got up during the night and told his servants, "I will tell you what the Syrians have done to us. They know we are starving, so they have left the camp to hide out in the countryside. They are thinking, 'When they come out of the city, we will capture them alive and get into the city.'" [13] One of his servants answered, "Have some men take five of the horses still left in the city. Look, they are like the whole multitude of Israel that is left in it; they are like the whole multitude of Israel that has perished. Let us send them and find out."* [14] They took two chariots with horses, and the king sent them out after the Syrian army with the order, "Go and find out." [15] They followed them as far as the Jordan, and the whole way was littered with clothing and gear the Syrians had thrown off as they fled in haste. The messengers came back and reported to the king. [16] Then the people went out and plundered the Syrian camp. A seah of fine flour sold for a shekel, and two seahs of barley for a shekel, as the LORD had said. [17] The king had put the officer on whose arm he leaned in charge of the gate, and the people trampled him in the gateway, and he died, just as the man of God had said when the king came down to him. [18] It turned out as the man of God had told the king: "Two seahs of barley will sell for a shekel and a seah of fine flour for a shekel by this time tomorrow at the gate of Samaria." [19] The officer had answered the man of God, "Even if the LORD were to open windows in the sky, could such a thing happen?" And he had replied, "You will see it with your own eyes, but you will not eat any of it." [20] And that is what happened to him: the people trampled him in the gateway, and he died.

## CHAPTER 8

[1] Elisha had spoken to the woman whose son he had brought back to life: "Get up and go away with your household, and live as a foreigner wherever you can, because the LORD has summoned a famine, and it is coming on the land for seven years." [2] The woman got up and did as the man of God had said. She and her household went and lived as foreigners in the land of the Philistines for seven years. [3] When the seven years were over, the woman came back from the land of the Philistines and went to appeal to the king for her house and her land. [4] The king happened to be talking with Gehazi, the servant of the man of God. "Tell me," he was saying, "about all the great things Elisha has done." [5] Just as Gehazi was telling the king how Elisha had brought the dead boy back to life, the woman whose son he had revived came to appeal to the king for her house and land. Gehazi said, "My lord the king, this is the woman, and this is her son whom Elisha brought back to life." [6] The king questioned the woman, and she told him the story. Then the king assigned an official to her case, saying, "Give back everything that belonged to her, along with all the income from her land from the day she left the country until now." [7] Elisha went to Damascus at a time when Ben-hadad king of Syria was ill. When the king was told, "The man of God has come all the way here," [8] he said to Hazael, "Take a gift with you and go to meet the man of God. Consult the LORD through him: 'Will I get over this illness?'" [9] Hazael went to meet him, taking along a gift of every fine thing from Damascus, forty camel-loads. He came and stood before him and said, "Your son Ben-hadad king of Syria has sent me to ask you, 'Will I get over this illness?'" [10] Elisha told him, "Go and say to him, 'You will surely recover.' But the LORD has shown me that he will surely die."* [11] He kept his face fixed in a stare until he was ashamed, and then the man of God began to weep. * [12] "Why is my lord weeping?" asked Hazael. "Because I know the evil you will do to the children of Israel," he answered. "You will set fire to their fortified places, kill their young men with the sword,

dash their little children to pieces and rip open their pregnant women." [13] Hazael said, "But what is your servant, a dog, that he could do such a great thing?" Elisha answered, "The LORD has shown me that you will be king over Syria." [14] Then he left Elisha and went back to his master, who asked him, "What did Elisha tell you?" He answered, "He told me you would surely recover." [15] But the next day he took the blanket, soaked it in water and spread it over the king's face until he died. And Hazael reigned in his place. [16] In the fifth year of Joram son of Ahab, king of Israel, Jehoshaphat being king of Judah, Jehoram son of Jehoshaphat, king of Judah, became king. [*] [17] He was thirty-two years old when he became king, and he reigned eight years in Jerusalem. [18] He walked in the ways of the kings of Israel, just as Ahab's house had done, for he was married to Ahab's daughter; he did what was evil in the sight of the LORD. [19] But the LORD was not willing to destroy Judah, for the sake of his servant David, since he had promised to give him and his sons a lamp for all time. [20] During his reign Edom revolted against Judah's rule and made a king for themselves. [21] So Joram went over to Zair with all his chariots. Rising by night, he attacked the Edomites who had surrounded him and the chariot commanders, and the army fled to their tents. [22] And Edom has remained in revolt against Judah's rule to this day. Libnah revolted at that same time as well. [23] As for the rest of the deeds of Joram and all he did, are they not written in the book of the chronicles of the kings of Judah? [24] Joram lay down with his fathers and was buried with them in the city of David, and his son Ahaziah became king in his place. [25] In the twelfth year of Joram son of Ahab, king of Israel, Ahaziah son of Jehoram, king of Judah, became king. [26] Ahaziah was twenty-two years old when he became king, and he reigned in Jerusalem one year. His mother was Athaliah, granddaughter of Omri king of Israel. [*] [27] He walked in the way of Ahab's house and did what was evil in the sight of the LORD, as the house of Ahab had, since he was related by marriage to Ahab's house. [28] He joined Joram son of Ahab in war against Hazael king of Syria at Ramoth-gilead, and the Syrians wounded Joram. [29] King Joram returned to Jezreel to recover from the wounds the Syrians had inflicted on him at Ramah when he fought Hazael king of Syria. Ahaziah son of Jehoram, king of Judah, went down to Jezreel to see Joram son of Ahab, because he was ill.

## CHAPTER 9

[1] Elisha the prophet summoned one of the sons of the prophets and told him, "Tuck your cloak into your belt, take this flask of oil with you and go to Ramoth-gilead. [2] When you get there, find Jehu son of Jehoshaphat son of Nimshi. Go in, get him up from among his brothers and take him into an inner room. [3] Take the flask of oil, pour it on his head and say, 'This is what the LORD says: I anoint you king over Israel.' Then open the door and run; do not linger." [4] So the young man, the young prophet, went to Ramoth-gilead. [5] When he arrived, the army commanders were sitting there together. "I have a message for you, commander," he said. "For which of us?" asked Jehu. "For you, commander," he answered. [6] Jehu got up and went into the house. The young man poured the oil on his head and told him, "This is what the LORD, the God of Israel, says: 'I anoint you king over the LORD's people, over Israel. [7] You are to strike down the house of your master Ahab, and I will avenge the blood of my servants the prophets and the blood of all the LORD's servants shed by Jezebel. [8] All of Ahab's house will perish. I will cut off from Ahab every male in Israel, bond or free. [*] [9] I will make Ahab's house like the house of Jeroboam son of Nebat and like the house of Baasha son of Ahijah. [10] As for Jezebel, the dogs will eat her on the plot of land at Jezreel, and no one will bury her.'" Then he opened the door and ran. [11] When Jehu went back out to his master's officers, one of them asked him, "Is everything all right? Why did this crazy fellow come to you?" "You know the man and the way he talks," he answered. [12] "Not true!" they said. "Tell us." So he said, "He told me such and such, and said, 'This is what the LORD says: I anoint you king over Israel.'" [13] At once each of them took his cloak and spread it under Jehu on the bare steps. They blew the trumpet and shouted, "Jehu is king!" [*] [14] So Jehu son of Jehoshaphat son of Nimshi plotted against Joram. (Joram and all Israel had been guarding Ramoth-gilead against Hazael king of Syria, [15] but King Jehoram had gone back to Jezreel to recover from the wounds the Syrians had inflicted on him in his battle with Hazael king of Syria.) Jehu said, "If you are with me, do not let anyone escape from the town to go and report this in Jezreel." [16] Then Jehu got into a chariot and rode to Jezreel, because Joram was lying ill there, and Ahaziah king of Judah had gone down to see Joram. [17] The lookout standing on the tower in Jezreel saw Jehu's troops approaching and called out, "I see troops!" "Get a horseman," Jehoram ordered. "Send him to meet them and ask, 'Do you come in peace?'" [18] The horseman rode off to meet him and said, "The king asks, 'Do you come in peace?'" "What does peace matter to you?" Jehu answered. "Fall in behind me." The lookout reported, "The messenger has reached them, but he is not coming back." [19] So the king sent out a second horseman. He came to them and said, "The king asks, 'Do you come in peace?'" Jehu answered, "What does peace matter to you? Fall in behind me." [20] The lookout reported, "He has reached them, but he is not coming back either. And the driving is like that of Jehu son of Nimshi; he drives like a maniac." [21] "Hitch up my chariot," Jehoram ordered, and they hitched it up. Jehoram king of Israel and Ahaziah king of Judah rode out, each in his own chariot, to meet Jehu, and they met him at the plot of land that had belonged to Naboth the Jezreelite. [22] When Jehoram saw Jehu, he asked, "Do you come in peace, Jehu?" "How can there be peace," he answered, "while the harlotries and the many sorceries of your mother Jezebel continue?" [23] Jehoram wheeled around and fled, calling out to Ahaziah, "Treason, Ahaziah!" [24] Jehu drew his bow with all his strength and shot Jehoram between the shoulders. The arrow pierced his heart, and he slumped down in his chariot. [25] Jehu said to Bidkar, his officer, "Pick him up and throw him onto the field that belonged to Naboth the Jezreelite. Remember how you and I were riding together behind his father Ahab when the LORD uttered this burden of prophecy against him: [*] [26] 'As

surely as I saw the blood of Naboth and the blood of his sons yesterday, declares the LORD, I will repay you on this very plot of land, declares the LORD.' So pick him up and throw him onto that plot, as the LORD said." [27] When Ahaziah king of Judah saw what had happened, he fled along the road to Beth-haggan. Jehu chased him, shouting, "Shoot him too!" They shot him in his chariot on the ascent of Gur near Ibleam, but he fled to Megiddo and died there. [28] His servants took him by chariot to Jerusalem and buried him with his fathers in his tomb in the city of David. [29] In the eleventh year of Joram son of Ahab, Ahaziah had become king over Judah. [30] Then Jehu came to Jezreel. When Jezebel heard about it, she put makeup on her eyes, arranged her hair and looked out of the window. [31] As Jehu came in through the gate, she called out, "Do you come in peace, you Zimri, you murderer of your master?" [32] He looked up at the window and called, "Who is on my side? Who?" Two or three eunuchs looked down at him. [33] "Throw her down!" he said. They threw her down, and some of her blood splattered the wall and the horses, and he trampled her underfoot. [34] Jehu went in and ate and drank. Then he said, "Take care of that cursed woman and bury her, since she was a king's daughter." [35] But when they went out to bury her, all they found were her skull, her feet and the palms of her hands. [36] They went back and told him, and he said, "This is the word of the LORD that he spoke through his servant Elijah the Tishbite: 'On the plot of land at Jezreel the dogs will eat Jezebel's flesh, [37] and Jezebel's corpse will be like dung on the surface of the ground in the plot of land at Jezreel, so that no one will be able to say, "This is Jezebel."'"

## CHAPTER 10

[1] Ahab had seventy sons living in Samaria. Jehu wrote letters and sent them to Samaria, to the officials of Jezreel, to the elders and to the guardians of Ahab's sons. They said: [*] [2] "Your master's sons are with you, and you have the chariots and horses, a fortified city and weapons. So as soon as this letter reaches you, [3] pick out the best and most upright of your master's sons, put him on his father's throne and fight for your master's house." [4] But they were terrified. "If two kings could not stand up to him," they said, "how can we?" [5] So the palace administrator, the city governor, the elders and the guardians sent this message to Jehu: "We are your servants, and we will do whatever you tell us. We will not make anyone king. Do what seems best to you." [6] He wrote them a second letter: "If you are with me and will obey me, take the heads of your master's sons and come to me at Jezreel by this time tomorrow." The seventy sons of the king were with the leading men of the city, who were bringing them up. [7] As soon as the letter arrived, they took the king's sons and slaughtered all seventy of them. They put their heads in baskets and sent them to Jehu at Jezreel. [8] A messenger came and told him, "They have brought the heads of the king's sons." He said, "Pile them in two heaps at the entrance of the gate until morning." [9] In the morning he went out, stood there and told all the people, "You are blameless. It was I who plotted against my master and killed him. But who struck down all of these? [10] Understand, then, that not one word of the LORD that the LORD spoke against Ahab's house will fall to the ground. The LORD has done what he said through his servant Elijah." [11] Then Jehu struck down everyone in Jezreel who was left of Ahab's house, all his leading men, his close friends and his priests, leaving him not a single survivor. [12] Jehu then set out for Samaria. At Beth-eked of the Shepherds, on the way, [13] he came upon the brothers of Ahaziah king of Judah and asked, "Who are you?" They said, "We are the brothers of Ahaziah, and we have come down to greet the sons of the king and the sons of the queen mother." [14] "Take them alive!" he ordered. They took them alive and slaughtered them at the well of Beth-eked, forty-two men. He did not leave a single one of them. [15] Going on from there, he came upon Jehonadab son of Rechab, who was on his way to meet him. Jehu greeted him and asked, "Is your heart right with mine, as my heart is with yours?" "It is," Jehonadab answered. "If so," said Jehu, "give me your hand." He gave him his hand, and Jehu pulled him up into the chariot beside him. [*] [16] "Come along with me," he said, "and see my zeal for the LORD." And they had him ride along in his chariot. [17] On arriving in Samaria, Jehu struck down all who were left of Ahab's family in Samaria until he had destroyed them, as the LORD had told Elijah. [18] Then Jehu assembled all the people and told them, "Ahab served Baal a little; Jehu will serve him a great deal. [19] Now summon all the prophets of Baal, all his worshipers and all his priests to me. Do not let anyone be absent, because I am holding a great sacrifice for Baal. Anyone who is absent will not live." But Jehu was acting deceptively, in order to wipe out the worshipers of Baal. [20] Jehu said, "Consecrate a solemn assembly for Baal." And they announced it. [21] Jehu sent word through all Israel, and all the worshipers of Baal came; not one of them stayed away. They crowded into the temple of Baal until it was full from end to end. [22] Jehu told the keeper of the wardrobe, "Bring out robes for all the worshipers of Baal." And he brought robes out for them. [23] Then Jehu and Jehonadab son of Rechab went into the temple of Baal, and Jehu told the worshipers of Baal, "Look around and make sure there are no servants of the LORD here with you, only worshipers of Baal." [24] They went in to offer sacrifices and burnt offerings. Jehu had posted eighty men outside with this warning: "If anyone lets one of the men I am handing over to you escape, it will be his life for that man's life." [25] As soon as Jehu had finished offering the burnt offering, he ordered the guards and officers, "Go in and kill them! Let no one get out!" They cut them down with the sword, and the guards and officers threw the bodies out and went on into the inner city of the temple of Baal. [*] [26] They brought the sacred pillars out of the temple of Baal and burned them. [27] They demolished the sacred pillar of Baal, demolished the temple of Baal and turned it into a latrine, as it remains to this day. [28] So Jehu rooted Baal out of Israel. [29] Yet Jehu did not turn away from the sins of Jeroboam son of Nebat, by which he caused Israel to sin: the golden calves at Bethel and at Dan. [30] The LORD told Jehu, "Because you have done well in carrying out what is right in my sight, and have done to Ahab's house all

that I had in mind, your descendants to the fourth generation will sit on Israel's throne." [31] But Jehu took no 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, by which he caused Israel to sin. [32] In those days the LORD began to cut pieces off Israel. Hazael defeated them all along Israel's borders, [33] from the Jordan eastward: all the land of Gilead, the Gadites, the Reubenites and the Manassites, from Aroer by the Arnon Valley through Gilead and Bashan. [34] As for the rest of the deeds of Jehu and all he did, and all his might, are they not written in the book of the chronicles of the kings of Israel? [35] Jehu lay down with his fathers and was buried in Samaria, and his son Jehoahaz became king in his place. [36] Jehu reigned over Israel in Samaria for twenty-eight years.

## CHAPTER 11

[1] When Athaliah, Ahaziah's mother, saw that her son was dead, she set about destroying the whole royal family. [2] But Jehosheba, King Joram's daughter and Ahaziah's sister, took Joash son of Ahaziah and stole him away from among the king's sons who were about to be killed. She put him and his nurse in a bedroom. So they hid him from Athaliah, and he was not killed. [3] For six years he stayed hidden with her in the LORD's house while Athaliah ruled the land. [4] In the seventh year Jehoiada sent for the commanders of hundreds of the Carites and of the guard and had them come to him in the LORD's house. He made a covenant with them, put them under oath in the LORD's house, and then showed them the king's son. [*] [5] He gave them these orders: "Here is what you are to do. One third of you who come on duty on the Sabbath are to guard the king's palace, [6] one third are to be at the Sur Gate, and one third at the gate behind the guard. You are to keep watch over the house, as a barrier. [7] Your other two companies, all those going off duty on the Sabbath, are to guard the LORD's house around the king. [8] Form a ring around the king, each man with his weapon in his hand. Anyone who comes into your ranks is to be put to death. Stay close to the king wherever he goes." [9] The commanders of hundreds did everything Jehoiada the priest ordered. Each took his men, those coming on duty on the Sabbath along with those going off duty on the Sabbath, and came to Jehoiada the priest. [10] The priest handed the commanders of hundreds the spears and shields of King David that were kept in the LORD's house. [11] The guards took their places, each with his weapon in his hand, from the south side of the house to the north side, around the altar and the house, surrounding the king. [12] Then Jehoiada brought out the king's son, placed the crown on him and gave him the testimony. They proclaimed him king and anointed him, clapping their hands and shouting, "Long live the king!" [*] [13] Athaliah heard the noise of the guards and the people, and she went to the people at the LORD's house. [14] She looked, and there was the king, standing by the pillar as the custom was, with the commanders and the trumpeters beside him, and all the people of the land rejoicing and sounding trumpets. Athaliah tore her clothes and screamed, "Treason! Treason!" [15] Jehoiada the priest ordered the commanders of hundreds who were in charge of the troops, "Take her out between the ranks, and kill with the sword anyone who follows her." For the priest had said, "She must not be put to death in the LORD's house." [16] So they seized her, and when she reached the place where the horses enter the palace grounds, she was put to death there. [17] Jehoiada then made a covenant between the LORD and the king and people that they would be the LORD's people, and also between the king and the people. [18] All the people of the land went to the temple of Baal and tore it down. They smashed its altars and images to pieces and killed Mattan the priest of Baal in front of the altars. Then the priest posted guards over the LORD's house. [19] He took the commanders of hundreds, the Carites, the guards and all the people of the land, and together they brought the king down from the LORD's house and went into the palace by way of the gate of the guards. And he took his seat on the throne of the kings. [20] All the people of the land rejoiced, and the city was at peace, because Athaliah had been killed with the sword at the palace. [21] Jehoash was seven years old when he became king.

## CHAPTER 12

[1] In the seventh year of Jehu, Jehoash became king, and he reigned forty years in Jerusalem. His mother was Zibiah of Beersheba. [2] All his life Jehoash did what was right in the sight of the LORD, as Jehoiada the priest taught him. [3] The high places, however, were not removed; the people went on sacrificing and burning incense at the high places. [4] Jehoash told the priests, "All the money from holy gifts that is brought into the LORD's house, the money for which each man is assessed, the money from persons according to their valuation, and all the money anyone freely decides in his heart to bring into the LORD's house, [*] [5] the priests are to receive, each from the people he deals with, and they are to repair the damaged parts of the house wherever damage is found." [6] But by King Jehoash's twenty-third year, the priests still had not repaired the damage to the house. [7] So King Jehoash called in Jehoiada the priest and the other priests and asked them, "Why are you not repairing the damage to the house? From now on take no more money from the people you deal with; hand it over for the damage to the house." [8] The priests agreed not to take any more money from the people, and also not to be responsible for repairing the damage to the house. [9] Jehoiada the priest took a chest, drilled a hole in its lid and placed it beside the altar on the right as one comes into the LORD's house. The priests who kept the doorway put into it all the money brought into the LORD's house. [10] Whenever they saw that the chest held a lot of money, the royal scribe and the high priest would come up, tie it up in bags and count the money found in the LORD's house. [11] They handed the money, once it was weighed, to the men appointed to oversee the work on the LORD's house. These paid it out to the carpenters and builders working on the LORD's house, [12] to the masons and stonecutters, and for buying timber and hewn stone to repair the damage to the LORD's house, and for every other expense of repairing the house. [13] The money brought into

the LORD's house was not used to make silver basins, snuffers, sprinkling bowls, trumpets or any articles of gold or silver for the LORD's house; [14] it was given to the workmen, who used it to repair the LORD's house. [15] They did not require an accounting from the men to whom they gave the money to pay the workmen, because they acted honestly. [16] The money from guilt offerings and sin offerings was not brought into the LORD's house; it belonged to the priests. [17] About that time Hazael king of Syria went up, attacked Gath and captured it. Then Hazael turned to go up against Jerusalem. [18] Jehoash king of Judah took all the holy gifts dedicated by his fathers Jehoshaphat, Jehoram and Ahaziah, kings of Judah, along with his own holy gifts and all the gold to be found in the treasuries of the LORD's house and of the palace, and sent it to Hazael king of Syria. And Hazael withdrew from Jerusalem. [19] As for the rest of the deeds of Joash and all he did, are they not written in the book of the chronicles of the kings of Judah? [20] His servants rose up and formed a plot, and they struck Joash down at Beth-millo, on the road down to Silla. [21] His servants Jozabad son of Shimeath and Jehozabad son of Shomer struck him, and he died. He was buried with his fathers in the city of David, and his son Amaziah became king in his place.

## CHAPTER 13

[1] In the twenty-third year of Joash son of Ahaziah, king of Judah, Jehoahaz son of Jehu became king over Israel in Samaria, and he reigned seventeen years. [2] He did what was evil in the sight of the LORD and followed the sins of Jeroboam son of Nebat, by which he caused Israel to sin; he did not give them up. [3] So the LORD's anger burned against Israel, and for a long time he kept them under the power of Hazael king of Syria and of Ben-hadad son of Hazael. [4] Then Jehoahaz pleaded with the LORD, and the LORD heeded him, for he saw how the king of Syria was oppressing Israel. [5] The LORD gave Israel a deliverer, and they got free of Syria's power. So the children of Israel lived in their tents as they had before. [6] Even so, they did not turn away from the sins of Jeroboam's house, by which he caused Israel to sin; they kept walking in them. The Asherah, too, still stood in Samaria. [7] Of the army of Jehoahaz there was left only fifty horsemen, ten chariots and ten thousand foot soldiers, for the king of Syria had destroyed them and made them like dust at threshing time. [8] As for the rest of the deeds of Jehoahaz and all he did, and his might, are they not written in the book of the chronicles of the kings of Israel? [9] Jehoahaz lay down with his fathers and was buried in Samaria, and his son Joash became king in his place. [10] In the thirty-seventh year of Joash king of Judah, Jehoash son of Jehoahaz became king over Israel in Samaria, and he reigned sixteen years. [11] He did what was evil in the sight of the LORD. He did not turn away from any of the sins of Jeroboam son of Nebat, by which he caused Israel to sin; he kept walking in them. [12] As for the rest of the deeds of Joash and all he did, and the might with which he fought against Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel? [13] Joash lay down with his fathers, and Jeroboam took his seat on his throne. Joash was buried in Samaria with the kings of Israel. [14] When Elisha was suffering from the illness from which he would die, Joash king of Israel went down to see him and wept over him, crying, "My father, my father! Israel's chariots and horsemen!" [15] Elisha told him, "Get a bow and some arrows," and he got a bow and arrows. [16] "Take the bow in your hand," he told the king of Israel. When he had done so, Elisha put his hands on the king's hands. [17] "Open the east window," he said, and he opened it. "Shoot!" Elisha said, and he shot. Elisha declared, "The LORD's arrow of victory, the arrow of victory over Syria! You will strike the Syrians at Aphek until you have finished them off."* [18] Then he said, "Take the arrows," and the king took them. He told the king of Israel, "Strike the ground." He struck it three times and then stopped. [19] The man of God was angry with him and said, "You should have struck five or six times! Then you would have struck Syria until you had finished it off. Now you will strike Syria only three times." [20] Elisha died and was buried. Moabite raiding parties used to come into the land every spring. [21] Once, as some men were burying a man, they suddenly saw a raiding party, so they threw the man into Elisha's tomb. As soon as the body touched Elisha's bones, the man came to life and stood up on his feet. [22] Hazael king of Syria oppressed Israel throughout the reign of Jehoahaz. [23] But the LORD was gracious to them, showed them compassion and turned toward them because of his covenant with Abraham, Isaac and Jacob. He was unwilling to destroy them and has not yet thrown them out of his presence. [24] Hazael king of Syria died, and his son Ben-hadad became king in his place. [25] Then Jehoash son of Jehoahaz took back from Ben-hadad son of Hazael the towns that Hazael had taken in war from his father Jehoahaz. Three times Joash defeated him, and he recovered the towns of Israel.

## CHAPTER 14

[1] In the second year of Joash son of Jehoahaz, king of Israel, Amaziah son of Joash, king of Judah, became king. [2] He was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem. His mother was Jehoaddan of Jerusalem. [3] He did what was right in the sight of the LORD, but not as his father David had; in everything he followed the example of his father Joash. [4] The high places, however, were not removed; the people went on sacrificing and burning incense at the high places. [5] Once the kingdom was firmly in his grasp, he executed the servants who had murdered his father the king. [6] But he did not put the murderers' sons to death, in keeping with what is written in the book of the law of Moses, where the LORD commanded: "Fathers are not to be put to death for their sons, and sons are not to be put to death for their fathers; each one is to die for his own sin." [7] He defeated ten thousand Edomites in the Valley of Salt and captured Sela in battle, naming it Joktheel, the name it has to this day. [8] Then Amaziah sent messengers to Jehoash son of Jehoahaz son of Jehu, king of Israel, with this challenge: "Come, let us meet face to face." [9] Jehoash king of Israel sent back this answer to Amaziah king of

Judah: "A thistle in Lebanon sent word to a cedar in Lebanon, 'Give your daughter to my son in marriage.' Then a wild animal of Lebanon came by and trampled the thistle. [10] You have certainly defeated Edom, and now your heart has made you proud. Enjoy your glory, but stay home. Why stir up trouble and bring about your own fall, and Judah's with you?" [11] Amaziah, however, would not listen. So Jehoash king of Israel marched up, and he and Amaziah king of Judah met face to face at Beth-shemesh in Judah. [12] Judah was routed by Israel, and every man fled home to his tent. [13] Jehoash king of Israel captured Amaziah king of Judah, son of Jehoash son of Ahaziah, at Beth-shemesh. Then he went to Jerusalem and broke down the wall of Jerusalem from the Ephraim Gate to the Corner Gate, a stretch of four hundred cubits. [14] He took all the gold and silver and all the articles found in the LORD's house and in the palace treasuries, as well as hostages, and went back to Samaria.* [15] As for the rest of the deeds of Jehoash, what he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel? [16] Jehoash lay down with his fathers and was buried in Samaria with the kings of Israel, and his son Jeroboam became king in his place. [17] Amaziah son of Joash, king of Judah, outlived Jehoash son of Jehoahaz, king of Israel, by fifteen years. [18] As for the rest of the deeds of Amaziah, are they not written in the book of the chronicles of the kings of Judah? [19] A plot was formed against him in Jerusalem, and he fled to Lachish, but they sent men after him to Lachish and killed him there. [20] They carried him back on horses, and he was buried in Jerusalem with his fathers in the city of David. [21] All the people of Judah took Azariah, who was sixteen years old, and made him king in place of his father Amaziah. [22] He was the one who rebuilt Elath and restored it to Judah after the king lay down with his fathers. [23] In the fifteenth year of Amaziah son of Joash, king of Judah, Jeroboam son of Joash, king of Israel, became king in Samaria, and he reigned forty-one years. [24] He did what was evil in the sight of the LORD and did not turn away from any of the sins of Jeroboam son of Nebat, by which he caused Israel to sin. [25] He restored Israel's border from Lebo-hamath to the Sea of the Arabah, as the LORD, the God of Israel, had said through his servant Jonah son of Amittai, the prophet from Gath-hepher. [26] For the LORD had seen how very bitter Israel's suffering was; there was no one left, bond or free, and no one to help Israel.* [27] The LORD had not said he would blot out Israel's name from under heaven, so he saved them through Jeroboam son of Joash. [28] As for the rest of the deeds of Jeroboam and all he did, and his might, how he fought and how he recovered for Israel Damascus and Hamath, which had belonged to Judah, are they not written in the book of the chronicles of the kings of Israel?* [29] Jeroboam lay down with his fathers, the kings of Israel, and his son Zechariah became king in his place.

## CHAPTER 15

[1] In the twenty-seventh year of Jeroboam king of Israel, Azariah son of Amaziah, king of Judah, became king. [2] He was sixteen years old when he became king, and he reigned fifty-two years in Jerusalem. His mother was Jecoliah of Jerusalem. [3] He did what was right in the sight of the LORD, just as his father Amaziah had done in everything. [4] The high places, however, were not removed; the people went on sacrificing and burning incense at the high places. [5] The LORD afflicted the king, and he had leprosy until the day he died. He lived in a separate house, while Jotham, the king's son, was in charge of the palace and governed the people of the land.* [6] As for the rest of the deeds of Azariah and all he did, are they not written in the book of the chronicles of the kings of Judah? [7] Azariah lay down with his fathers and was buried with them in the city of David, and his son Jotham became king in his place. [8] In the thirty-eighth year of Azariah king of Judah, Zechariah son of Jeroboam reigned over Israel in Samaria six months. [9] He did what was evil in the sight of the LORD, as his fathers had done; he did not turn away from the sins of Jeroboam son of Nebat, by which he caused Israel to sin. [10] Shallum son of Jabesh plotted against him, attacked him in front of the people, killed him and became king in his place.* [11] As for the rest of the deeds of Zechariah, they are written in the book of the chronicles of the kings of Israel. [12] So the word the LORD had spoken to Jehu was fulfilled: "Your descendants to the fourth generation will sit on Israel's throne." And that is how it turned out. [13] Shallum son of Jabesh became king in the thirty-ninth year of Uzziah king of Judah, and he reigned one full month in Samaria.* [14] Then Menahem son of Gadi went up from Tirzah to Samaria, attacked Shallum son of Jabesh in Samaria, killed him and became king in his place. [15] As for the rest of the deeds of Shallum, and the conspiracy that he made, they are written in the book of the chronicles of the kings of Israel. [16] At that time Menahem, setting out from Tirzah, attacked Tiphsah and everyone in it and in its territory, because they would not open their gates to him. He sacked it and ripped open all its pregnant women. [17] In the thirty-ninth year of Azariah king of Judah, Menahem son of Gadi became king over Israel, and he reigned ten years in Samaria. [18] He did what was evil in the sight of the LORD; as long as he lived he did not turn away from the sins of Jeroboam son of Nebat, by which he caused Israel to sin. [19] When Pul king of Assyria invaded the land, Menahem paid Pul a thousand talents of silver to win his support and make his own grip on the kingship firm. [20] Menahem raised the silver from Israel by levying it on all the wealthy men, fifty shekels of silver apiece, to pay the king of Assyria. So the king of Assyria withdrew and did not stay in the land. [21] As for the rest of the deeds of Menahem and all he did, are they not written in the book of the chronicles of the kings of Israel? [22] Menahem lay down with his fathers, and his son Pekahiah became king in his place. [23] In the fiftieth year of Azariah king of Judah, Pekahiah son of Menahem became king over Israel in Samaria, and he reigned two years. [24] He did what was evil in the sight of the LORD; he did not turn away from the sins of Jeroboam son of Nebat, by which he caused Israel to sin. [25] His officer Pekah son of Remaliah plotted against him and, with fifty Gileadite men, assassinated him in Samaria in the stronghold of the palace, along

with Argob and Arieh. He killed him and became king in his place. [*] [26] As for the rest of the deeds of Pekahiah and all he did, they are written in the book of the chronicles of the kings of Israel. [27] In the fifty-second year of Azariah king of Judah, Pekah son of Remaliah became king over Israel in Samaria, and he reigned twenty years. [28] He did what was evil in the sight of the LORD; he did not turn away from the sins of Jeroboam son of Nebat, by which he caused Israel to sin. [29] During the reign of Pekah king of Israel, Tiglath-pileser king of Assyria came and seized Ijon, Abel-beth-maacah, Janoah, Kedesh, Hazor, Gilead and Galilee, the whole land of Naphtali, and deported the people to Assyria. [30] Then Hoshea son of Elah formed a plot against Pekah son of Remaliah. He attacked him, killed him and became king in his place, in the twentieth year of Jotham son of Uzziah. [31] As for the rest of the deeds of Pekah and all he did, they are written in the book of the chronicles of the kings of Israel. [32] In the second year of Pekah son of Remaliah, king of Israel, Jotham son of Uzziah, king of Judah, became king. [33] He was twenty-five years old when he became king, and he reigned sixteen years in Jerusalem. His mother was Jerusha the daughter of Zadok. [34] He did what was right in the sight of the LORD, doing just as his father Uzziah had done. [35] The high places, however, were not removed; the people went on sacrificing and burning incense at the high places. He was the one who built the Upper Gate of the LORD's house. [36] As for the rest of the deeds of Jotham, what he did, are they not written in the book of the chronicles of the kings of Judah? [37] In those days the LORD began sending Rezin king of Syria and Pekah son of Remaliah against Judah. [38] Jotham lay down with his fathers and was buried with them in the city of his father David, and his son Ahaz became king in his place.

## CHAPTER 16

[1] In the seventeenth year of Pekah son of Remaliah, Ahaz son of Jotham, king of Judah, became king. [2] Ahaz was twenty years old when he became king, and he reigned in Jerusalem sixteen years. He did not do what was right in the sight of the LORD his God, as his father David had done. [3] He walked in the way of the kings of Israel; he even made his son pass through the fire, copying the abominations of the nations the LORD had driven out before the children of Israel. [4] He offered sacrifices and burned incense at the high places, on the hilltops and beneath every leafy tree. [5] Then Rezin king of Syria and Pekah son of Remaliah, king of Israel, marched up to make war on Jerusalem. They besieged Ahaz but were unable to defeat him. [6] At that time Rezin king of Syria won back Elath for Syria and drove the Judeans out of Elath. The Edomites came into Elath, and they have lived there to this day. [*] [7] Ahaz sent messengers to Tiglath-pileser king of Assyria to say, "I am your servant and your son. Come up and rescue me from the power of the king of Syria and the king of Israel, who are attacking me." [8] Ahaz took the silver and gold found in the LORD's house and in the palace treasuries and sent it as a gift to the king of Assyria. [9] The king of Assyria agreed. He marched against Damascus and captured it, deported its people to Kir and put Rezin to death. [10] King Ahaz went to Damascus to meet Tiglath-pileser king of Assyria. When he saw the altar in Damascus, King Ahaz sent Uriah the priest a sketch of the altar and its pattern, with every detail of its construction. [11] Uriah the priest built an altar following all the instructions King Ahaz had sent from Damascus, and Uriah the priest finished it before King Ahaz got back from Damascus. [12] On returning from Damascus, the king saw the altar. He approached it and went up onto it, [13] and he burned his burnt offering and his grain offering, poured out his drink offering and splashed the blood of his peace offerings against the altar. [14] The bronze altar that stood before the LORD he brought from the front of the house, from between his new altar and the LORD's house, and set it on the north side of his altar. [15] King Ahaz then gave Uriah the priest these orders: "On the great altar, burn the morning burnt offering and the evening grain offering, the king's burnt offering and his grain offering, and the burnt offering of all the people of the land with their grain offering and drink offerings. Splash against it all the blood of the burnt offerings and sacrifices. The bronze altar will be for me to seek guidance." [16] Uriah the priest did everything King Ahaz ordered. [17] King Ahaz cut away the side panels of the stands and took the basins off them. He also lowered the Sea from the bronze oxen beneath it and set it on a stone base. [18] Out of deference to the king of Assyria, he removed from the LORD's house the covered way for the Sabbath that had been built at the house and the king's outer entrance. [*] [19] As for the rest of the deeds of Ahaz, what he did, are they not written in the book of the chronicles of the kings of Judah? [20] Ahaz lay down with his fathers and was buried with them in the city of David, and his son Hezekiah became king in his place.

## CHAPTER 17

[1] In the twelfth year of Ahaz king of Judah, Hoshea son of Elah became king in Samaria over Israel, and he reigned nine years. [2] He did what was evil in the sight of the LORD, though not to the extent of the kings of Israel who preceded him. [3] Shalmaneser king of Assyria marched up against him, and Hoshea became his vassal and paid him tribute. [4] But the king of Assyria discovered that Hoshea was plotting against him; he had sent envoys to So king of Egypt and had stopped paying the yearly tribute to the king of Assyria. So the king of Assyria arrested him and put him in prison. [5] The king of Assyria then invaded the whole land, marched up to Samaria and laid siege to it for three years. [6] In Hoshea's ninth year the king of Assyria captured Samaria and deported Israel to Assyria. He settled them in Halah, on the Habor, the river of Gozan, and in the towns of the Medes. [7] All this happened because the children of Israel had sinned against the LORD their God, who had brought them up from the land of Egypt, out from under the power of Pharaoh king of Egypt. They had feared other gods [8] and followed the practices of the nations the LORD had driven out before the children of Israel, as well as the practices the kings of Israel had introduced. [9] The children of Israel secretly did things against the LORD their God

that were not right. In all their towns, from watchtower to fortified city, they built themselves high places. [10] They set up sacred pillars and Asherim for themselves on every lofty hill and beneath every leafy tree. [11] There, at all the high places, they burned incense like the nations the LORD had driven into exile before them. They did evil things that provoked the LORD, [12] and they served idols, though the LORD had told them, "You must not do this." [13] The LORD warned Israel and Judah through every prophet and every seer: "Turn back from your evil ways. Keep my commandments and statutes in keeping with the whole law that I commanded your fathers and sent to you through my servants the prophets." [14] But they would not listen. They were as stiff-necked as their fathers, who did not believe in the LORD their God. [15] They rejected his statutes, the covenant he had made with their fathers and the warnings he had given them. They pursued worthless things and became worthless themselves. They followed the nations around them, although the LORD had ordered them not to do as those nations did.* [16] They forsook all the commandments of the LORD their God and made themselves two calves of cast metal. They made an Asherah, bowed down to the whole host of heaven and served Baal.* [17] They made their sons and daughters pass through the fire, practiced divination and looked for omens, and sold themselves to do what was evil in the sight of the LORD, provoking him. [18] So the LORD was furious with Israel and removed them from his presence. Only the tribe of Judah was left. [19] But Judah did not keep the commandments of the LORD their God either; they followed the practices Israel had introduced. [20] The LORD rejected all of Israel's descendants. He humbled them and handed them over to plunderers until he had thrown them out of his presence. [21] When he tore Israel away from David's house, they made Jeroboam son of Nebat king. Jeroboam drew Israel away from following the LORD and led them into great sin. [22] The children of Israel persisted in all the sins Jeroboam had committed and did not turn away from them, [23] until the LORD removed Israel from his presence, as he had warned through all his servants the prophets. So Israel was deported from their own land to Assyria, where they are to this day. [24] The king of Assyria brought people from Babylon, Cuthah, Avva, Hamath and Sepharvaim and settled them in the towns of Samaria to replace the children of Israel. They took over Samaria and lived in its towns. [25] When they first settled there, they did not fear the LORD, so the LORD sent lions among them, and they killed some of them. [26] The king of Assyria was told: "The nations you deported and settled in the towns of Samaria do not know what the god of the land requires. He has sent lions among them, which are killing them, because the people do not know what he requires." [27] So the king of Assyria gave this order: "Send back one of the priests you deported from there. Let him go and live there and teach the people what the god of the land requires." [28] One of the priests who had been deported from Samaria came and lived in Bethel and taught them how to fear the LORD. [29] Nevertheless each nation went on making its own gods, and they set them up in the houses of the high places that the people of Samaria had made, each nation in the towns where it lived. [30] The people from Babylon made Succoth-benoth, those from Cuth made Nergal, those from Hamath made Ashima, [31] the Avvites made Nibhaz and Tartak, and the Sepharvites burned their children in the fire as offerings to Adrammelech and Anammelech, the gods of Sepharvaim. [32] They also feared the LORD, and they appointed from their own number priests for the high places, who officiated for them in the houses of the high places. [33] They feared the LORD, yet they served their own gods in keeping with the practices of the nations from which they had been deported. [34] To this day they keep to their old practices. They do not fear the LORD, nor do they follow their statutes and their ordinances, the law and the commandment the LORD gave the children of Jacob, whom he named Israel. [35] The LORD had made a covenant with them and commanded them: "Do not fear other gods or bow down to them, serve them or sacrifice to them. [36] The LORD, who brought you up from the land of Egypt with great power and an outstretched arm, is the one you must fear; to him you must bow down, and to him you must sacrifice. [37] You must always be careful to keep the statutes and ordinances, the law and the commandment he wrote for you. Do not fear other gods. [38] Do not forget the covenant I have made with you, and do not fear other gods. [39] Rather, fear the LORD your God, and he will rescue you from the power of all your enemies." [40] They would not listen, however, but kept on with their old practices. [41] So these nations feared the LORD while serving their carved images. To this day their children and grandchildren keep doing as their fathers did.

## CHAPTER 18

[1] In the third year of Hoshea son of Elah, king of Israel, Hezekiah son of Ahaz, king of Judah, became king. [2] He was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem. His mother was Abi the daughter of Zechariah. [3] He did what was right in the sight of the LORD, just as his father David had done in everything. [4] He removed the high places, smashed the sacred pillars and cut down the Asherah. He broke into pieces the bronze serpent Moses had made, because up to that time the children of Israel had been burning incense to it; it was called Nehushtan.* [5] He put his trust in the LORD, the God of Israel. Among all the kings of Judah, none was like him, either after him or before him. [6] He clung to the LORD and did not stop following him; he kept the commandments the LORD had given Moses. [7] The LORD was with him, and he succeeded in whatever he undertook. He rebelled against the king of Assyria and refused to serve him. [8] He defeated the Philistines as far as Gaza and its territory, from watchtower to fortified city. [9] In King Hezekiah's fourth year, the seventh year of Hoshea son of Elah, king of Israel, Shalmaneser king of Assyria marched against Samaria and laid siege to it. [10] At the end of three years they captured it. So Samaria was captured in Hezekiah's sixth year, the ninth year of Hoshea king of Israel. [11] The king of Assyria deported Israel to Assyria and settled them in Halah, on

the Habor, the river of Gozan, and in the towns of the Medes. [12] This happened because they had not obeyed the voice of the LORD their God but had broken his covenant, everything Moses the LORD's servant had commanded. They neither listened nor obeyed. [13] In King Hezekiah's fourteenth year, Sennacherib king of Assyria attacked all the fortified towns of Judah and seized them. [14] Hezekiah king of Judah sent this message to the king of Assyria at Lachish: "I have done wrong. Withdraw from me, and I will pay whatever you demand of me." The king of Assyria demanded from Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. [15] Hezekiah handed over all the silver found in the LORD's house and in the palace treasuries. [16] At that time Hezekiah cut away the doors of the LORD's temple and the doorposts that he, Hezekiah king of Judah, had overlaid, and gave them to the king of Assyria. [17] From Lachish the king of Assyria sent the Tartan, the Rab-saris and the Rabshakeh with a large army to King Hezekiah at Jerusalem. They marched up to Jerusalem, and on arriving they took up a position by the channel of the upper pool, on the road to the Launderer's Field.* [18] They called for the king, and Eliakim son of Hilkiah, the palace administrator, Shebna the scribe and Joah son of Asaph, the recorder, went out to them. [19] The Rabshakeh told them, "Tell Hezekiah: 'This is what the great king, the king of Assyria, says: What is this confidence you are trusting in? [20] You claim to have a plan and strength for war, but it is only empty talk. Whom are you trusting in, that you have rebelled against me? [21] Look, you are trusting in Egypt, that splintered reed of a staff, which pierces the hand of anyone who leans on it and goes right through it. That is what Pharaoh king of Egypt is to all who trust in him. [22] And if you tell me, "We trust in the LORD our God," is he not the one whose high places and altars Hezekiah removed, telling Judah and Jerusalem, "You must worship before this altar in Jerusalem"? [23] Come now, make a bargain with my master the king of Assyria: I will give you two thousand horses, if you can put riders on them! [24] How then could you drive back a single officer, even the least of my master's servants, while you trust in Egypt for chariots and horsemen? [25] Besides, have I come up to attack and destroy this place without the LORD? The LORD himself told me, "March up against this land and destroy it."'" [26] Then Eliakim son of Hilkiah, Shebna and Joah told the Rabshakeh, "Please speak to your servants in Aramaic, since we understand it. Do not speak to us in Judean where the people on the wall can hear." [27] But the Rabshakeh replied, "Was it only to your master and to you that my master sent me to say these things? Was it not to the men sitting on the wall, who, like you, will have to eat their own dung and drink their own urine?"* [28] Then the Rabshakeh stood and shouted in Judean, "Hear the word of the great king, the king of Assyria! [29] This is what the king says: 'Do not let Hezekiah fool you. He cannot rescue you from my hand. [30] Do not let Hezekiah persuade you to trust in the LORD by saying, "The LORD will certainly rescue us; this city will not be handed over to the king of Assyria." [31] Do not listen to Hezekiah! This is what the king of Assyria says: Make your peace with me and come out to me. Then every one of you will eat from his own vine and his own fig tree and drink water from his own cistern, [32] until I come and take you to a land like yours, a land of grain and new wine, of bread and vineyards, of olive trees and honey, so that you will live and not die. Do not listen to Hezekiah, for he is misleading you when he says, "The LORD will rescue us." [33] Has the god of any nation ever rescued his land from the power of the king of Assyria? [34] Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena and Ivvah? Did they rescue Samaria from my hand? [35] Which of all the gods of these lands has rescued his land from my hand? How then could the LORD rescue Jerusalem from my hand?'" [36] But the people kept quiet and said not a word in reply, because the king had ordered, "Do not answer him." [37] Then Eliakim son of Hilkiah, the palace administrator, Shebna the scribe and Joah son of Asaph, the recorder, went to Hezekiah with their clothes torn and reported to him what the Rabshakeh had said.

## CHAPTER 19

[1] As soon as King Hezekiah heard this, he tore his clothes, put on sackcloth and went into the LORD's house. [2] He sent Eliakim the palace administrator, Shebna the scribe and the senior priests, all wearing sackcloth, to the prophet Isaiah son of Amoz. [3] They told him, "This is what Hezekiah says: 'Today is a day of trouble, of rebuke and of disgrace. Children have come to the moment of birth, and there is no strength to deliver them. [4] Perhaps the LORD your God will hear all the words of the Rabshakeh, whom his master the king of Assyria sent to mock the living God, and will punish him for the words the LORD your God has heard. So offer a prayer for the remnant that still survives.'" [5] When King Hezekiah's servants came to Isaiah, [6] Isaiah told them, "Tell your master this: 'This is what the LORD says: Do not be afraid because of what you have heard, the words with which the king of Assyria's underlings have reviled me. [7] I am going to put a spirit in him so that he will hear a rumor and go back to his own country, and there in his own country I will cut him down with the sword.'" [8] The Rabshakeh went back and found the king of Assyria attacking Libnah, having heard that the king had moved on from Lachish. [9] Then the king received word about Tirhakah king of Cush: "He has set out to fight against you." So he sent messengers to Hezekiah once more with this message:* [10] "Say this to Hezekiah king of Judah: 'Do not let your God, in whom you trust, mislead you by promising that Jerusalem will not be handed over to the king of Assyria. [11] You have heard for yourself what the kings of Assyria have done to all the countries, devoting them to destruction. And will you be rescued? [12] Did the gods of the nations my fathers destroyed rescue them, the gods of Gozan, Haran, Rezeph and the people of Eden in Telassar? [13] Where now is the king of Hamath, the king of Arpad, the king of the city of Sepharvaim, or of Hena or Ivvah?'" [14] Hezekiah took the letter from the messengers and read it. Then he went up to the LORD's house and spread it out in the LORD's presence. [15] Hezekiah prayed before the LORD:

"LORD, God of Israel, enthroned above the cherubim, you alone are God over all the kingdoms of the earth. You made the heavens and the earth. [16] Turn your ear, LORD, and listen; open your eyes, LORD, and look. Hear the words Sennacherib has sent to mock the living God. [17] It is true, LORD, that the kings of Assyria have devastated the nations and their lands. [18] They have thrown their gods into the fire, for they were no gods at all, only the work of men's hands, wood and stone; and so they destroyed them. [19] Now, LORD our God, rescue us, please, from his power, so that all the kingdoms of the earth may know that you alone, LORD, are God." [20] Then Isaiah son of Amoz sent word to Hezekiah: "This is what the LORD, the God of Israel, says: 'I have heard your prayer to me concerning Sennacherib king of Assyria.' [21] This is the word the LORD has spoken against him: 'The virgin daughter of Zion looks down on you and laughs you to scorn; the daughter of Jerusalem tosses her head behind you. [22] Whom have you mocked and reviled? Against whom have you raised your voice and lifted your eyes on high? Against the Holy One of Israel! [23] Through your messengers you have mocked the Lord. You have said, "With my many chariots I have climbed the mountain heights, the remotest parts of Lebanon. I have felled its tallest cedars and its finest cypresses. I have reached its most distant lodging, its richest forest.* [24] I have dug wells and drunk foreign waters, and with the soles of my feet I have dried up all the streams of Egypt." [25] Have you not heard? Long ago I ordained it; in days of old I planned it, and now I have brought it about, that you should turn fortified cities into piles of rubble. [26] Their people, drained of power, were dismayed and ashamed. They were like plants in the field, like tender green shoots, like grass on the rooftops, scorched before it grows up. [27] I know when you sit and when you go out and come in, and how you rage against me. [28] Because you rage against me and your arrogance has reached my ears, I will put my hook in your nose and my bit in your mouth, and I will make you go back by the road you came.' [29] This will be the sign for you: This year you will eat what grows on its own, and next year what springs up from that. But in the third year sow and reap, plant vineyards and eat their fruit. [30] Once more the surviving remnant of the house of Judah will take root below and bear fruit above. [31] For from Jerusalem a remnant will go out, and from Mount Zion a band of survivors. The zeal of the LORD of hosts will accomplish this.* [32] So this is what the LORD says about the king of Assyria: 'He will not enter this city or shoot an arrow here. He will not come before it with a shield or build a siege ramp against it. [33] He will go back by the road he came, and he will not enter this city, declares the LORD. [34] I will shield this city and save it, for my own sake and for the sake of my servant David.'" [35] That very night the angel of the LORD went out and struck down a hundred and eighty-five thousand men in the Assyrian camp. When the people got up early the next morning, there were all the dead bodies! [36] So Sennacherib king of Assyria broke camp and withdrew. He went home and stayed in Nineveh. [37] One day, while he was worshiping in the temple of his god Nisroch, his sons Adrammelech and Sharezer cut him down with the sword and escaped to the land of Ararat. His son Esarhaddon became king in his place.*

## CHAPTER 20

[1] In those days Hezekiah became ill to the point of death. The prophet Isaiah son of Amoz came to him and said, "This is what the LORD says: 'Put your house in order, because you are going to die; you will not recover.'" [2] Hezekiah turned his face to the wall and prayed to the LORD: [3] "I beg you, LORD, remember how I have walked before you faithfully and with my whole heart and have done what is good in your eyes." And Hezekiah wept bitterly. [4] Isaiah had not yet left the middle court when the word of the LORD came to him:* [5] "Go back and tell Hezekiah, the leader of my people, 'This is what the LORD, the God of your father David, says: I have heard your prayer and seen your tears. I will heal you. On the third day from now you will go up to the LORD's house. [6] I will add fifteen years to your life. I will rescue you and this city from the power of the king of Assyria, and I will shield this city for my own sake and for the sake of my servant David.'" [7] Then Isaiah said, "Get a lump of pressed figs." They got it and applied it to the boil, and he recovered.* [8] Hezekiah had asked Isaiah, "What sign will there be that the LORD will heal me and that I will go up to the LORD's house on the third day?" [9] Isaiah answered, "This is the sign from the LORD that the LORD will do what he has promised: Is the shadow to go forward ten steps, or back ten steps?" [10] "It is easy for the shadow to stretch forward ten steps," said Hezekiah. "No, have the shadow go back ten steps." [11] Isaiah the prophet called out to the LORD, and the LORD made the shadow go back the ten steps it had gone down on the stairway of Ahaz. [12] At that time Merodach-baladan son of Baladan, king of Babylon, sent Hezekiah letters and a gift, because he had heard of Hezekiah's illness. [13] Hezekiah listened to the envoys and showed them his whole treasure house: the silver, the gold, the spices and the fine oil, his armory and everything in his storehouses. There was nothing in his palace or in all his kingdom that Hezekiah did not show them. [14] Then Isaiah the prophet went to King Hezekiah and asked him, "What did those men say, and where did they come to you from?" "They came from a distant land," Hezekiah said, "from Babylon." [15] "What did they see in your palace?" he asked. Hezekiah answered, "They saw everything in my palace. There is nothing in my storehouses I did not show them." [16] Isaiah said to Hezekiah, "Hear the word of the LORD: [17] 'The time is surely coming when everything in your palace, and everything your fathers have stored up until this day, will be carried off to Babylon. Nothing will be left, says the LORD. [18] And some of your descendants, your own flesh and blood whom you will father, will be taken away, and they will become eunuchs in the palace of the king of Babylon.'" [19] "The word of the LORD you have spoken is good," Hezekiah told Isaiah. For he thought, "Is it not so, if only there is peace and security in my days?" [20] As for the rest of the deeds of Hezekiah and all his might, and how he made the pool and the conduit and brought water into the city, are they not written in the book of the

chronicles of the kings of Judah? [21] Hezekiah lay down with his fathers, and his son Manasseh became king in his place.

## CHAPTER 21

[1] Manasseh was twelve years old when he became king, and he reigned fifty-five years in Jerusalem. His mother was Hephzibah. [2] He did what was evil in the sight of the LORD, copying the abominations of the nations the LORD had driven out before the children of Israel. [3] He rebuilt the high places his father Hezekiah had demolished; he set up altars to Baal and made an Asherah, as Ahab king of Israel had done; and he bowed down to the whole host of heaven and served them. [4] He built altars in the LORD's house, the place of which the LORD had said, "In Jerusalem I will set my name." [5] In both courts of the LORD's house he built altars to the whole host of heaven. [6] He made his son pass through the fire, practiced sorcery and divination, and consulted mediums and spiritists. He did a great deal of evil in the sight of the LORD, provoking him.* [7] He took the carved image of Asherah he had made and set it in the house of which the LORD had told David and his son Solomon, "In this house and in Jerusalem, which I chose out of all the tribes of Israel, I will set my name forever. [8] Never again will I make Israel's feet wander from the land I gave their fathers, if only they take care to do all I have commanded them, keeping the whole law my servant Moses gave them." [9] But they would not listen. Manasseh led them astray, so that they did more evil than the nations the LORD had destroyed before the children of Israel. [10] The LORD spoke through his servants the prophets: [11] "Manasseh king of Judah has committed these abominations. He has done more evil than the Amorites who were before him, and with his idols he has led Judah into sin as well. [12] So this is what the LORD, the God of Israel, says: 'I am bringing such evil on Jerusalem and Judah that both ears of everyone who hears of it will tingle. [13] I will stretch over Jerusalem the measuring line used on Samaria and the plumb line used on Ahab's house. I will wipe Jerusalem clean as one wipes a bowl, wiping it and turning it upside down.* [14] I will abandon what remains of my inheritance and hand them over to their enemies; they will be plundered and looted by all their enemies, [15] because they have done evil in my sight and have kept provoking me from the day their fathers came out of Egypt until this very day.'" [16] Manasseh also shed so much innocent blood that he filled Jerusalem with it from end to end, besides the sin he led Judah into, so that they did what was evil in the sight of the LORD. [17] As for the rest of the deeds of Manasseh and all he did, and the sin that he committed, are they not written in the book of the chronicles of the kings of Judah? [18] Manasseh lay down with his fathers and was buried in the garden of his palace, the garden of Uzza, and his son Amon became king in his place. [19] Amon was twenty-two years old when he became king, and he reigned two years in Jerusalem. His mother was Meshullemeth the daughter of Haruz of Jotbah. [20] He did what was evil in the sight of the LORD, just as his father Manasseh had done. [21] He followed in every way the path his father had walked, serving the idols his father had served and bowing down to them. [22] He forsook the LORD, the God of his fathers, and did not walk in the LORD's way. [23] Amon's servants plotted against him and killed the king in his palace. [24] Then the people of the land killed all who had plotted against King Amon, and they made his son Josiah king in his place. [25] As for the rest of the deeds of Amon, what he did, are they not written in the book of the chronicles of the kings of Judah? [26] He was buried in his tomb in the garden of Uzza, and his son Josiah became king in his place.

## CHAPTER 22

[1] Josiah was eight years old when he became king, and he reigned thirty-one years in Jerusalem. His mother was Jedidah the daughter of Adaiah of Bozkath. [2] He did what was right in the sight of the LORD and followed in every way the path of his father David, turning aside neither to the right nor to the left. [3] In his eighteenth year King Josiah sent the scribe Shaphan son of Azaliah son of Meshullam to the LORD's house with these instructions: [4] "Go up to Hilkiah the high priest and have him count the money brought into the LORD's house, which the doorkeepers have collected from the people. [5] Have them hand it over to the men appointed to oversee the work on the LORD's house, and have them pay it to the workmen who are repairing the LORD's house, [6] the carpenters, builders and masons, and use it to buy timber and hewn stone for repairing the house. [7] But they need not account for the money entrusted to them, because they are acting honestly." [8] Hilkiah the high priest told Shaphan the scribe, "I have found the book of the law in the LORD's house." He gave the book to Shaphan, who read it. [9] Then Shaphan the scribe went to the king and reported to him: "Your servants have emptied out the money that was in the house and have handed it over to the men appointed to oversee the work on the LORD's house." [10] Shaphan the scribe also informed the king, "Hilkiah the priest has given me a book." And Shaphan read from it in front of the king. [11] As soon as the king heard what was written in the book of the law, he tore his clothes. [12] He gave these orders to Hilkiah the priest, Ahikam son of Shaphan, Achbor son of Micaiah, Shaphan the scribe and Asaiah the king's servant: [13] "Go and consult the LORD for me, for the people and for all Judah, about what is written in this book that has been found. The LORD's wrath that burns against us is great, because our fathers did not obey the words of this book by doing everything written there concerning us." [14] So Hilkiah the priest, Ahikam, Achbor, Shaphan and Asaiah went to speak to the prophetess Huldah. She was the wife of Shallum son of Tikvah son of Harhas, keeper of the wardrobe, and she lived in Jerusalem, in the Second Quarter.* [15] She told them, "This is what the LORD, the God of Israel, says: 'Tell the man who sent you to me, [16] This is what the LORD says: I am going to bring evil on this place and its people, all that is written in the book the king of Judah has read. [17] Because they have forsaken me and burned incense to other gods, provoking me with everything their hands have made, my wrath will burn against this place and will not be put out.' [18] But to the king of Judah,

who sent you to consult the LORD, say this: 'This is what the LORD, the God of Israel, says concerning the words you heard: 19 Because your heart was tender and you humbled yourself before the LORD when you heard what I said against this place and its people, that they would become a desolation and a curse, and because you tore your clothes and wept in my presence, I in turn have heard you, declares the LORD. 20 So I will gather you to your fathers, and you will be gathered to your grave in peace. Your eyes will not see all the evil I am going to bring on this place.'" And they took her answer back to the king.

## CHAPTER 23

1 Then the king sent word, and all the elders of Judah and Jerusalem gathered to him. 2 The king went up to the LORD's house with all the men of Judah and all who lived in Jerusalem, the priests and the prophets and all the people, from the least to the greatest. He read aloud to them all the words of the book of the covenant that had been found in the LORD's house. 3 The king stood beside the pillar and made a covenant before the LORD to follow the LORD and keep his commandments, testimonies and statutes with all his heart and all his soul, and so to carry out the words of this covenant written in this book. All the people pledged themselves to the covenant. 4 The king ordered Hilkiah the high priest, the priests of second rank and the doorkeepers to take out of the LORD's temple all the articles made for Baal, for Asherah and for the whole host of heaven. He burned them outside Jerusalem in the fields of the Kidron and took the ashes to Bethel. 5 He did away with the idolatrous priests appointed by the kings of Judah to burn incense at the high places in the towns of Judah and around Jerusalem, and those who burned incense to Baal, to the sun and moon, to the constellations and to the whole host of heaven. * 6 He took the Asherah out of the LORD's house to the Kidron Valley outside Jerusalem, burned it there in the Kidron Valley, ground it to powder and scattered the powder over the graves of the common people. 7 He pulled down the quarters of the male cult prostitutes, which were in the LORD's house, where women wove hangings for Asherah. * 8 He brought all the priests in from the towns of Judah and defiled the high places where the priests had burned incense, from Geba to Beersheba. He broke down the high places at the gates, the ones at the entrance of the Gate of Joshua, the city governor, on the left as one goes through the city gate. 9 The priests of the high places did not go up to the LORD's altar in Jerusalem, but they did eat unleavened bread among their brothers. 10 He defiled Topheth in the Valley of the Son of Hinnom so that no one could make a son or daughter pass through the fire to Molech. 11 He did away with the horses the kings of Judah had dedicated to the sun, at the entrance to the LORD's house near the room of an official named Nathan-melech in the precincts, and he burned the chariots of the sun. * 12 The king tore down the altars the kings of Judah had set up on the roof near the upper room of Ahaz, and the altars Manasseh had built in the two courts of the LORD's house. He smashed them there and threw the rubble into the Kidron Valley. 13 The king also defiled the high places east of Jerusalem, south of the Mount of Corruption, which Solomon king of Israel had built for Ashtoreth the abomination of the Sidonians, for Chemosh the abomination of Moab, and for Milcom the abomination of the children of Ammon. * 14 He shattered the sacred pillars, cut down the Asherim and covered the sites with human bones. 15 Even the altar at Bethel, the high place made by Jeroboam son of Nebat, who had caused Israel to sin, even that altar and high place he pulled down. He burned the high place, ground it to powder and burned the Asherah. 16 Then Josiah looked around and saw the tombs there on the hillside. He had the bones taken out of the tombs and burned them on the altar, defiling it, as the LORD had said through the man of God who foretold these things. 17 "What is that marker I see?" the king asked. The men of the town told him, "It is the tomb of the man of God who came from Judah and foretold these very things you have done to the altar of Bethel." 18 "Leave it alone," he said. "Do not let anyone disturb his bones." So they left his bones undisturbed, along with the bones of the prophet who had come from Samaria. 19 Josiah also removed all the houses of the high places in the towns of Samaria that the kings of Israel had built, provoking the LORD. He did to them just what he had done at Bethel. 20 He slaughtered all the priests of those high places on their altars and burned human bones on them. Then he went back to Jerusalem. 21 The king gave this order to all the people: "Celebrate the Passover to the LORD your God, as it is written in this book of the covenant." 22 No Passover like it had been celebrated since the days of the judges who led Israel, nor in all the days of the kings of Israel and the kings of Judah. 23 It was in King Josiah's eighteenth year that this Passover was celebrated to the LORD in Jerusalem. 24 Josiah also got rid of the mediums and spiritists, the household gods, the idols and all the other abominations seen in the land of Judah and in Jerusalem, in order to carry out the words of the law written in the book Hilkiah the priest had found in the LORD's house. 25 Before him there was no king like him who turned to the LORD with all his heart, all his soul and all his strength, following the whole law of Moses, and none like him arose after him. 26 Even so, the LORD did not turn back from the fierceness of his great wrath, which burned against Judah for all the ways Manasseh had provoked him. 27 The LORD said, "I will remove Judah from my presence too, as I removed Israel. I will reject this city I chose, Jerusalem, and the house where I said my name would be." 28 As for the rest of the deeds of Josiah and all he did, are they not written in the book of the chronicles of the kings of Judah? 29 During his reign Pharaoh Neco king of Egypt went up to the king of Assyria at the Euphrates River. King Josiah marched out to confront him, and as soon as Neco saw him, he killed him at Megiddo. * 30 His servants carried his body by chariot from Megiddo to Jerusalem and buried him in his own tomb. Then the people of the land took Jehoahaz son of Josiah, anointed him and made him king in his father's place. 31 Jehoahaz was twenty-three years old when he became king, and he reigned three months in Jerusalem. His mother was Hamutal the

daughter of Jeremiah of Libnah. [32] He did what was evil in the sight of the LORD, as his fathers had done. [33] Pharaoh Neco put him in chains at Riblah in the land of Hamath, so that he might not reign in Jerusalem, and imposed on the land a levy of a hundred talents of silver and a talent of gold. [*] [34] Pharaoh Neco made Eliakim son of Josiah king in place of his father Josiah and changed his name to Jehoiakim. Jehoahaz he took away; he went to Egypt and died there. [35] Jehoiakim paid Pharaoh the silver and gold, but to meet Pharaoh's demand he had to tax the land. He collected the silver and gold from the people of the land, each according to his assessment, to pay Pharaoh Neco. [36] Jehoiakim was twenty-five years old when he became king, and he reigned eleven years in Jerusalem. His mother was Zebidah the daughter of Pedaiah of Rumah. [*] [37] He did what was evil in the sight of the LORD, as his fathers had done.

## CHAPTER 24

[1] During Jehoiakim's reign Nebuchadnezzar king of Babylon invaded, and Jehoiakim became his vassal for three years. Then he turned against him and rebelled. [2] The LORD sent Chaldean, Syrian, Moabite and Ammonite raiding bands against him. He sent them against Judah to destroy it, as the LORD had said through his servants the prophets. [3] It was certainly by the LORD's command that this happened to Judah, to remove them from his presence for the sins of Manasseh and all he had done, [4] and also for the innocent blood he had shed. He had filled Jerusalem with innocent blood, and the LORD would not forgive. [5] As for the rest of the deeds of Jehoiakim and all he did, are they not written in the book of the chronicles of the kings of Judah? [6] Jehoiakim lay down with his fathers, and his son Jehoiachin became king in his place. [7] The king of Egypt did not march out of his own country again, because the king of Babylon had taken everything that had belonged to the king of Egypt, from the Brook of Egypt to the Euphrates River. [8] Jehoiachin was eighteen years old when he became king, and he reigned three months in Jerusalem. His mother was Nehushta the daughter of Elnathan of Jerusalem. [9] He did what was evil in the sight of the LORD, as his father had done. [10] At that time the officers of Nebuchadnezzar king of Babylon marched up to Jerusalem, and the city was besieged. [11] Nebuchadnezzar king of Babylon himself came to the city while his officers were besieging it. [12] Jehoiachin king of Judah surrendered to the king of Babylon, together with his mother, his servants, his officers and his officials. In the eighth year of his reign the king of Babylon took him prisoner. [13] As the LORD had declared, he removed from there all the treasures of the LORD's house and of the palace, and he cut up all the gold articles Solomon king of Israel had made for the LORD's temple. [14] He deported all Jerusalem: all the officers and all the fighting men, ten thousand captives, and all the craftsmen and smiths. Only the poorest people of the land were left. [*] [15] He deported Jehoiachin to Babylon. He also took into exile from Jerusalem to Babylon the king's mother, his wives, his officials and the leading men of the land. [16] The king of Babylon also deported to Babylon all seven thousand fighting men and a thousand craftsmen and smiths, all of them strong men fit for war. [17] The king of Babylon made Mattaniah, Jehoiachin's uncle, king in his place and changed his name to Zedekiah. [18] Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem. His mother was Hamutal the daughter of Jeremiah of Libnah. [19] He did what was evil in the sight of the LORD, just as Jehoiakim had done. [20] It was because of the LORD's anger that all this happened to Jerusalem and Judah, until in the end he thrust them out of his presence. And Zedekiah rebelled against the king of Babylon.

## CHAPTER 25

[1] So in the ninth year of Zedekiah's reign, on the tenth day of the tenth month, Nebuchadnezzar king of Babylon marched against Jerusalem with his whole army. He encamped against the city and built siege works all around it. [2] The city remained under siege until King Zedekiah's eleventh year. [3] On the ninth day of the month the famine in the city had grown so severe that the people of the land had nothing to eat. [*] [4] Then the city wall was broken through, and all the soldiers fled by night through the gate between the two walls near the king's garden, though the Chaldeans surrounded the city. The king set off toward the Arabah, [*] [5] but the Chaldean army chased the king and caught up with him in the plains of Jericho. His whole army deserted him and scattered. [6] They captured the king and took him up to the king of Babylon at Riblah, where sentence was pronounced on him. [7] They slaughtered Zedekiah's sons as he watched; then they blinded Zedekiah, bound him with bronze shackles and took him to Babylon. [8] On the seventh day of the fifth month, in the nineteenth year of Nebuchadnezzar king of Babylon, Nebuzaradan, captain of the guard and servant of the king of Babylon, came to Jerusalem. [9] He set fire to the LORD's house, the palace and all the houses of Jerusalem; every important building he burned down. [10] The whole Chaldean army under the captain of the guard tore down the walls all around Jerusalem. [11] Nebuzaradan the captain of the guard took into exile the rest of the people still in the city, the deserters who had gone over to the king of Babylon, and the rest of the population. [*] [12] But the captain of the guard left behind some of the poorest people of the land to tend the vineyards and work the fields. [13] The Chaldeans broke up the bronze pillars in the LORD's house, the stands and the bronze Sea in the LORD's house, and carried the bronze away to Babylon. [14] They also took away the pots, shovels, snuffers, dishes and all the bronze articles used in the temple service. [15] The captain of the guard took away the firepans and sprinkling bowls, what was of gold as gold and what was of silver as silver. [16] The bronze from the two pillars, the Sea and the stands, which Solomon had made for the LORD's house, was more than could be weighed. [17] Each pillar was eighteen cubits high. The bronze capital on top of it was three cubits high, with a network and pomegranates all around the capital, all of bronze. The second pillar, with its network, was the same. [18] The captain of the guard took as prisoners Seraiah the chief priest, Zephaniah the priest next in rank, and the three

doorkeepers. [19] From the city he took the officer in charge of the fighting men, five of those who saw the king's face who were still in the city, the scribe of the army commander who mustered the people of the land, and sixty men of the people of the land who were found in the city.* [20] Nebuzaradan the captain of the guard took them all and brought them to the king of Babylon at Riblah. [21] There at Riblah, in the land of Hamath, the king of Babylon had them struck down and executed. So Judah went into exile, away from its land. [22] Over the people he had left behind in the land of Judah, Nebuchadnezzar king of Babylon appointed Gedaliah son of Ahikam son of Shaphan. [23] All the army officers and their men heard that the king of Babylon had appointed Gedaliah as governor, and they came to Gedaliah at Mizpah: Ishmael son of Nethaniah, Johanan son of Kareah, Seraiah son of Tanhumeth the Netophathite, and Jaazaniah son of the Maacathite, together with their men. [24] Gedaliah took an oath to reassure them and their men. "Do not be afraid of the Chaldean officials," he said. "Settle in the land and serve the king of Babylon, and all will go well with you." [25] In the seventh month, however, Ishmael son of Nethaniah son of Elishama, who was of royal blood, came with ten men and struck Gedaliah down, and he died, as did the Judeans and the Chaldeans who were with him at Mizpah. [26] At this all the people, from the least to the greatest, together with the army officers, got up and went to Egypt, because they were afraid of the Chaldeans. [27] In the thirty-seventh year of the exile of Jehoiachin king of Judah, on the twenty-seventh day of the twelfth month, Evil-merodach king of Babylon, in the year he became king, lifted up the head of Jehoiachin king of Judah and released him from prison.* [28] He spoke kindly to him and gave him a seat of honor higher than those of the other kings who were with him in Babylon. [29] So Jehoiachin took off his prison clothes, and for the rest of his life he ate regularly at the king's table. [30] Day by day the king provided him a regular allowance, a portion for each day, as long as he lived.

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## CHAPTER 1

[1] Adam, Seth, Enosh, [2] Kenan, Mahalalel, Jared, [3] Enoch, Methuselah, Lamech, [4] Noah, Shem, Ham, and Japheth. [5] The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. [6] The sons of Gomer: Ashkenaz, Diphath, and Togarmah.* [7] The sons of Javan: Elishah, Tarshish, Kittim, and Rodanim.* [8] The sons of Ham: Cush, Mizraim, Put, and Canaan. [9] The sons of Cush: Seba, Havilah, Sabta, Raamah, and Sabteca. The sons of Raamah: Sheba and Dedan. [10] Cush became the father of Nimrod, who was the first to become a mighty one on the earth. [11] Mizraim fathered the Ludim, the Anamim, the Lehabim, the Naphtuhim, [12] the Pathrusim, the Casluhim (from whom the Philistines came), and the Caphtorim. [13] Canaan fathered Sidon his firstborn, and Heth, [14] and the Jebusites, the Amorites, the Girgashites, [15] the Hivites, the Arkites, the Sinites, [16] the Arvadites, the Zemarites, and the Hamathites. [17] The sons of Shem: Elam, Asshur, Arpachshad, Lud, Aram, Uz, Hul, Gether, and Meshech. [18] Arpachshad fathered Shelah, and Shelah fathered Eber. [19] Two sons were born to Eber. One was named Peleg, because in his days the earth was divided, and his brother was named Joktan. [20] Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah, [21] Hadoram, Uzal, Diklah, [22] Ebal, Abimael, Sheba, [23] Ophir, Havilah, and Jobab. All these were the sons of Joktan. [24] Shem, Arpachshad, Shelah, [25] Eber, Peleg, Reu, [26] Serug, Nahor, Terah, [27] Abram, that is, Abraham. [28] The sons of Abraham: Isaac and Ishmael. [29] These are their generations: the firstborn of Ishmael, Nebaioth; then Kedar, Adbeel, Mibsam, [30] Mishma, Dumah, Massa, Hadad, Tema, [31] Jetur, Naphish, and Kedemah. These were the sons of Ishmael. [32] The sons of Keturah, Abraham's concubine: she bore Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. The sons of Jokshan: Sheba and Dedan. [33] The sons of Midian: Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the sons of Keturah. [34] Abraham fathered Isaac. The sons of Isaac: Esau and Israel. [35] The sons of Esau: Eliphaz, Reuel, Jeush, Jalam, and Korah. [36] The sons of Eliphaz: Teman, Omar, Zephi, Gatam, Kenaz, and of Timna, Amalek.* [37] The sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. [38] The sons of Seir: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. [39] The sons of Lotan: Hori and Homam; and Lotan's sister was Timna. [40] The sons of Shobal: Alian, Manahath, Ebal, Shephi, and Onam. The sons of Zibeon: Aiah and Anah. [41] The son of Anah: Dishon. The sons of Dishon: Hamran, Eshban, Ithran, and Cheran. [42] The sons of Ezer: Bilhan, Zaavan, and Jaakan. The sons of Dishan: Uz and Aran. [43] Now these are the kings who ruled in the land of Edom before a king ruled over the children of Israel: Bela son of Beor; his city was named Dinhabah. [44] When Bela died, Jobab son of Zerah from Bozrah became king after him. [45] When Jobab died, Husham from the land of the Temanites became king after him. [46] When Husham died, Hadad son of Bedad, who defeated Midian in the field of Moab, became king after him; his city was named Avith. [47] When Hadad died, Samlah from Masrekah became king after him. [48] When Samlah died, Shaul from Rehoboth by the River became king after him. [49] When Shaul died, Baal-hanan son of Achbor became king after him. [50] When Baal-hanan died, Hadad became king after him. His city was named Pai, and his wife was named Mehetabel, daughter of Matred, daughter of Mezahab. [51] And Hadad died. The chiefs of Edom were: chief Timna, chief Aliah, chief Jetheth,* [52] chief Oholibamah, chief Elah, chief Pinon, [53] chief Kenaz, chief Teman, chief Mibzar, [54] chief Magdiel, chief Iram. These were Edom's chiefs.

## CHAPTER 2

[1] These are the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, [2] Dan, Joseph, Benjamin, Naphtali, Gad, and Asher. [3] The sons of Judah: Er, Onan, and Shelah; these three Bath-shua the Canaanite woman bore to him. But Er, Judah's firstborn, was evil in the sight of the LORD, and he killed him. [4] And Tamar his daughter-in-law bore him Perez and Zerah. All the sons of Judah were five. [5] The sons of Perez: Hezron and Hamul. [6] The sons of Zerah: Zimri, Ethan, Heman, Calcol, and Dara, five of them in all. [7] The son of Carmi: Achar, the troubler of Israel, who broke faith in the matter of the devoted thing.* [8] The son of Ethan: Azariah. [9] The sons of Hezron who were born to him: Jerahmeel, Ram, and Chelubai. [10] Ram fathered Amminadab, and Amminadab fathered Nahshon, prince of the sons of Judah. [11] Nahshon fathered Salma, and Salma fathered Boaz. [12] Boaz fathered Obed, and Obed fathered Jesse. [13] Jesse fathered Eliab his firstborn, Abinadab the second, Shimea the third, [14] Nethanel the fourth, Raddai the fifth, [15] Ozem the sixth, David the seventh. [16] Their sisters were Zeruiah and Abigail. The sons of Zeruiah: Abishai, Joab, and Asahel, three. [17] Abigail bore Amasa, and the father of Amasa was Jether the Ishmaelite. [18] Caleb the son of Hezron had children by Azubah his wife, and by Jerioth; and these were her sons: Jesher, Shobab, and Ardon.* [19] Azubah died, and Caleb took Ephrath for himself; she bore him Hur. [20] Hur fathered Uri, and Uri fathered Bezalel. [21] Later Hezron went in to the daughter of Machir the father of Gilead; he married her when he was sixty years old, and she bore him Segub. [22] Segub became the father of Jair, who held twenty-three cities in the land of Gilead. [23] But Geshur and Aram took Havvoth-jair from them, together with Kenath and its villages, sixty towns. All these were sons of Machir the father of Gilead. [24] After Hezron died in Caleb-ephrathah, Abijah, Hezron's wife, bore him Ashhur the father of Tekoa.* [25] The sons of Jerahmeel the firstborn of Hezron were Ram the firstborn, Bunah, Oren, Ozem, and Ahijah. [26] Jerahmeel had another wife too, named Atarah; she was Onam's mother. [27] The sons of Ram the firstborn of Jerahmeel were Maaz, Jamin, and Eker. [28] The sons of Onam were Shammai and Jada. The sons of Shammai: Nadab and Abishur. [29] The name of Abishur's wife was Abihail, and she bore him Ahban and Molid. [30] The sons of Nadab: Seled and Appaim; and Seled died without sons. [31] The son of Appaim: Ishi. The son of Ishi: Sheshan. The son of Sheshan: Ahlai. [32] The sons of Jada the brother of Shammai: Jether and Jonathan; and Jether died without sons. [33] The sons of Jonathan: Peleth and Zaza. These were the sons of Jerahmeel. [34] Sheshan had no sons, only daughters; but he had an Egyptian slave named Jarha. [35] Sheshan gave his daughter as wife to Jarha his slave, and she bore him Attai. [36] Attai fathered Nathan, and Nathan fathered Zabad. [37] Zabad fathered Ephlal, and Ephlal fathered Obed. [38] Obed fathered Jehu, and Jehu fathered Azariah. [39] Azariah fathered Helez, and Helez fathered Eleasah. [40] Eleasah fathered Sismai, and Sismai fathered Shallum. [41] Shallum fathered Jekamiah, and Jekamiah fathered Elishama. [42] The sons of Caleb the brother of Jerahmeel: Mesha his firstborn, who was the father of Ziph; and the sons of Mareshah the father of Hebron. [43] The sons of Hebron: Korah, Tappuah, Rekem, and Shema. [44] Shema fathered Raham the father of Jorkeam, and Rekem fathered Shammai. [45] The son of Shammai was Maon, and Maon was the father of Beth-zur. [46] Ephah, Caleb's concubine, bore Haran, Moza, and Gazez; and Haran fathered Gazez. [47] The sons of Jahdai: Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph. [48] Maacah, Caleb's concubine, bore Sheber and Tirhanah. [49] She also bore Shaaph the father of Madmannah, Sheva the father of Machbenah and the father of Gibea. And Caleb's daughter was Achsah. [50] These were the sons of Caleb. The sons of Hur the firstborn of Ephrathah: Shobal the father of Kiriath-jearim, [51] Salma the father of Bethlehem, and Hareph the father of Beth-gader. [52] Shobal the father of Kiriath-jearim had sons: Haroeh, and half of the Menuhoth.* [53] The families of Kiriath-jearim: the Ithrites, the Puthites, the Shumathites, and the Mishraites; from these came the Zorathites and the Eshtaolites. [54] The sons of Salma: Bethlehem, the Netophathites, Atroth-beth-joab, and half of the Manahathites, the Zorites. [55] The families of scribes who lived at Jabez: the Tirathites, the Shimeathites, and the Sucathites. These are the Kenites who came from Hammath, the father of the house of Rechab.

## CHAPTER 3

[1] These are the sons of David who were born to him in Hebron: the firstborn Amnon, by Ahinoam the Jezreelite; the second Daniel, by Abigail the Carmelite; [2] the third Absalom, the son of Maacah the daughter of Talmai king of Geshur; the fourth Adonijah, the son of Haggith; [3] the fifth Shephatiah, by Abital; the sixth Ithream, by Eglah his wife. [4] Six were born to him in Hebron, where he reigned seven years and six months. And in Jerusalem he reigned thirty-three years. [5] These were born to him in Jerusalem: Shimea, Shobab, Nathan, and Solomon, four by Bath-shua the daughter of Ammiel; [6] then Ibhar, Elishama, Eliphelet, [7] Nogah, Nepheg, Japhia, [8] Elishama, Eliada, and Eliphelet, nine. [9] All these were the sons of David, besides the sons of the concubines; and Tamar was their sister. [10] Solomon's son was Rehoboam, Abijah his son, Asa his son, Jehoshaphat his son, [11] Joram his son, Ahaziah his son, Joash his son, [12] Amaziah his son, Azariah his son, Jotham his son, [13] Ahaz his son, Hezekiah his son, Manasseh his son, [14] Amon his son, Josiah his son. [15] The sons of Josiah: the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum. [16] The sons of Jehoiakim: Jeconiah his son, Zedekiah his son. [17] The sons of Jeconiah, the captive: Shealtiel his son, [18]* Malchiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah. [19] The sons of Pedaiah: Zerubbabel and Shimei. The sons of Zerubbabel: Meshullam and Hananiah, and Shelomith was their sister; [20] and Hashubah, Ohel, Berechiah, Hasadiah, and Jushab-hesed, five. [21] The sons of Hananiah: Pelatiah and Jeshaiah, the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shecaniah. [22] The sons of Shecaniah: Shemaiah. The sons of Shemaiah: Hattush, Igal, Bariah, Neariah, and Shaphat, six.* [23] The sons of Neariah: Elioenai, Hizkiah, and Azrikam, three. [24] The sons of Elioenai: Hodaviah, Eliashib, Pelaiah, Akkub,

Johanan, Delaiah, and Anani, seven.

## CHAPTER 4

[1] The sons of Judah: Perez, Hezron, Carmi, Hur, and Shobal. [2] Reaiah the son of Shobal fathered Jahath, and Jahath fathered Ahumai and Lahad. These were the families of the Zorathites. [3] These belonged to the father of Etam: Jezreel, Ishma, and Idbash; and the name of their sister was Hazzelelponi; [*] [4] and Penuel was the father of Gedor, and Ezer the father of Hushah. These were the sons of Hur, the firstborn of Ephrathah, the father of Bethlehem. [5] Ashhur the father of Tekoa had two wives, Helah and Naarah. [6] Naarah bore him Ahuzzam, Hepher, Temeni, and Haahashtari. These were the sons of Naarah. [7] The sons of Helah: Zereth, Zohar, and Ethnan. [*] [8] Koz fathered Anub and Zobebah, and the families of Aharhel the son of Harum. [9] Jabez was more honorable than his brothers. His mother called him Jabez, for she said, "I bore him with pain." [10] Jabez cried to the God of Israel and said, "Oh, that you would truly bless me and widen my borders, that your hand might be with me, and that you would keep me from harm so that it may not pain me!" And God brought about what he had asked. [*] [11] Chelub the brother of Shuhah fathered Mehir, who was the father of Eshton. [12] Eshton fathered Beth-rapha, Paseah, and Tehinnah the father of Ir-nahash. These were the men of Recah. [13] The sons of Kenaz: Othniel and Seraiah. The sons of Othniel: Hathath. [14] Meonothai fathered Ophrah. Seraiah fathered Joab the father of Ge-harashim, for they were craftsmen. [15] The sons of Caleb the son of Jephunneh: Iru, Elah, and Naam. The sons of Elah: Kenaz. [16] The sons of Jehallelel: Ziph, Ziphah, Tiria, and Asarel. [17] The sons of Ezrah: Jether, Mered, Epher, and Jalon. And she conceived Miriam, Shammai, and Ishbah the father of Eshtemoa. [*] [18] His Judahite wife bore Jered the father of Gedor, Heber the father of Soco, and Jekuthiel the father of Zanoah. These were the sons of Bithiah the daughter of Pharaoh, whom Mered had taken. [19] The sons of the wife of Hodiah, the sister of Naham, were the father of Keilah the Garmite and Eshtemoa the Maacathite. [20] The sons of Shimon: Amnon, Rinnah, Ben-hanan, and Tilon. The sons of Ishi: Zoheth and Ben-zoheth. [21] The sons of Shelah the son of Judah: Er the father of Lecah, Laadah the father of Mareshah, and the families of the house of linen workers at Beth-ashbea; [22] and Jokim, and the men of Cozeba, and Joash, and Saraph, who ruled in Moab, and Jashubi-lehem. (The records are from long ago.) [23] These were the potters who dwelt at Netaim and Gederah; they stayed there with the king, in his service. [24] The sons of Simeon: Nemuel, Jamin, Jarib, Zerah, and Shaul; [25] Shallum his son, Mibsam his son, Mishma his son. [26] The sons of Mishma: Hammuel his son, Zaccur his son, Shimei his son. [27] Shimei had sixteen sons and six daughters, but his brothers did not have many sons, nor did all their clan increase as much as the sons of Judah. [28] They lived in Beersheba, Moladah, Hazar-shual, [29] Bilhah, Ezem, Tolad, [30] Bethuel, Hormah, Ziklag, [31] Beth-marcaboth, Hazar-susim, Beth-biri, and Shaaraim. These were their cities until the reign of David. [32] Their villages were Etam, Ain, Rimmon, Tochen, and Ashan, five cities, [33] together with all the villages surrounding these cities, as far as Baal. These were their settlements, and they had their own register of genealogy. [34] Meshobab, Jamlech, Joshah the son of Amaziah, [35] Joel, Jehu the son of Joshibiah, son of Seraiah, son of Asiel, [36] Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah, [37] and Ziza the son of Shiphi, son of Allon, son of Jedaiah, son of Shimri, son of Shemaiah: [38] these, mentioned by name, were chiefs in their clans, and their fathers' houses increased greatly. [39] They went toward the approach to Gedor, as far as the east side of the valley, seeking pasture for their flocks. [40] They found fat, good pasture there, and the land was broad on both sides, quiet and undisturbed, for the former inhabitants were descended from Ham. [41] These men listed by name came in the days of Hezekiah king of Judah; they attacked the tents of those people and the Meunites who were there and devoted them to destruction, as it is to this day. Then they settled in their place, for there was pasture there for their flocks. [42] And some of them, five hundred men of the sons of Simeon, went to Mount Seir, led by Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi. [43] They wiped out the rest of the Amalekites who had escaped, and they have dwelt there until this day.

## CHAPTER 5

[1] The sons of Reuben the firstborn of Israel (for he was the firstborn; but since he polluted his father's couch, his right as firstborn went to the sons of Joseph son of Israel, so that he is not listed in the genealogy as firstborn; [2] though Judah prevailed over his brothers and a leader came from him, the birthright belonged to Joseph): [3] the sons of Reuben the firstborn of Israel: Hanoch, Pallu, Hezron, and Carmi. [4] The sons of Joel: Shemaiah his son, Gog his son, Shimei his son, [5] Micah his son, Reaiah his son, Baal his son, [6] Beerah his son, whom Tiglath-pileser king of Assyria took into exile; he was a leader of the Reubenites. [*] [7] And his brothers by their clans, when the record of their generations was drawn up: Jeiel the chief, and Zechariah, [8] and Bela son of Azaz, son of Shema, son of Joel. He dwelt in Aroer, as far as Nebo and Baal-meon. [9] To the east he dwelt as far as where the wilderness begins, reaching from the river Euphrates, for their herds had grown numerous in the land of Gilead. [10] In Saul's days they waged war with the Hagrites, who fell by their hand, and they dwelt in their tents over all the land east of Gilead. [11] The sons of Gad dwelt opposite them in the land of Bashan, as far as Salecah: [12] Joel the chief, Shapham the second, then Janai and Shaphat in Bashan. [13] Their kinsmen by their fathers' houses: Michael, Meshullam, Sheba, Jorai, Jacan, Zia, and Eber, seven. [14] These were the sons of Abihail the son of Huri, son of Jaroah, son of Gilead, son of Michael, son of Jeshishai, son of Jahdo, son of Buz. [15] Ahi the son of Abdiel, son of Guni, was chief of their fathers' house. [16] They dwelt in Gilead, in Bashan and its towns, and in all the open lands of Sharon, as far as they reached. [17] All of them were registered by genealogy in the days of Jotham king of Judah and in the days of Jeroboam king of Israel. [18] The Reubenites, the Gadites, and the half-tribe of

Manasseh had brave men, men who bore shield and sword, shot with the bow, and were skilled in war: forty-four thousand seven hundred and sixty able to go out to battle. [19] They went to war against the Hagrites, Jetur, Naphish, and Nodab. [20] They received help against them, and the Hagrites and all their allies were handed over to them, because they called to God in the battle; and he let himself be entreated by them, for they had put their trust in him. [21] They took away their livestock: fifty thousand camels, two hundred and fifty thousand sheep, two thousand donkeys, and a hundred thousand human beings. [22] Many fell slain, for the battle was of God. And they dwelt in their place until the exile. [23] The members of the half-tribe of Manasseh dwelt in the land; they were numerous, from Bashan to Baal-hermon, to Senir and Mount Hermon. [24] These were the heads of their fathers' houses: Epher, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel, strong and brave men, famous men, heads of their fathers' houses. [25] But they broke faith with the God of their fathers and went whoring after the gods of the peoples of the land, whom God had wiped out before them. [26] So the God of Israel roused the spirit of Pul king of Assyria, the spirit of Tiglath-pileser king of Assyria, and he took them into exile, the Reubenites, the Gadites, and the half-tribe of Manasseh, and brought them to Halah, Habor, Hara, and the river of Gozan, where they are to this day.

## CHAPTER 6

[1] The sons of Levi: Gershon, Kohath, and Merari. [2] The sons of Kohath: Amram, Izhar, Hebron, and Uzziel. [3] The children of Amram: Aaron, Moses, and Miriam. The sons of Aaron: Nadab, Abihu, Eleazar, and Ithamar. [4] Eleazar fathered Phinehas, Phinehas fathered Abishua, [5] Abishua fathered Bukki, Bukki fathered Uzzi, [6] Uzzi fathered Zerahiah, Zerahiah fathered Meraioth, [7] Meraioth fathered Amariah, Amariah fathered Ahitub, [8] Ahitub fathered Zadok, Zadok fathered Ahimaaz, [9] Ahimaaz fathered Azariah, Azariah fathered Johanan, [10] and Johanan fathered Azariah (he is the one who served as priest in the house Solomon built in Jerusalem). [11] Azariah fathered Amariah, Amariah fathered Ahitub, [12] Ahitub fathered Zadok, Zadok fathered Shallum, [13] Shallum fathered Hilkiah, Hilkiah fathered Azariah, [14] Azariah fathered Seraiah, and Seraiah fathered Jehozadak; [15] and Jehozadak went away into exile when the LORD carried Judah and Jerusalem into exile by the hand of Nebuchadnezzar. [16] The sons of Levi: Gershom, Kohath, and Merari. [17] These are the names of the sons of Gershom: Libni and Shimei. [18] The sons of Kohath: Amram, Izhar, Hebron, and Uzziel. [19] The sons of Merari: Mahli and Mushi. These are the clans of the Levites by their fathers. [20] Of Gershom: Libni his son, Jahath his son, Zimmah his son, [21] Joah his son, Iddo his son, Zerah his son, Jeatherai his son. [22] The sons of Kohath: Amminadab his son, Korah his son, Assir his son, [23] Elkanah his son, Ebiasaph his son, Assir his son, [24] Tahath his son, Uriel his son, Uzziah his son, and Shaul his son. [25] The sons of Elkanah: Amasai and Ahimoth. [26] As for Elkanah, the sons of Elkanah: Zophai his son, Nahath his son, [27] Eliab his son, Jeroham his son, Elkanah his son. [28] The sons of Samuel: the firstborn, and the second, Abijah.* [29] The sons of Merari: Mahli, Libni his son, Shimei his son, Uzzah his son, [30] Shimea his son, Haggiah his son, Asaiah his son. [31] These are the men David set over the singing in the house of the LORD after the ark had found a resting place. [32] They served with singing in front of the tabernacle of the tent of meeting until Solomon built the house of the LORD in Jerusalem, and they stood at their duty according to their regulation. [33] These are the ones who stood in service, they and their sons. From the sons of the Kohathites: Heman the singer, son of Joel, son of Samuel, [34] son of Elkanah, son of Jeroham, son of Eliel, son of Toah, [35] son of Zuph, son of Elkanah, son of Mahath, son of Amasai, [36] son of Elkanah, son of Joel, son of Azariah, son of Zephaniah, [37] son of Tahath, son of Assir, son of Ebiasaph, son of Korah, [38] son of Izhar, son of Kohath, son of Levi, son of Israel. [39] and his brother Asaph, who stood on his right: Asaph son of Berechiah, son of Shimea, [40] son of Michael, son of Baaseiah, son of Malchijah, [41] son of Ethni, son of Zerah, son of Adaiah, [42] son of Ethan, son of Zimmah, son of Shimei, [43] son of Jahath, son of Gershom, son of Levi. [44] On the left stood their brothers, the sons of Merari: Ethan son of Kishi, son of Abdi, son of Malluch, [45] son of Hashabiah, son of Amaziah, son of Hilkiah, [46] son of Amzi, son of Bani, son of Shemer, [47] son of Mahli, son of Mushi, son of Merari, son of Levi. [48] Their brothers the Levites were assigned to all the service of the tabernacle of the house of God. [49] But Aaron and his sons presented offerings on the altar of burnt offering and on the altar of incense for all the work of the Most Holy Place, and to make atonement for Israel, exactly as Moses the servant of God had commanded. [50] These are the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son, [51] Bukki his son, Uzzi his son, Zerahiah his son, [52] Meraioth his son, Amariah his son, Ahitub his son, [53] Zadok his son, Ahimaaz his son. [54] And these are their places of residence by their settlements within their territory: to the sons of Aaron of the clan of the Kohathites, since the first lot fell to them, [55] they gave Hebron in the land of Judah and the pasturelands surrounding it; [56] but the city's fields and its villages they gave to Caleb son of Jephunneh. [57] To the sons of Aaron they gave the cities of refuge: Hebron; also Libnah with its pasturelands, Jattir, Eshtemoa with its pasturelands, [58] Hilez with its pasturelands, Debir with its pasturelands,* [59] Ashan with its pasturelands, and Beth-shemesh with its pasturelands; [60] and from the tribe of Benjamin, Geba with its pasturelands, Alemeth with its pasturelands, and Anathoth with its pasturelands. All their cities throughout their families were thirteen cities. [61] To the remaining sons of Kohath ten cities were given by lot from the clan of the tribe, from the half-tribe, the half of Manasseh.* [62] To the sons of Gershom, by their families, were given thirteen cities from the tribe of Issachar, from the tribe of Asher, from the tribe of Naphtali, and from the tribe of Manasseh in Bashan. [63] To the sons of Merari, by their families, were given by lot twelve cities from the tribe of Reuben, from the tribe of Gad, and from the tribe of Zebulun. [64] Thus the children of Israel gave the Levites the cities and their pasturelands. [65] They gave by lot from

the tribe of the sons of Judah, the tribe of the sons of Simeon, and the tribe of the sons of Benjamin these cities that are called by name. [66] And some of the clans of the sons of Kohath had cities of their territory out of the tribe of Ephraim. [67] They gave them the cities of refuge: Shechem with its pasturelands in the hill country of Ephraim, Gezer with its pasturelands, [68] Jokmeam with its pasturelands, Beth-horon with its pasturelands, [69] Aijalon with its pasturelands, and Gath-rimmon with its pasturelands; [70] and from the half-tribe of Manasseh, Aner with its pasturelands and Bileam with its pasturelands, for the family of the rest of the sons of Kohath. [71] To the sons of Gershom were given, from the family of the half-tribe of Manasseh, Golan in Bashan with its pasturelands and Ashtaroth with its pasturelands; [72] and from the tribe of Issachar, Kedesh with its pasturelands, Daberath with its pasturelands, [73] Ramoth with its pasturelands, and Anem with its pasturelands; [74] and from the tribe of Asher, Mashal with its pasturelands, Abdon with its pasturelands, [75] Hukok with its pasturelands, and Rehob with its pasturelands; [76] and from the tribe of Naphtali, Kedesh in Galilee with its pasturelands, Hammon with its pasturelands, and Kiriathaim with its pasturelands. [77] To the rest of the sons of Merari were given, from the tribe of Zebulun, Rimmono with its pasturelands and Tabor with its pasturelands; [78] and beyond the Jordan at Jericho, on the east side of the Jordan, from the tribe of Reuben, Bezer in the wilderness with its pasturelands, Jahzah with its pasturelands, [79] Kedemoth with its pasturelands, and Mephaath with its pasturelands; [80] and from the tribe of Gad, Ramoth in Gilead with its pasturelands, Mahanaim with its pasturelands, [81] Heshbon with its pasturelands, and Jazer with its pasturelands.

## CHAPTER 7

[1] The sons of Issachar: Tola, Puah, Jashub, and Shimron, four. [2] The sons of Tola: Uzzi, Rephaiah, Jeriel, Jahmai, Ibsam, and Samuel, heads of their fathers' houses, that is, of Tola, strong warriors in their generations; in the days of David they numbered twenty-two thousand six hundred. [3] The son of Uzzi: Izrahiah. The sons of Izrahiah: Michael, Obadiah, Joel, and Isshiah, five, all of them chiefs. [4] And along with them, by their generations and by their fathers' houses, were troops of the army for battle, thirty-six thousand, for they had many wives and sons. [5] Their brothers in all the clans of Issachar were strong warriors, eighty-seven thousand, all of them listed by genealogy. [6] The sons of Benjamin: Bela, Becher, and Jediael, three. [7] The sons of Bela: Ezbon, Uzzi, Uzziel, Jerimoth, and Iri, five, heads of fathers' houses, strong warriors; and twenty-two thousand and thirty-four were listed in their genealogy. [8] The sons of Becher: Zemirah, Joash, Eliezer, Elioenai, Omri, Jeremoth, Abijah, Anathoth, and Alemeth. All these were the sons of Becher. [9] They were listed by genealogy according to their generations, heads of their fathers' houses, strong warriors, twenty thousand two hundred. [10] The son of Jediael: Bilhan. The sons of Bilhan: Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tarshish, and Ahishahar. [11] All these were sons of Jediael, according to the heads of the fathers' houses, strong warriors, seventeen thousand two hundred, fit to go out to war in battle. [12] Shuppim and Huppim were the sons of Ir, and Hushim the sons of Aher. [13] The sons of Naphtali: Jahziel, Guni, Jezer, and Shallum, the sons of Bilhah. [14] The sons of Manasseh: Asriel, whom his Aramean concubine bore; she also bore Machir the father of Gilead. [15] Machir took a wife for Huppim and for Shuppim, and the name of his sister was Maacah. The name of the second was Zelophehad, and Zelophehad had daughters. [*16] Maacah the wife of Machir bore a son, and she named him Peresh; and the name of his brother was Sheresh, and his sons were Ulam and Rakem. [17] The son of Ulam: Bedan. These were the sons of Gilead the son of Machir, son of Manasseh. [18] His sister Hammolecheth bore Ishhod, Abiezer, and Mahlah. [19] The sons of Shemida were Ahian, Shechem, Likhi, and Aniam. [20] The sons of Ephraim: Shuthelah, Bered his son, Tahath his son, Eleadah his son, Tahath his son, [21] Zabad his son, Shuthelah his son, and Ezer and Elead. The men of Gath, born in the land, killed them because they had gone down to take their cattle. [22] Their father Ephraim mourned for many days, and his brothers came to console him. [23] And he went in to his wife; she conceived and bore a son, and he called his name Beriah, because evil had befallen his house. [*24] His daughter was Sheerah; she built Lower and Upper Beth-horon, and Uzzen-sheerah. [25] Rephah was his son, and Resheph, Telah his son, Tahan his son, [26] Ladan his son, Ammihud his son, Elishama his son, [27] Nun his son, Joshua his son. [28] Their holdings and settlements were Bethel and its towns, Naaran to the east, Gezer and its towns to the west, and Shechem and its towns as far as Ayyah and its towns; [*29] and next to the territory of the sons of Manasseh, Beth-shean and its towns, Taanach and its towns, Megiddo and its towns, Dor and its towns. In these the sons of Joseph son of Israel dwelt. [30] The sons of Asher: Imnah, Ishvah, Ishvi, and Beriah, and Serah their sister. [31] The sons of Beriah: Heber and Malchiel, who was the father of Birzaith. [32] Heber fathered Japhlet, Shomer, Hotham, and Shua their sister. [33] The sons of Japhlet: Pasach, Bimhal, and Ashvath. These were the sons of Japhlet. [34] The sons of Shemer: Ahi, Rohgah, Hubbah, and Aram. [*35] The sons of Helem his brother: Zophah, Imna, Shelesh, and Amal. [36] The sons of Zophah: Suah, Harnepher, Shual, Beri, Imrah, [37] Bezer, Hod, Shamma, Shilshah, Ithran, and Beera. [38] The sons of Jether: Jephunneh, Pispa, and Ara. [39] The sons of Ulla: Arah, Hanniel, and Rizia. [40] All these were sons of Asher, heads of fathers' houses, select men, strong warriors, chief among the leaders. The number listed in their genealogy for service in battle was twenty-six thousand men.

## CHAPTER 8

[1] Benjamin fathered Bela his firstborn, Ashbel the second, Aharah the third, [2] Nohah the fourth, and Rapha the fifth. [3] Bela had sons: Addar, Gera, Abihud, [4] Abishua, Naaman, Ahoah, [5] Gera, Shephuphan, and Huram. [6] And these are the sons of Ehud (they were heads of fathers' houses of those who lived in Geba, and they were taken into exile to Manahath): [7] Naaman,

Ahijah, and Gera, who carried them into exile; and he fathered Uzza and Ahihud.* [8] And Shaharaim had sons in the territory of Moab after he had divorced Hushim and Baara his wives. [9] By Hodesh his wife he fathered Jobab, Zibia, Mesha, Malcam, [10] Jeuz, Sachia, and Mirmah. These were his sons, heads of fathers' houses. [11] By Hushim he had fathered Abitub and Elpaal. [12] The sons of Elpaal: Eber, Misham, and Shemed, who built Ono and Lod and its towns, [13] and Beriah and Shema (they were heads of fathers' houses of those who lived in Aijalon, and they put to flight the inhabitants of Gath); [14] and Ahio, Shashak, and Jeremoth. [15] Zebadiah, Arad, Eder, [16] Michael, Ishpah, and Joha were the sons of Beriah. [17] Zebadiah, Meshullam, Hizki, Heber, [18] Ishmerai, Izliah, and Jobab were the sons of Elpaal. [19] Jakim, Zichri, Zabdi, [20] Elienai, Zillethai, Eliel, [21] Adaiah, Beraiah, and Shimrath were the sons of Shimei. [22] Ishpan, Eber, Eliel, [23] Abdon, Zichri, Hanan, [24] Hananiah, Elam, Anthothijah, [25] Iphdeiah, and Penuel were the sons of Shashak. [26] Shamsherai, Shehariah, Athaliah, [27] Jaareshiah, Elijah, and Zichri were the sons of Jeroham. [28] These were heads of fathers' houses according to their generations, leaders. They dwelt in Jerusalem. [29] The father of Gibeon dwelt in Gibeon, and his wife's name was Maacah.* [30] His firstborn son was Abdon, then Zur, Kish, Baal, Nadab, [31] Gedor, Ahio, and Zecher. [32] Mikloth fathered Shimeah. They too dwelt alongside their brothers in Jerusalem, with their brothers. [33] Ner fathered Kish, Kish fathered Saul, and Saul fathered Jonathan, Malchi-shua, Abinadab, and Eshbaal. [34] The son of Jonathan was Merib-baal, and Merib-baal fathered Micah. [35] The sons of Micah: Pithon, Melech, Tarea, and Ahaz. [36] Ahaz fathered Jehoaddah, and Jehoaddah fathered Alemeth, Azmaveth, and Zimri; and Zimri fathered Moza. [37] Moza fathered Binea; Raphah was his son, Eleasah his son, Azel his son. [38] Azel had six sons, and these are their names: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. All these were the sons of Azel. [39] The sons of Eshek his brother: Ulam his firstborn, Jeush the second, and Eliphelet the third. [40] The sons of Ulam were strong warriors who could shoot the bow, and they had many sons and grandsons, a hundred and fifty. All these were descendants of Benjamin.

## CHAPTER 9

[1] So all Israel was registered by genealogy; and see, they are written in the Book of the Kings of Israel. And Judah was taken away into exile to Babylon for their unfaithfulness.* [2] Now the first inhabitants in their holdings in their cities were Israel, the priests, the Levites, and the temple servants.* [3] And in Jerusalem dwelt some of the sons of Judah, of the sons of Benjamin, and of the sons of Ephraim and Manasseh: [4] Uthai the son of Ammihud, son of Omri, son of Imri, son of Bani, of the sons of Perez the son of Judah. [5] Of the Shilonites: Asaiah the firstborn, and his sons. [6] Of the sons of Zerah: Jeuel, and their kinsmen, six hundred and ninety. [7] Of the sons of Benjamin: Sallu the son of Meshullam, son of Hodaviah, son of Hassenuah, [8] and Ibneiah the son of Jeroham, and Elah the son of Uzzi, son of Michri, and Meshullam the son of Shephatiah, son of Reuel, son of Ibnijah; [9] and their brothers by their generations, nine hundred and fifty-six. All these men were heads of fathers by their fathers' houses. [10] Of the priests: Jedaiah, Jehoiarib, Jachin, [11] and Azariah son of Hilkiah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, the officer in charge of the house of God; [12] and Adaiah the son of Jeroham, son of Pashhur, son of Malchijah, and Maasai the son of Adiel, son of Jahzerah, son of Meshullam, son of Meshillemith, son of Immer; [13] and their brothers, heads of their fathers' houses, one thousand seven hundred and sixty, able men for the work of the service of the house of God. [14] Of the Levites: Shemaiah the son of Hasshub, son of Azrikam, son of Hashabiah, of the sons of Merari; [15] and Bakbakkar, Heresh, Galal, and Mattaniah the son of Mica, son of Zichri, son of Asaph; [16] and Obadiah son of Shemaiah, son of Galal, son of Jeduthun, and Berechiah son of Asa, son of Elkanah, who dwelt in the villages of the Netophathites. [17] The gatekeepers: Shallum, Akkub, Talmon, Ahiman, and their brothers; Shallum was the head, [18] and until now he has been at the King's Gate on the east side. These were the gatekeepers of the camps of the sons of Levi. [19] Shallum son of Kore, son of Ebiasaph, son of Korah, and his brothers of his father's house, the Korahites, were over the work of the service, guarding the thresholds of the tent, just as their fathers had been over the camp of the LORD, guarding the entrance. [20] And Phinehas son of Eleazar was leader over them in former times; the LORD was with him. [21] Zechariah son of Meshelemiah was gatekeeper at the doorway of the tent of meeting. [22] All those chosen to be gatekeepers at the thresholds numbered two hundred and twelve. They were registered by genealogy in their villages; David and Samuel the seer had established them in their position of trust. [23] So they and their sons had charge of the gates of the house of the LORD, that is, the house of the tent, to keep watch. [24] The gatekeepers stood on the four sides, east, west, north, and south. [25] And their brothers in their villages had to come in from time to time, for seven days at a time, to be with them; [26] for the four chief gatekeepers, who were Levites, held a position of trust and were over the chambers and the treasuries of the house of God. [27] They lodged around the house of God, for the watch was laid on them, and they were in charge of the key, to open it morning by morning. [28] Some of them had charge of the vessels used in the service, for they counted them when they brought them in and counted them when they took them out. [29] Others were appointed over the furnishings and all the holy vessels, and over the fine flour, the wine, the oil, the frankincense, and the spices. [30] And some of the sons of the priests blended the mixture of spices. [31] Mattithiah, one of the Levites, the firstborn of Shallum the Korahite, held the position of trust over the things baked in pans. [32] And some of their brothers, from the sons of the Kohathites, were over the bread set in rows, to get it ready Sabbath by Sabbath.* [33] These are the singers, heads of fathers' houses of the Levites, staying in the chambers and exempt from other duties, for day and night they were occupied with their work. [34] These were heads of fathers' houses of the Levites according to their generations, leaders. They dwelt in Jerusalem.

[35] Jeiel the father of Gibeon dwelt in Gibeon, and his wife's name
was Maacah. [36] His firstborn son was Abdon, then Zur, Kish,
Baal, Ner, Nadab, [37] Gedor, Ahio, Zechariah, and Mikloth. [38]
Mikloth fathered Shimeam. They too dwelt alongside their
brothers in Jerusalem, with their brothers. [39] Ner fathered Kish,
Kish fathered Saul, and Saul fathered Jonathan, Malchi-shua,
Abinadab, and Eshbaal. [40] The son of Jonathan was Merib-baal,
and Meri-baal fathered Micah. [41] The sons of Micah: Pithon,
Melech, and Tahrea.* [42] Ahaz fathered Jarah, and Jarah fathered
Alemeth, Azmaveth, and Zimri; and Zimri fathered Moza. [43]
Moza fathered Binea; Rephaiah was his son, Eleasah his son, Azel
his son. [44] Azel had six sons, and these are their names: Azrikam,
Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. These were
the sons of Azel.

## CHAPTER 10

[1] The Philistines made war on Israel, and the men of Israel ran
from the Philistines, and the slain fell on Mount Gilboa. [2] The
Philistines kept close on the heels of Saul and his sons, and they
killed Jonathan, Abinadab, and Malchi-shua, Saul's sons. [3] The
fighting grew fierce around Saul; the archers caught him with the
bow, and he was in anguish because of the archers. [4] Saul said to
the man who carried his weapons, "Pull out your sword and
pierce me with it, before these uncircumcised come and abuse
me." But the man who carried his weapons was unwilling, for he
was very much afraid. So Saul took the sword and threw himself
on it. [5] And when the man who carried his weapons saw that
Saul had died, he too threw himself on the sword and died. [6] So
Saul died, and his three sons, and all his house died together. [7]
And every man of Israel in the valley, when they saw that the
army had fled and that Saul and his sons had died, left their cities
and ran away; then the Philistines came and settled in them. [8] On
the following day the Philistines came to plunder the slain, and
they found Saul and his sons lying on Mount Gilboa. [9] They
stripped Saul, took his head and his armor, and sent word
around the land of the Philistines to bring the good news to their
idols and to the people. [10] His armor they placed in the house of
their gods, and his skull they fixed in the house of Dagon. [11] But
when all Jabesh-gilead heard everything the Philistines had done
to Saul, [12] every brave man among them set out and took away
Saul's body and the bodies of his sons and brought them to
Jabesh. They buried their bones beneath the oak at Jabesh, and
they fasted for seven days. [13] Thus Saul died because of the
unfaithfulness he had shown toward the LORD, concerning the
word of the LORD that he did not keep, and also because he
asked a medium to inquire of her. [14] He did not inquire of the
LORD. So the LORD killed him and handed the kingdom over
to David son of Jesse.

## CHAPTER 11

[1] All Israel came together to David at Hebron and said, "See, we
are your own bone and flesh. [2] Even before, while Saul was king,
you were the one who led Israel out and in. And the LORD your
God told you, 'You will be the shepherd of my people Israel, and
you will be prince over my people Israel.'" [3] And all the elders of
Israel came to the king at Hebron, and David made a covenant
with them in Hebron before the LORD; and they anointed
David as king over Israel, as the LORD had spoken through
Samuel. [4] Then David went with all Israel to Jerusalem, which is
Jebus; the Jebusites, the people of the land, were there. [5] The
people who lived in Jebus told David, "You shall not enter here."
But David took the stronghold of Zion; it is the City of David. [6]
David had said, "Whoever is first to strike the Jebusites will
become head and commander." Joab son of Zeruiah was the first
to go up, so he became head. [7] David took up residence in the
stronghold, and for that reason it was called the City of David. [8]
He built up the city on every side, from the Millo all the way
around, while Joab rebuilt the rest of the city. [9] David kept
growing ever greater, because the LORD of hosts was with him.
[10] Now these are the heads of the mighty men David had, who
gave him strong support in his kingship, together with all Israel,
to make him king as the LORD had said about Israel. [11] This is
the list of David's mighty men: Jashobeam son of a Hachmonite,
head of the officers. He raised his spear over three hundred and
slew them at one time.* [12] After him was Eleazar son of Dodo the
Ahohite; he was among the three mighty men. [13] He was with
David at Pas-dammim when the Philistines had gathered there to
fight. There was a field there full of barley, and the people ran
from the Philistines. [14] But they stood their ground in the middle
of the field, held it, and cut down the Philistines; and the LORD
brought about a great deliverance. [15] Three of the thirty leaders
went down to the rock to David, into the cave of Adullam, while
the Philistine force was camped in the Valley of Rephaim. [16] At
that time David was in the stronghold, and a Philistine garrison
was at Bethlehem. [17] David felt a craving and said, "If only
someone would bring me water to drink from the well at
Bethlehem, the one by the gate!" [18] So the three forced their way
through the Philistine camp, drew water from the well at
Bethlehem by the gate, and took it and brought it to David. But
David refused to drink it and poured it out to the LORD. [19] He
said, "My God forbid that I should do such a thing! Should I
drink the blood of these men, who risked their lives? For they
brought it at the risk of their lives." And he refused to drink it.
Such were the deeds of the three mighty men. [20] Abishai, Joab's
brother, was the head of the three. He raised his spear over three
hundred and slew them, and he won a name with the three. [21] Of
the three, he was honored above the two and became their leader,
yet he did not reach the three.* [22] Benaiah son of Jehoiada was the
son of a brave man from Kabzeel who had done great deeds. He
killed the two Ariels of Moab. He also went down into a pit on a
snowy day and killed a lion.* [23] And he killed an Egyptian, a huge
man five cubits tall. The Egyptian had a spear in his hand like a
weaver's beam, but Benaiah went down against him with a club,
wrenched the spear from the Egyptian's hand, and killed him
with it. [24] Such were the deeds of Benaiah son of Jehoiada, and he
won a name with the three mighty men. [25] He was honored more
than the thirty, but he did not reach the three. David put him in
charge of his guard. [26] The mighty warriors of the army were

these: Asahel the brother of Joab, Elhanan son of Dodo from Bethlehem, [27] Shammoth the Harorite, Helez the Pelonite, [28] Ira the son of Ikkesh the Tekoite, Abiezer the Anathothite, [29] Sibbecai the Hushathite, Ilai the Ahohite, [30] Maharai the Netophathite, Heled the son of Baanah the Netophathite, [31] Ithai the son of Ribai of Gibeah of the sons of Benjamin, Benaiah the Pirathonite, [32] Hurai of the brooks of Gaash, Abiel the Arbathite, [33] Azmaveth the Baharumite, Eliahba the Shaalbonite, [34] the sons of Hashem the Gizonite, Jonathan the son of Shagee the Hararite, [35] Ahiam the son of Sachar the Hararite, Eliphal the son of Ur, [36] Hepher the Mecherathite, Ahijah the Pelonite, [37] Hezro the Carmelite, Naarai the son of Ezbai, [38] Joel the brother of Nathan, Mibhar the son of Hagri, [39] Zelek the Ammonite, Naharai the Berothite, the armor-bearer of Joab the son of Zeruiah, [40] Ira the Ithrite, Gareb the Ithrite, [41] Uriah the Hittite, Zabad the son of Ahlai, [42] Adina the son of Shiza the Reubenite, a chief of the Reubenites, and thirty with him, [43] Hanan the son of Maacah, and Joshaphat the Mithnite, [44] Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite, [45] Jediael the son of Shimri, and Joha his brother, the Tizite, [46] Eliel the Mahavite, and Jeribai and Joshaviah the sons of Elnaam, and Ithmah the Moabite, [47] Eliel, Obed, and Jaasiel the Mezobaite.

## CHAPTER 12

[1] Now these are the ones who came to David at Ziklag while he was still kept away from Saul son of Kish; they were among the mighty men who helped in battle. [2] They were equipped with bows and could sling stones and shoot arrows with the bow using right or left hand; they were from Saul's brothers, of Benjamin. [3] The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; Jeziel and Pelet, the sons of Azmaveth; Beracah, and Jehu the Anathothite; [4] Ishmaiah the Gibeonite, a mighty man among the thirty and over the thirty; Jeremiah, Jahaziel, Johanan, and Jozabad the Gederathite; [5] Eluzai, Jerimoth, Bealiah, Shemariah, and Shephatiah the Haruphite; [6] Elkanah, Isshiah, Azarel, Joezer, and Jashobeam, the Korahites; [7] and Joelah and Zebadiah, the sons of Jeroham of Gedor. [8] From the Gadites, men broke away to join David at the stronghold in the wilderness, strong warriors, soldiers trained for battle, handling shield and spear, whose faces were like lions' faces and who were swift as gazelles upon the hills: [9] Ezer the chief, Obadiah the second, Eliab the third, [10] Mishmannah the fourth, Jeremiah the fifth, [11] Attai the sixth, Eliel the seventh, [12] Johanan the eighth, Elzabad the ninth, [13] Jeremiah the tenth, Machbannai the eleventh. [14] These, of the sons of Gad, were heads of the army; the least was a match for a hundred, and the greatest for a thousand.* [15] These are the ones who went across the Jordan in the first month, when it was flooding over all its banks, and drove away everyone in the valleys, east and west. [16] And some men from Benjamin and Judah came to David at the stronghold. [17] David went out before them and spoke up: "If you have come to me peaceably to help me, then my heart will be one with yours. But if it is to hand me over to my foes, when there is no wrong in my hands, may the God of our fathers look on it and judge." [18] Then the Spirit clothed Amasai, the head of the officers: "We are yours, David, and with you, son of Jesse! Peace, peace be to you, and peace to whoever helps you, for your God is your help." So David welcomed them and set them among the leaders of the raiding band.* [19] Some from Manasseh also went over to David when he came with the Philistines to fight Saul. Yet they did not help them, because after consulting together the lords of the Philistines sent him off, saying, "At the price of our heads he will go over to his master Saul." [20] When he went to Ziklag, these from Manasseh went over to him: Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu, and Zillethai, heads of thousands in Manasseh. [21] They helped David against the raiding band, for all of them were strong warriors, and they were leaders in the army. [22] Day by day men came to David to help him, until the camp was large, like God's own camp. [23] These are the counts of the heads of those equipped for battle who came to David at Hebron to hand Saul's kingdom over to him, as the LORD had said. [24] The men of Judah carrying shield and spear: six thousand eight hundred, equipped for battle. [25] From the sons of Simeon, strong warriors for battle: seven thousand one hundred. [26] Of the sons of Levi, four thousand six hundred. [27] Jehoiada was the leader of Aaron's house, and with him three thousand seven hundred; [28] and Zadok, a young man, a strong warrior, together with twenty-two leaders of his father's house. [29] From the sons of Benjamin, Saul's brothers: three thousand, for up to then most of them had held to the service of Saul's house. [30] From the sons of Ephraim: twenty thousand eight hundred, strong warriors, men of renown in their fathers' houses. [31] From the half-tribe of Manasseh: eighteen thousand, named one by one to come and make David king. [32] From the sons of Issachar, men who discerned the times and knew what Israel should do: two hundred heads, with all their brothers under their orders. [33] From Zebulun: fifty thousand able to go out in the army, drawn up for battle with every kind of weapon, to help with undivided heart. [34] From Naphtali: a thousand leaders, and with them thirty-seven thousand bearing shield and spear. [35] From the Danites: twenty-eight thousand six hundred, drawn up for battle. [36] From Asher: forty thousand able to go out in the army, drawn up for battle. [37] And from across the Jordan, from the Reubenites, the Gadites, and the half-tribe of Manasseh: a hundred and twenty thousand, with every kind of weapon for battle. [38] All these fighting men, keeping ranks, came to Hebron with complete devotion to make David king over all Israel; and the rest of Israel too were of a single mind to make David king. [39] They stayed there with David three days, eating and drinking, for their brothers had got things ready for them. [40] And those living near them, even as far as Issachar, Zebulun, and Naphtali, came bringing food on donkeys, camels, mules, and oxen: supplies of flour, fig cakes, raisin cakes, wine and oil, and cattle and sheep in great numbers, for there was gladness in Israel.

## CHAPTER 13

[1] David took counsel with the leaders of thousands and of hundreds, with every leader. [2] Then David said to the whole assembly of Israel, "If you think it good, and if this is from the LORD our God, let us send out everywhere to our brothers left in all the regions of Israel, and also to the priests and Levites in the cities where they have pasturelands, to come together to us. [3] And let us bring the ark of our God around to us again, for in Saul's days we did not inquire of it." [4] The whole assembly agreed to do so, because the matter seemed right to all the people. [5] So David called together all Israel, from the Shihor of Egypt as far as Lebo-hamath, to bring the ark of God from Kiriath-jearim. [6] David and all Israel went up to Baalah, to Kiriath-jearim of Judah, to bring up from there the ark of God, the LORD who sits above the cherubim, which is called by his name.* [7] They set the ark of God on a new cart and brought it out of Abinadab's house, with Uzza and Ahio guiding the cart. [8] And David and all Israel were rejoicing before God with all their strength, with song, with lyres and harps, with tambourines, cymbals, and trumpets. [9] They reached the threshing floor of Chidon, and Uzza reached out his hand to steady the ark, for the oxen had stumbled. [10] The LORD's anger flared up against Uzza, and he struck him because he had laid his hand on the ark, and he died there in the presence of God. [11] David was angered that the LORD had burst out against Uzza, and that place has been called Perez-uzza until this day. [12] That day David feared God and said, "How can I bring the ark of God to my place?" [13] So David did not move the ark to himself in the City of David; he had it taken aside to the house of Obed-edom the Gittite. [14] The ark of God stayed with Obed-edom's family in his house for three months, and the LORD blessed Obed-edom's house and everything that belonged to him.

## CHAPTER 14

[1] Hiram king of Tyre sent envoys to David, along with cedar logs, stoneworkers, and woodworkers, to build him a house.* [2] Then David understood that the LORD had made him firm as king over Israel, and that his kingdom was lifted high on account of his people Israel. [3] In Jerusalem David took still more wives, and David had more sons and daughters. [4] These are the names of the children he had in Jerusalem: Shammua, Shobab, Nathan, Solomon, [5] Ibhar, Elishua, Elpelet, [6] Nogah, Nepheg, Japhia, [7] Elishama, Beeliada, and Eliphelet. [8] The Philistines heard that David had been anointed king over all Israel, and all the Philistines went up to look for David. When David heard it, he went out to face them. [9] The Philistines had come and spread out in the Valley of Rephaim. [10] David asked God, "Should I go up against the Philistines, and will you hand them over to me?" And the LORD told him, "Go up; I will hand them over to you." [11] They went up to Baal-perazim, and there David defeated them. David said, "By my hand God has broken through my enemies like waters breaking through." That is why they named that place Baal-perazim.* [12] The Philistines abandoned their gods there, and at David's command they were burned up. [13] The Philistines spread out in the valley yet again. [14] So David asked God again, and God told him, "You shall not go up after them. Go around them and come upon them opposite the balsam trees.* [15] As soon as you hear the sound of marching in the tops of the balsam trees, go out to fight, for God will have gone out ahead of you to strike the Philistine army." [16] David did just as God had commanded him, and they cut down the Philistine army from Gibeon all the way to Gezer. [17] So David's fame spread through all lands, and the LORD put the dread of him on every nation.

## CHAPTER 15

[1] David made houses for himself in the City of David; he also prepared a place for the ark of God and set up a tent for it. [2] At that time David said, "The ark of God is not to be carried by anyone but the Levites, for the LORD chose them to bear the ark of the LORD and to serve him for all time." [3] And David called all Israel together in Jerusalem to bring the ark of the LORD up to the place he had prepared for it. [4] David brought together the sons of Aaron and the Levites: [5] from the sons of Kohath, Uriel the leader and a hundred and twenty of his brothers; [6] from the sons of Merari, Asaiah the leader and two hundred and twenty of his brothers; [7] from the sons of Gershom, Joel the leader and a hundred and thirty of his brothers; [8] from the sons of Elizaphan, Shemaiah the leader and two hundred of his brothers; [9] from the sons of Hebron, Eliel the leader and eighty of his brothers; [10] from the sons of Uzziel, Amminadab the leader and a hundred and twelve of his brothers. [11] David summoned Zadok and Abiathar the priests, and the Levites Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab, [12] and told them, "You are the heads of the Levites' fathers' houses. Sanctify yourselves, you and your brothers, and bring up the ark of the LORD God of Israel to the place I have made ready for it. [13] It was because you were not there the first time that the LORD our God burst out against us, since we did not seek him in the proper way." [14] The priests and Levites sanctified themselves in order to bring up the ark of the LORD God of Israel. [15] And the Levites carried the ark of God on their shoulders by its poles, just as Moses had commanded by the word of the LORD. [16] David told the leaders of the Levites to station their brothers as singers with musical instruments, harps, lyres, and cymbals, sounding out and lifting their voices with joy. [17] So the Levites stationed Heman son of Joel; from his brothers, Asaph son of Berechiah; and from the sons of Merari their brothers, Ethan son of Kushaiah; [18] and with them their brothers of the second order: Zechariah, Ben, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu, Mikneiah, and Obed-edom and Jeiel, the gatekeepers.* [19] The singers Heman, Asaph, and Ethan were to make sound with cymbals of bronze; [20] Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah, with harps according to Alamoth; [21] and Mattithiah, Eliphelehu, Mikneiah, Obed-edom, Jeiel, and Azaziah, with lyres according to the Sheminith, to lead. [22] Chenaniah, the leader of the Levites in music, was in charge of the music because he understood it.* [23] Berechiah and Elkanah

were doorkeepers for the ark. [24] The priests Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer sounded the trumpets in front of the ark of God, and Obed-edom and Jehiah were doorkeepers for the ark. [25] Then David, the elders of Israel, and the leaders of thousands went with rejoicing to bring the ark of the covenant of the LORD up from Obed-edom's house. [26] Because God helped the Levites who bore the ark of the covenant of the LORD, seven bulls and seven rams were sacrificed. [27] David had on a robe of fine linen, and so did all the Levites bearing the ark, the singers, and Chenaniah, leader of the music of the singers; and David had on a linen ephod. [28] All Israel brought the ark of the covenant of the LORD up with shouts of joy, with the blast of the horn, with trumpets and cymbals, sounding harps and lyres. [29] When the ark of the covenant of the LORD reached the City of David, Michal daughter of Saul looked out of the window and saw King David leaping and rejoicing, and in her heart she held him in contempt.

## CHAPTER 16

[1] They brought the ark of God in and placed it within the tent David had set up for it, and they presented burnt offerings and peace offerings before God. [2] When David had finished presenting the burnt offerings and the peace offerings, he blessed the people in the LORD's name. [3] Then to every Israelite, man and woman alike, he handed out a loaf of bread, a portion of dates, and a raisin cake. [*] [4] He put some of the Levites before the ark of the LORD as ministers, to commemorate, to give thanks, and to praise the LORD God of Israel: [5] Asaph the head, and next to him Zechariah, Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom, and Jeiel, with harps and lyres, while Asaph made sound with cymbals; [6] and the priests Benaiah and Jahaziel with trumpets, continually before the ark of the covenant of God. [7] On that day David for the first time put Asaph and his brothers in charge of giving thanks to the LORD: [8] Give thanks to the LORD; call upon his name; make known among the peoples what he has done! [9] Sing to him; make music to him; speak of all his wondrous works! [10] Boast in his holy name; let the heart of those seeking the LORD be glad! [11] Look to the LORD and his strength; seek his presence always! [12] Remember the wonders he performed, his signs, and the judgments he spoke, [13] you seed of Israel his servant, you sons of Jacob, his chosen! [14] He is the LORD our God; his judgments are through all the earth. [15] Keep his covenant in mind forever, the word he ordained for a thousand generations, [16] which he made with Abraham, and his sworn promise to Isaac, [17] and which he set up for Jacob as a decree, for Israel as a covenant for all time, [18] when he said, "To you I will give the land of Canaan, the share of your inheritance," [19] while you were few in number, only a handful, and strangers in it, [20] going about from nation to nation, from one kingdom to another people. [21] He allowed no man to oppress them, and he reproved kings on their account: [22] "Do not lay a hand on my anointed, and do not harm my prophets!" [23] Sing to the LORD, all the earth; announce his salvation day after day! [24] Tell of his glory among the nations, of his wonders among all peoples! [25] For the LORD is great and highly to be praised, and he is to be feared above all gods. [26] For all the gods of the peoples are idols, but the LORD made the heavens. [27] Honor and majesty are in his presence; strength and joy are in his dwelling. [28] Give to the LORD, you families of the peoples, give to the LORD glory and strength! [29] Give to the LORD the glory his name deserves; bring an offering and come into his presence. Worship the LORD in holy splendor; [30] tremble at his presence, all the earth! The world is firmly set; it will not be shaken. [31] Let the heavens be glad and the earth rejoice; let them say among the nations, "The LORD is King!" [32] Let the sea roar with all that is in it; let the countryside rejoice with everything that is in it! [33] Then the trees of the woods will shout for joy in the presence of the LORD, because he is coming to judge the earth. [34] Give thanks to the LORD, for he is good, for his steadfast love lasts forever! [35] Say also, "Save us, God of our salvation! Gather us together and deliver us from the nations, so that we may give thanks to your holy name and take pride in your praise." [36] Blessed be the LORD God of Israel from age to age! And all the people said "Amen," and praised the LORD. [37] David left Asaph and his brothers there in front of the ark of the covenant of the LORD to serve before the ark always, as each day's duty required; [38] also Obed-edom and their brothers, sixty-eight; and Obed-edom son of Jeduthun and Hosah to be gatekeepers. [*] [39] And Zadok the priest and his brothers the priests he left in front of the tabernacle of the LORD at the high place in Gibeon, [40] to present burnt offerings to the LORD on the altar of burnt offering regularly, morning and evening, and to do everything written in the law of the LORD that he gave to Israel. [41] With them were Heman, Jeduthun, and the others chosen and named one by one to give thanks to the LORD, because his steadfast love lasts forever. [42] With them, that is, with Heman and Jeduthun, were trumpets and cymbals for those who sounded aloud, and the instruments for God's song. The sons of Jeduthun were at the gate. [43] And all the people went off, each to his own house, and David went back to bless his household.

## CHAPTER 17

[1] Once David was settled in his house, he said to Nathan the prophet, "Here I am, living in a house of cedar, while the ark of the covenant of the LORD stays under curtains." [2] And Nathan told David, "Do whatever you have in mind, for God is with you." [3] But that very night the word of God came to Nathan: [4] "Go, say to David my servant, 'This is what the LORD says: You are not the one to build me the house for me to dwell in. [5] For from the day I brought Israel up until now I have not dwelt in a house; I have gone from tent to tent and from tabernacle to tabernacle. [*] [6] In all the places where I have walked about with all Israel, did I ever say a word to any of Israel's judges, whom I commanded to shepherd my people, asking, "Why have you not built me a house of cedar?"' [7] So now, say this to my servant David: 'This is what the LORD of hosts says: I took you from

the pastureland, from behind the flock, to be prince over my people Israel. [8] I have been with you everywhere you have gone, and I have cut down all your enemies in front of you. I will make you a name like the names of the great men of the earth. [9] I will set aside a place for my people Israel and plant them there, so that they can live where they are and be troubled no longer. Violent men will not oppress them anymore as they did at first, [10] and from the time I put judges over my people Israel. I will bring all your enemies low. And I tell you that the LORD will build a house for you. [11] When your days are complete and you go to join your fathers, I will raise up your seed after you, one who will come from your sons, and I will make his kingdom firm. [12] He is the one who will build a house for me, and I will make his throne firm forever. [13] I will be a father to him, and he will be a son to me. I will not withdraw my steadfast love from him as I withdrew it from the one who came before you. [14] I will establish him in my house and in my kingdom forever, and his throne will stand firm for all time.'" [15] Nathan told David all these words, exactly according to this whole vision. [16] King David went in, sat down before the LORD, and said, "Who am I, LORD God, and what is my family, that you have brought me as far as this? [17] Yet even this was too little in your sight, O God, and you have spoken about your servant's house far into the future, and have regarded me as a man of high rank, LORD God.* [18] What else can David add to you concerning the honor shown your servant? You know your servant. [19] LORD, for the sake of your servant and as your heart desired, you have done all this great thing, making known all these great deeds. [20] LORD, no one is like you, and there is no God but you, in all that our ears have heard. [21] And what other nation on earth is like your people Israel, whom God went out to redeem as a people for himself, to win yourself a name by great and fearsome deeds, driving out nations before your people whom you redeemed out of Egypt? [22] You made your people Israel your own people for all time, and you, LORD, became their God. [23] Now, LORD, may the word you have spoken about your servant and his house stand firm forever; do just as you have said. [24] May it stand firm, and may your name be great forever, so that people say, 'The LORD of hosts, the God of Israel, is Israel's God'; and may the house of your servant David be secure in your presence. [25] For you, my God, have opened your servant's ear that you will build him a house; that is why your servant has found it in his heart to pray to you. [26] And now, LORD, you are the God, and you have spoken this good promise to your servant. [27] So now you have been pleased to bless your servant's house, so that it may remain before you forever; for you, LORD, have blessed it, and blessed it remains forever."

## CHAPTER 18

[1] Some time later David attacked the Philistines and brought them low, and he took Gath and its villages from the Philistines' control. [2] He attacked Moab too, and the Moabites became David's servants, paying tribute. [3] David also defeated Hadadezer king of Zobah near Hamath, when he went to set up his power at the river Euphrates. [4] David captured from him a thousand chariots, seven thousand horsemen, and twenty thousand men on foot. David hamstrung all the chariot horses, but he left a hundred chariot teams. [5] The Syrians of Damascus came to help Hadadezer king of Zobah, and David cut down twenty-two thousand of the Syrians.* [6] David stationed garrisons in Syria of Damascus, and the Syrians became David's servants, paying tribute. The LORD gave David victory everywhere he went. [7] David took the gold shields that Hadadezer's servants had, and brought them to Jerusalem. [8] From Tibhath and Cun, Hadadezer's cities, David took a vast quantity of bronze, from which Solomon made the bronze sea, the pillars, and the bronze vessels. [9] Tou king of Hamath heard that David had defeated the entire army of Hadadezer king of Zobah, [10] and he sent his son Hadoram to King David to ask about his welfare and to bless him for having fought Hadadezer and defeated him, since Hadadezer had been at war with Tou. He sent every kind of object of gold, silver, and bronze. [11] King David consecrated these too to the LORD, along with the silver and gold he had taken from all the nations: from Edom, Moab, the children of Ammon, the Philistines, and Amalek. [12] And Abishai son of Zeruiah killed eighteen thousand Edomites in the Valley of Salt. [13] He stationed garrisons in Edom, and all Edom became David's servants. The LORD gave David victory everywhere he went. [14] David reigned over all Israel, doing what was just and right for all his people. [15] Joab son of Zeruiah commanded the army; Jehoshaphat son of Ahilud was the recorder; [16] Zadok son of Ahitub and Abimelech son of Abiathar were priests; Shavsha was the scribe; [17] Benaiah son of Jehoiada was in charge of the Cherethites and Pelethites; and David's sons were the first men at the king's side.

## CHAPTER 19

[1] Some time after this, Nahash king of the children of Ammon died, and his son became king after him. [2] David thought, "I will deal kindly with Hanun son of Nahash, for his father dealt kindly with me." So David sent envoys to comfort him over his father. But when David's servants reached the land of the children of Ammon to comfort Hanun, [3] the leaders of the children of Ammon said to Hanun, "Do you really think David is honoring your father by sending you comforters? Is it not to explore, to overturn, and to spy out the land that his servants have come to you?" [4] Hanun seized David's servants, shaved them, cut their garments off halfway, up to the buttocks, and sent them off. [5] When David was told about the men, he sent people to meet them, for the men were greatly disgraced. The king said, "Remain in Jericho till your beards grow back; then come home." [6] The children of Ammon realized they had made themselves a stench to David, so Hanun and the children of Ammon sent a thousand talents of silver to hire chariots and horsemen for themselves from Aram-naharaim, Aram-maacah, and Zobah. [7] They hired thirty-two thousand chariots, along with the king of Maacah and his army, and these came and camped in front of Medeba. Meanwhile the children of Ammon were mustered from their cities and came out to fight. [8] Hearing

this, David sent Joab with the whole army of warriors. [9] The children of Ammon marched out and formed their battle line at the city gate, while the kings who had come stood apart in the open field. [10] Joab saw that the battle lines faced him front and rear, so he picked some of Israel's best men and lined them up to face the Syrians. [11] He put the rest of the troops under the command of his brother Abishai, and they lined up to face the children of Ammon. [12] He said, "If the Syrians prove too strong for me, you come to my rescue; and if the children of Ammon prove too strong for you, I will rescue you. [13] Be strong! Let us be brave for the sake of our people and the cities of our God, and may the LORD do whatever seems good to him." [14] Then Joab and his troops advanced to fight the Syrians, and the Syrians ran from him. [15] And when the children of Ammon saw the Syrians run, they too ran from his brother Abishai and went into the city. So Joab went back to Jerusalem. [16] Seeing that Israel had beaten them, the Syrians sent envoys and called out the Syrians from beyond the River, led by Shophach, commander of Hadadezer's army. [17] David was informed, and he mustered all Israel, crossed the Jordan, and came upon them, drawing up his lines against them. David set his lines in order to meet the Syrians, and they fought him. [18] The Syrians ran from Israel, and David slew seven thousand Syrian chariot crews and forty thousand foot soldiers; he also killed Shophach the army commander. [19] When Hadadezer's servants saw that Israel had beaten them, they made peace with David and became his subjects. After that the Syrians would no longer come to the aid of the children of Ammon.

## CHAPTER 20

[1] At the return of the year, the season when kings march out, Joab led the fighting force and laid waste the land of the children of Ammon; then he went and laid siege to Rabbah, while David remained in Jerusalem. Joab attacked Rabbah and tore it down. [2] David took their king's crown from his head; he found it weighed a talent of gold and had a precious stone in it, and it was set on David's head. He brought a very large amount of plunder out of the city. [*] [3] He brought out the people who were there and cut them with saws, with iron threshing sledges, and with saws. David treated all the cities of the children of Ammon this way. Then David and all the army went back to Jerusalem. [*] [4] Later on, war arose with the Philistines at Gezer. At that time Sibbecai the Hushathite killed Sippai, one of the offspring of the Rephaim, and they were humbled. [*] [5] There was fighting with the Philistines once more, and Elhanan son of Jair killed Lahmi, Goliath the Gittite's brother, whose spear shaft was like a weaver's beam. [*] [6] And there was fighting yet again at Gath, where there was a giant of a man with six fingers on each hand and six toes on each foot, twenty-four in all; he too had been born to the Rapha. [7] He defied Israel, and Jonathan son of Shimea, David's brother, killed him. [8] These had been born to the Rapha in Gath, and they fell at the hands of David and his servants.

## CHAPTER 21

[1] Satan rose up against Israel and stirred David up to count Israel. [*] [2] David told Joab and the leaders of the people, "Go and count Israel from Beersheba as far as Dan, and report to me so that I may know how many they are." [3] Joab replied, "May the LORD multiply his people a hundred times over! But my lord the king, are they not all servants of my lord? Why does my lord want this? Why should he bring guilt on Israel?" [4] Yet the king's word overruled Joab. So Joab left, traveled through all Israel, and returned to Jerusalem. [5] Joab reported to David the number from the census of the people: all Israel had one million one hundred thousand swordsmen, and Judah four hundred and seventy thousand swordsmen. [6] Levi and Benjamin, however, he did not count among them, because the king's order was repugnant to Joab. [7] This thing was evil in God's sight, and he struck Israel. [8] David said to God, "I have committed a great sin by doing this. Now, I beg you, remove the guilt of your servant, for I have been very foolish." [9] The LORD spoke to Gad, David's seer: [10] "Go and tell David, 'This is what the LORD says: I am setting three things before you. Choose one of them, and I will do it to you.'" [11] Gad went to David and told him, "This is what the LORD says: 'Choose for yourself: [12] three years of famine; or three months of being destroyed by your adversaries, with your enemies' sword catching up with you; or three days of the LORD's sword, plague in the land, with the angel of the LORD bringing destruction through all Israel's territory.' Now decide what reply I should take back to the one who sent me." [13] David told Gad, "I am in a terrible strait. Let me fall into the LORD's hand, because his compassion is very great; but do not let me fall into human hands." [14] So the LORD sent plague on Israel, and seventy thousand men from Israel died. [15] God sent an angel to Jerusalem to destroy it. But as he was destroying, the LORD saw and was grieved over the disaster, and he told the destroying angel, "That is enough! Now hold back your hand." The angel of the LORD was then standing at the threshing floor of Ornan the Jebusite. [16] David looked up and saw the angel of the LORD standing between the earth and the sky with a sword drawn in his hand, held out over Jerusalem. Then David and the elders, covered in sackcloth, fell face down. [17] David said to God, "Was it not I who ordered the people counted? I am the one who sinned and did terrible wrong. But these sheep, what have they done? LORD my God, please let your hand fall on me and my father's family, but do not let the plague be on your people." [18] The angel of the LORD then told Gad to say to David that David should go up and raise an altar to the LORD at the threshing floor of Ornan the Jebusite. [19] David went up at Gad's word, which he had spoken in the LORD's name. [20] Ornan, who was threshing wheat, turned around and saw the angel, and his four sons who were with him hid. [21] David came up to Ornan; Ornan looked and saw David, came out of the threshing floor, and bowed down to David, face to the ground. [22] David said to Ornan, "Let me have the place of this threshing floor so I can build an altar to the LORD on it; give it to me for its full price,

so that the plague may be stopped from striking the people." [23] Ornan told David, "Take it; let my lord the king do whatever he thinks best. Look, I am giving the oxen for burnt offerings, the threshing boards for wood, and the wheat for a grain offering. I give everything." [24] King David answered Ornan, "No, I insist on buying it at the full price. I will not take what belongs to you for the LORD, or offer a burnt offering that costs nothing." [25] And David paid Ornan six hundred shekels of gold by weight for the place. [26] There David built an altar to the LORD and presented burnt offerings and peace offerings. He called on the LORD, and the LORD answered him by fire from heaven upon the altar of burnt offering. [27] The LORD then gave the angel the order, and he returned his sword to its sheath. [28] At that time, when David saw that the LORD had answered him at the threshing floor of Ornan the Jebusite, he offered sacrifices there. [29] The tabernacle of the LORD that Moses had made in the wilderness, and the altar of burnt offering, were at that time at the high place in Gibeon; [30] but David was unable to go before it to seek God, because he was terrified of the sword of the angel of the LORD.

## CHAPTER 22

[1] And David said, "This is the house of the LORD God, and this the altar of burnt offering for Israel." [2] David ordered that the foreigners living in the land of Israel be brought together, and he set stonecutters to cut squared stones to build the house of God. [3] David laid up large amounts of iron for nails for the doors of the gates and for the fittings, and more bronze than could be weighed, [4] and cedar logs past counting, because the Sidonians and Tyrians had brought David cedar logs in great quantity. [5] For David said, "My son Solomon is young and tender, and the house that is to be built for the LORD must be magnificent beyond measure, famous and glorious in all the lands. So I will get things ready for it." And David made ample preparation before he died. [6] He summoned his son Solomon and commanded him to build a house for the LORD God of Israel. [7] David told Solomon, "My son, I had it in my heart to build a house for the name of the LORD my God. [8] But the word of the LORD came to me: 'You have poured out a great deal of blood and fought great wars. You are not to build a house for my name, for you have poured out much blood on the ground in my sight. [9] But a son is going to be born to you; he will be a man of rest, and I will give him rest from all his enemies on every side. Solomon will be his name, and I will grant Israel peace and quietness in his days. [*] [10] He is the one who will build a house for my name. He will be a son to me and I a father to him, and I will make the throne of his kingship over Israel firm forever.' [11] Now, my son, may the LORD be with you, and may you prosper and build the house of the LORD your God, just as he said you would. [12] Only may the LORD grant you discretion and understanding when he gives you charge over Israel, so that you keep the law of the LORD your God. [13] You will prosper if you take care to carry out the statutes and judgments that the LORD commanded Moses for Israel. Be strong and brave; do not fear and do not lose heart. [14] See, with great pains I have laid up for the house of the LORD a hundred thousand talents of gold and a million talents of silver, and more bronze and iron than can be weighed, so much is there. I have also laid up timber and stone, and you will add more. [*] [15] And you have plenty of workers: stonecutters, workers in stone and wood, and every sort of expert in every kind of craft, [16] for gold, silver, bronze, and iron past counting. Get up and do it, and may the LORD be with you!" [17] David also ordered all Israel's leaders to help his son Solomon: [18] "The LORD your God is with you, is he not? Has he not given you rest all around? He has handed the inhabitants of the land over to me, and the land has been brought under the LORD and his people. [19] So now devote your heart and soul to seeking the LORD your God. Get up and build the sanctuary of the LORD God, so that the ark of the LORD's covenant and God's holy vessels can be brought into the house built for the LORD's name."

## CHAPTER 23

[1] When David had grown old and was full of years, he made his son Solomon king over Israel. [2] He brought together all Israel's leaders, along with the priests and the Levites. [3] The Levites aged thirty and over were counted, and their total by heads, man by man, came to thirty-eight thousand. [4] David said, "Out of these, twenty-four thousand are to direct the work of the house of the LORD, six thousand are to be officials and judges, [5] four thousand are to be gatekeepers, and four thousand are to praise the LORD on the instruments I made for giving praise." [6] David organized them in divisions by the sons of Levi: Gershon, Kohath, and Merari. [7] Of the Gershonites: Ladan and Shimei. [8] The sons of Ladan: Jehiel the chief, Zetham, and Joel, three. [9] The sons of Shimei: Shelomoth, Haziel, and Haran, three. These were the heads of the fathers' houses of Ladan. [*] [10] The sons of Shimei: Jahath, Zina, Jeush, and Beriah. These four were the sons of Shimei. [*] [11] Jahath was the first and Zizah the second; but Jeush and Beriah had few sons, so they were counted as a single father's house, one assignment. [12] The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, four. [13] The sons of Amram: Aaron and Moses. Aaron was set apart, he and his sons for all time, to consecrate the most holy things, to burn incense before the LORD, to serve him, and to bless in his name for all time. [*] [14] As for Moses the man of God, his sons were counted with the tribe of Levi. [15] The sons of Moses: Gershom and Eliezer. [16] The sons of Gershom: Shebuel the chief. [17] The sons of Eliezer: Rehabiah the chief. Eliezer had no more sons, but Rehabiah's sons were extremely numerous. [18] The sons of Izhar: Shelomith the chief. [19] The sons of Hebron: Jeriah the chief, Amariah the second, Jahaziel the third, and Jekameam the fourth. [20] The sons of Uzziel: Micah the chief and Isshiah the second. [21] The sons of Merari: Mahli and Mushi. The sons of Mahli: Eleazar and Kish. [22] Eleazar died without sons; he had only daughters, and their cousins, the sons of Kish, married them. [23] The sons of Mushi: Mahli, Eder, and Jeremoth, three. [24] These were the sons of Levi by fathers' houses, the heads of the fathers' houses as they were registered, counted name by name, head by head, those who did

the work for the service of the house of the LORD, aged twenty and over. [25] For David said, "The LORD God of Israel has given his people rest, and he has made his dwelling in Jerusalem forever. [26] So the Levites will no longer have to carry the tabernacle or any of the vessels used in its service." [27] For according to David's last words, the Levites were counted from twenty years old and over. [28] Their place was at the side of Aaron's sons for the service of the house of the LORD, over the courts and the chambers, over the cleansing of every holy thing, and over the work of the service of the house of God; [29] over the bread set in rows, the fine flour for grain offerings, the unleavened wafers, what was baked on the griddle, what was mixed with oil, and every measure of volume and length. [30] And they were to stand morning by morning to give thanks and praise to the LORD, and the same in the evening, [31] and at every presenting of burnt offerings to the LORD on Sabbaths, new moons, and appointed feasts, in the number required for them, always before the LORD. [32] In this way they kept watch over the tent of meeting, watch over the holy place, and watch over the sons of Aaron their brothers in the service of the house of the LORD.

## CHAPTER 24

[1] These were the divisions of Aaron's sons. The sons of Aaron: Nadab, Abihu, Eleazar, and Ithamar. [2] Nadab and Abihu died before their father and left no sons, so Eleazar and Ithamar served as priests. [3] David, along with Zadok from the sons of Eleazar and Ahimelech from the sons of Ithamar, organized them by their assigned turns in their service. [4] More leading men were found among Eleazar's sons than among Ithamar's, so they divided them like this: from Eleazar's sons, sixteen heads of fathers' houses, and from Ithamar's sons, eight, by their fathers' houses. [5] They divided them by lot, these together with those, because there were officials of the sanctuary and officials of God from Eleazar's sons and from Ithamar's sons alike. [6] The scribe Shemaiah son of Nethanel, a Levite, wrote them down before the king, the officials, Zadok the priest, Ahimelech son of Abiathar, and the heads of the fathers' houses of the priests and Levites: one father's house taken for Eleazar, and one taken for Ithamar.* [7] The first lot came out for Jehoiarib, the second for Jedaiah, [8] the third to Harim, the fourth to Seorim, [9] the fifth to Malchijah, the sixth to Mijamin, [10] the seventh to Hakkoz, the eighth to Abijah, [11] the ninth to Jeshua, the tenth to Shecaniah, [12] the eleventh to Eliashib, the twelfth to Jakim, [13] the thirteenth to Huppah, the fourteenth to Jeshebeab, [14] the fifteenth to Bilgah, the sixteenth to Immer, [15] the seventeenth to Hezir, the eighteenth to Happizzez, [16] the nineteenth to Pethahiah, the twentieth to Jehezkel, [17] the twenty-first to Jachin, the twenty-second to Gamul, [18] the twenty-third to Delaiah, the twenty-fourth to Maaziah. [19] This was their order for their service when they entered the house of the LORD, by the regulation they received through Aaron their father, as the LORD God of Israel had commanded him. [20] And for the remaining sons of Levi: from Amram's sons, Shubael; from Shubael's sons, Jehdeiah. [21] As for Rehabiah: of the sons of Rehabiah, Isshiah the chief. [22] Of the Izharites, Shelomoth; of the sons of Shelomoth, Jahath. [23] The sons of Hebron: Jeriah the chief, Amariah the second, Jahaziel the third, Jekameam the fourth.* [24] The sons of Uzziel: Micah; of the sons of Micah, Shamir. [25] The brother of Micah: Isshiah; of the sons of Isshiah, Zechariah. [26] The sons of Merari: Mahli and Mushi. The sons of Jaaziah: Beno.* [27] The sons of Merari: of Jaaziah, Beno, Shoham, Zaccur, and Ibri. [28] Of Mahli: Eleazar, who had no sons. [29] Of Kish, the sons of Kish: Jerahmeel. [30] The sons of Mushi: Mahli, Eder, and Jerimoth. These were the Levites' sons by their fathers' houses. [31] They too cast lots, like their brothers the sons of Aaron, before King David, Zadok, Ahimelech, and the heads of the fathers' houses of the priests and Levites, the chief fathers' house just as its youngest brother.

## CHAPTER 25

[1] David and the army leaders also set apart for service some of the sons of Asaph, Heman, and Jeduthun, who were to prophesy with lyres, harps, and cymbals. This is the list of the men who did the work in their service: [2] From the sons of Asaph: Zaccur, Joseph, Nethaniah, and Asharelah, sons of Asaph, under Asaph's direction, who prophesied at the king's direction. [3] From Jeduthun, the sons of Jeduthun: Gedaliah, Zeri, Jeshaiah, Hashabiah, and Mattithiah, six, under the direction of their father Jeduthun, who prophesied with the lyre, giving thanks and praising the LORD.* [4] From Heman, the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel, Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth. [5] All these were sons of Heman, the king's seer in the words of God, to lift up his horn; and God gave Heman fourteen sons and three daughters.* [6] All of them were under their father's direction for singing in the house of the LORD with cymbals, harps, and lyres, for the service of God's house, under the king's direction: Asaph, Jeduthun, and Heman. [7] Their number, along with their brothers trained in song for the LORD, every one of them an expert, was two hundred and eighty-eight. [8] And they cast lots for their duties, the young as well as the old, the master together with the student. [9] The first lot came out for Asaph, to Joseph; the second to Gedaliah, he with his brothers and sons, twelve; [10] the third to Zaccur, his sons and his kinsmen, twelve; [11] the fourth to Izri, his sons and his kinsmen, twelve; [12] the fifth to Nethaniah, his sons and his kinsmen, twelve; [13] the sixth to Bukkiah, his sons and his kinsmen, twelve; [14] the seventh to Jesharelah, his sons and his kinsmen, twelve; [15] the eighth to Jeshaiah, his sons and his kinsmen, twelve; [16] the ninth to Mattaniah, his sons and his kinsmen, twelve; [17] the tenth to Shimei, his sons and his kinsmen, twelve; [18] the eleventh to Azarel, his sons and his kinsmen, twelve; [19] the twelfth to Hashabiah, his sons and his kinsmen, twelve; [20] the thirteenth to Shubael, his sons and his kinsmen, twelve; [21] the fourteenth to Mattithiah, his sons and his kinsmen, twelve; [22] the fifteenth to Jeremoth, his sons and his kinsmen, twelve; [23] the sixteenth to

Hananiah, his sons and his kinsmen, twelve; [24] the seventeenth to Joshbekashah, his sons and his kinsmen, twelve; [25] the eighteenth to Hanani, his sons and his kinsmen, twelve; [26] the nineteenth to Mallothi, his sons and his kinsmen, twelve; [27] the twentieth to Eliathah, his sons and his kinsmen, twelve; [28] the twenty-first to Hothir, his sons and his kinsmen, twelve; [29] the twenty-second to Giddalti, his sons and his kinsmen, twelve; [30] the twenty-third to Mahazioth, his sons and his kinsmen, twelve; [31] the twenty-fourth to Romamti-ezer, his sons and his kinsmen, twelve.

## CHAPTER 26

[1] The divisions of the gatekeepers. From the Korahites: Meshelemiah son of Kore, one of the sons of Asaph. [2] Meshelemiah had sons: Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth, [3] Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh. [4] Obed-edom had sons: Shemaiah the firstborn, Jehozabad the second, Joah the third, Sachar the fourth, Nethanel the fifth, [5] Ammiel the sixth, Issachar the seventh, Peullethai the eighth; for God had blessed Obed-edom. [6] To his son Shemaiah sons were also born who were rulers in their fathers' house, for they were strong, capable men. [7] The sons of Shemaiah: Othni, Rephael, Obed, and Elzabad; his brothers Elihu and Semachiah were capable men. [8] All these were descendants of Obed-edom; they, their sons, and their brothers were capable men, strong for the work: sixty-two from Obed-edom. [9] And Meshelemiah had sons and brothers, capable men, eighteen. [10] Hosah, from the sons of Merari, had sons: Shimri the head (he was not the firstborn, but his father made him head), [11] Hilkiah the second, Tebaliah the third, Zechariah the fourth. Hosah's sons and brothers totaled thirteen. [12] To these divisions of the gatekeepers, by their leading men, were given duties alongside their brothers, to serve in the house of the LORD. [13] And they cast lots by their fathers' houses for each gate, the small as well as the great. [14] The lot for the east came out for Shelemiah. Then they cast lots for his son Zechariah, a wise counselor, and his lot came out for the north. [15] For Obed-edom the south, and for his sons the storehouse. [16] For Shuppim and Hosah the west, with the gate of Shallecheth on the ascending road. Watch stood beside watch. [17] There were six Levites daily on the east, four on the north, four on the south, and two and two at the storehouse. [18] At the Parbar on the west, four at the road and two at the Parbar.* [19] These were the gatekeepers' divisions among the Korahites and the sons of Merari. [20] And among the Levites, Ahijah had charge of the treasuries of God's house and the treasuries of the consecrated gifts. [21] The sons of Ladan, the Gershonites descended from Ladan, heads of the fathers' houses of Ladan the Gershonite: Jehieli. [22] Jehieli's sons, Zetham and his brother Joel, had charge of the treasuries of the house of the LORD. [23] From the Amramites, the Izharites, the Hebronites, and the Uzzielites: [24] Shebuel son of Gershom, son of Moses, was the officer in charge of the treasuries. [25] His brothers through Eliezer: his son Rehabiah, his son Jeshaiah, his son Joram, his son Zichri, and his son Shelomith.* [26] This Shelomoth and his brothers had charge of all the treasuries of the consecrated gifts that King David, the heads of the fathers' houses, the leaders of thousands and hundreds, and the army leaders had consecrated. [27] Out of the battles and out of the plunder they had consecrated gifts for the upkeep of the house of the LORD. [28] Everything that Samuel the seer, Saul son of Kish, Abner son of Ner, and Joab son of Zeruiah had consecrated, all the consecrated gifts, were under the hand of Shelomith and his brothers. [29] From the Izharites, Chenaniah and his sons were assigned to the external business over Israel, as officials and judges. [30] From the Hebronites, Hashabiah and his brothers, seventeen hundred capable men, were responsible for Israel west of the Jordan, for all the LORD's work and for the king's service. [31] Among the Hebronites Jeriah was the head, in the genealogies of the Hebronites by fathers' houses. In the fortieth year of David's reign they were sought out, and strong, capable men were found among them at Jazer in Gilead. [32] And his brothers, capable men, numbered two thousand seven hundred, heads of fathers' houses. King David put them in charge of the Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter of God and every matter of the king.

## CHAPTER 27

[1] Now the children of Israel by their count, the heads of fathers' houses, the leaders of thousands and hundreds, and their officials who served the king in every affair of the divisions, which came on and went off duty month after month all through the year: each division had twenty-four thousand. [2] In charge of the first division, for the first month, was Jashobeam son of Zabdiel, and his division had twenty-four thousand. [3] He was one of the sons of Perez and head of all the army leaders for the first month. [4] In charge of the division of the second month was Dodai the Ahohite with his division, Mikloth being the officer in charge; his division had twenty-four thousand. [5] The third army leader, for the third month, was Benaiah son of Jehoiada the priest, as head; his division had twenty-four thousand. [6] This Benaiah was a mighty man among the thirty and in command of the thirty; his son Ammizabad was in his division. [7] Fourth, for the fourth month, was Asahel the brother of Joab, followed by his son Zebadiah; his division had twenty-four thousand. [8] Fifth, for the fifth month, the leader was Shamhuth the Izrahite; his division had twenty-four thousand. [9] Sixth, for the sixth month, was Ira son of Ikkesh the Tekoite; his division had twenty-four thousand. [10] Seventh, for the seventh month, was Helez the Pelonite, from the sons of Ephraim; his division had twenty-four thousand. [11] Eighth, for the eighth month, was Sibbecai the Hushathite, from the Zerahites; his division had twenty-four thousand. [12] Ninth, for the ninth month, was Abiezer the Anathothite, from the Benjaminites; his division had twenty-four thousand. [13] Tenth, for the tenth month, was Maharai the Netophathite, from the Zerahites; his division had twenty-four thousand. [14] Eleventh, for the eleventh month, was Benaiah the Pirathonite, from the sons of Ephraim; his division

had twenty-four thousand. [15] Twelfth, for the twelfth month, was Heldai the Netophathite, from Othniel; his division had twenty-four thousand. [16] Over the tribes of Israel: the leader of the Reubenites was Eliezer son of Zichri; of the Simeonites, Shephatiah son of Maacah; [17] for Levi, Hashabiah the son of Kemuel; for Aaron, Zadok; [18] for Judah, Elihu, one of David's brothers; for Issachar, Omri the son of Michael; [19] for Zebulun, Ishmaiah the son of Obadiah; for Naphtali, Jerimoth the son of Azriel; [20] for the sons of Ephraim, Hoshea the son of Azaziah; for the half-tribe of Manasseh, Joel the son of Pedaiah; [21] for the half of Manasseh in Gilead, Iddo the son of Zechariah; for Benjamin, Jaasiel the son of Abner; [22] for Dan, Azarel son of Jeroham. These were the leaders of Israel's tribes. [23] David did not count those aged twenty and under, because the LORD had promised to make Israel as many as the stars in the sky. [24] Joab son of Zeruiah started the count but did not complete it. Wrath fell on Israel because of it, and the figure was never entered in the record of King David's chronicles. [25] Azmaveth son of Adiel had charge of the king's treasuries; Jonathan son of Uzziah had charge of the storehouses in the countryside, the cities, the villages, and the towers. [26] Ezri son of Chelub had charge of the field workers who farmed the land. [27] Shimei the Ramathite had charge of the vineyards, and Zabdi the Shiphmite had charge of what the vineyards yielded for the wine stores. [28] Baal-hanan the Gederite had charge of the olive and sycamore trees in the Shephelah, and Joash had charge of the stores of oil. [29] Shitrai the Sharonite had charge of the cattle that grazed in Sharon, and Shaphat son of Adlai had charge of the cattle in the valleys.* [30] Obil the Ishmaelite had charge of the camels, and Jehdeiah the Meronothite had charge of the donkeys. [31] Jaziz the Hagrite had charge of the flocks. All these were officials over King David's possessions. [32] Jonathan, David's uncle, was an adviser, a wise man and a scribe; Jehiel son of Hachmoni was with the king's sons. [33] Ahithophel was adviser to the king, and Hushai the Archite was the king's friend. [34] Ahithophel was succeeded by Jehoiada son of Benaiah and by Abiathar. Joab was the commander of the king's army.

## CHAPTER 28

[1] David called together in Jerusalem all Israel's officials: the tribal leaders, the leaders of the divisions serving the king, the leaders of thousands and hundreds, the officials over all the property and herds of the king and his sons, along with the court officials, the mighty men, and every strong warrior. [2] King David stood up on his feet and said, "Listen to me, my brothers and my people. It was in my heart to build a house where the ark of the covenant of the LORD could rest, a footstool for our God's feet, and I got ready to build it. [3] But God told me, 'You will not build a house for my name, because you are a warrior and have poured out blood.' [4] Still, the LORD God of Israel chose me out of my whole father's house to be king over Israel forever. He chose Judah to be leader, and from the house of Judah my father's house, and among my father's sons he was pleased with me and made me king over all Israel. [5] Of all my sons (and the LORD has given me many) he has chosen my son Solomon to sit on the throne of the LORD's kingdom over Israel. [6] He told me, 'Your son Solomon is the one who will build my house and my courts, because I have chosen him as my son, and I will be a father to him. [7] I will make his kingdom firm forever if he holds firmly to doing my commandments and my judgments, as he does now.' [8] So now, before the eyes of all Israel, the LORD's assembly, and in our God's hearing, observe and search out all the commandments of the LORD your God, so that you may keep this good land and hand it on to your sons after you as an inheritance for all time. [9] And you, my son Solomon, know your father's God and serve him with an undivided heart and a willing spirit, because the LORD searches every heart and discerns every plan and thought. If you seek him, he will let himself be found by you; but if you abandon him, he will reject you forever. [10] See now that the LORD has chosen you to build a house as a sanctuary. Be strong and act." [11] David handed his son Solomon the design for the temple porch, its buildings, its storerooms, its upper rooms, its inner rooms, and the room of the mercy seat;* [12] and the design of all that he had in mind for the courts of the house of the LORD, for all the rooms around it, for the treasuries of God's house, and for the treasuries of the consecrated gifts;* [13] for the divisions of the priests and Levites, for all the work of service in the house of the LORD, and for all the vessels used in service in the house of the LORD; [14] the gold by weight for every gold vessel for each service, and the silver by weight for every silver vessel for each service; [15] the weight for the gold lampstands and their gold lamps, each lampstand and its lamps by weight; and for the silver lampstands, each lampstand and its lamps by weight, according to how each lampstand was used; [16] the gold by weight for each table of the bread set in rows, and the silver for the silver tables; [17] pure gold for the forks, the sprinkling bowls, and the pitchers; for the gold bowls, the weight of each bowl; and for the silver bowls, the weight of each bowl; [18] refined gold by weight for the incense altar; and the design for the chariot, the gold cherubim that spread their wings and covered the ark of the LORD's covenant. [19] All of this the LORD gave me to understand in writing by his hand upon me, all the details of the design. [20] David said to his son Solomon, "Be strong and brave, and act. Have no fear and do not lose heart, for the LORD God, my God, is with you. He will not fail you or abandon you before all the work for the service of the house of the LORD is complete. [21] Here are the divisions of the priests and Levites for all the service of God's house. And every willing man with skill for any service will be with you in all the work, and the officials and the whole people are yours to command."

## CHAPTER 29

[1] King David said to the whole assembly, "My son Solomon, the only one God has chosen, is young and tender, and the task is great, for the palace is not for a man but for the LORD God. [2] I have made ready for the house of my God with all my might: gold for the gold work, silver for the silver, bronze for the bronze, iron for the iron, and wood for the wood; also onyx stones and

stones for setting, stones of antimony and of many colors, every kind of precious stone, and alabaster in quantity. [3] Besides, because of my love for the house of my God, I am giving my own private treasure of gold and silver to the house of my God, beyond all I have made ready for the holy house: [4] three thousand talents of gold, gold of Ophir, and seven thousand talents of refined silver, to cover the walls of the buildings; [5] gold for the gold work and silver for the silver, and for all the work done by craftsmen. Now who will offer willingly to consecrate himself today to the LORD?" [*] [6] Then the leaders of the fathers' houses, the leaders of Israel's tribes, the leaders of thousands and hundreds, and the officials over the king's work made their offerings willingly. [7] For the service of God's house they gave five thousand talents and ten thousand darics of gold, ten thousand talents of silver, eighteen thousand talents of bronze, and a hundred thousand talents of iron. [8] Those who owned precious stones gave them to the treasury of the house of the LORD under the hand of Jehiel the Gershonite. [9] The people were glad at their willing giving, for they had given to the LORD freely with an undivided heart, and King David too was very glad. [10] David blessed the LORD before the whole assembly. David said, "Blessed be you, LORD, God of our father Israel, from age to age. [11] Yours, LORD, are greatness and power, glory, victory, and majesty, for all that is in the heavens and on the earth is yours. Yours, LORD, is the kingdom, and you are lifted high as head over everything. [12] Wealth and honor come from your presence; you rule over everything. In your hand are strength and power; it is in your hand to make anyone great and to give strength to all. [13] Now, our God, we thank you and praise your glorious name. [14] Yet who am I, and who are my people, that we should have the strength to give so willingly? Everything comes from you, and we have given you only what comes from your hand. [15] We are strangers and sojourners before you, as all our fathers were. Our days on earth are like a shadow, and there is no hope of staying. [16] LORD our God, all this wealth we have made ready to build you a house for your holy name is from your hand, and all of it is yours. [17] I know, my God, that you examine the heart and delight in integrity. With an honest heart I have willingly given all these things, and now I have seen with joy your people who are here giving willingly to you. [18] LORD, God of Abraham, Isaac, and Israel our fathers, keep this purpose forever in the thoughts of your people's hearts, and fix their hearts on you. [19] Give my son Solomon an undivided heart to keep your commandments, your testimonies, and your statutes, to carry them all out, and to build the palace I have made ready for." [20] David then told the whole assembly, "Bless the LORD your God now." And the whole assembly blessed the LORD God of their fathers; they bowed low and fell prostrate before the LORD and before the king. [21] On the following day they sacrificed sacrifices to the LORD and presented burnt offerings to the LORD: a thousand bulls, a thousand rams, a thousand lambs, with their drink offerings, and sacrifices in great number for all Israel. [22] They ate and drank in the presence of the LORD that day with great gladness. Then they made David's son Solomon king a second time and anointed him for the LORD as leader, and Zadok as priest. [23] So Solomon sat as king on the LORD's throne in place of his father David. He prospered, and all Israel listened to him. [24] All the officials and the mighty men, as well as all of King David's sons, pledged their allegiance to King Solomon. [*] [25] The LORD made Solomon very great in the eyes of all Israel and gave him royal splendor such as no king over Israel before him had had. [26] So David son of Jesse ruled over all Israel. [27] He reigned over Israel forty years in all: seven years in Hebron and thirty-three years in Jerusalem. [28] He died at a ripe old age, full of years, wealth, and honor, and his son Solomon became king after him. [29] The deeds of King David, from beginning to end, are recorded in the words of Samuel the seer, the words of Nathan the prophet, and the words of Gad the seer, [30] together with all his reign and his power, and the times that passed over him, over Israel, and over all the kingdoms of the lands.

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## CHAPTER 1

[1] Solomon son of David made himself strong in his kingdom; the LORD his God was with him and made him very great. [2] Solomon addressed all Israel: the leaders of thousands and of hundreds, the judges, and every chief in all Israel, the heads of the fathers' houses. [3] Then Solomon and the whole assembly with him went to the high place at Gibeon, because God's tent of meeting, which Moses the LORD's servant had made in the wilderness, was there. [4] (The ark of God, however, David had brought up from Kiriath-jearim to the place he had made ready for it, since he had set up a tent for it in Jerusalem.) [5] The bronze altar made by Bezalel son of Uri, son of Hur, was there in front of the tabernacle of the LORD, and Solomon and the assembly sought him there. [6] Solomon went up there, to the bronze altar before the LORD at the tent of meeting, and on it he offered a thousand burnt offerings. [7] That night God appeared to Solomon and told him, "Ask! What shall I give you?" [8] Solomon answered God, "You showed great steadfast love to my father David, and you have made me king after him. [9] Now, LORD God, let your promise to my father David come true, for you have made me king over a people as many as the dust of the earth. [10] Give me, then, wisdom and knowledge to go out and come in before this people, for who is able to govern this great people of yours?" [11] God answered Solomon, "Since this is what was in your heart, and you did not ask for riches, wealth, or honor, or for the death of your enemies, or even for a long life, but you asked for wisdom and knowledge so that you can govern my people over whom I made you king, [12] wisdom and knowledge are given to you. And I will give you riches, wealth, and honor too, such as no king before you possessed and none after you will

possess." [13] Then Solomon came from the high place at Gibeon, from before the tent of meeting, to Jerusalem, and reigned over Israel.* [14] Solomon built up a force of chariots and horsemen: he had one thousand four hundred chariots and twelve thousand horsemen, and he kept them in the chariot cities and with the king in Jerusalem. [15] The king made silver and gold in Jerusalem as plentiful as stones, and cedar as plentiful as the sycamores in the Shephelah. [16] Solomon's horses came from Egypt and from Kue; the king's merchants got them from Kue for a price.* [17] They would bring a chariot up out of Egypt for six hundred shekels of silver and a horse for a hundred and fifty, and so also, through their agency, they supplied them to all the kings of the Hittites and the kings of Syria.*

## CHAPTER 2

[1] Solomon gave the word to build a house for the LORD's name and a palace for his own kingship. [2] He assigned seventy thousand men as porters, eighty thousand to cut stone in the hills, and three thousand six hundred to oversee them. [3] Solomon sent this message to Hiram king of Tyre: "Do for me what you did for my father David when you sent him cedar to build himself a house to live in.* [4] See, I am building a house for the name of the LORD my God, to dedicate it to him, to burn fragrant incense in his presence, for the regular arrangement of bread, and for burnt offerings morning and evening, on Sabbaths, new moons, and the appointed feasts of the LORD our God, as Israel must do forever.* [5] The house I am building will be great, because our God is greater than all the gods. [6] But who has the strength to build a house for him, when the heavens, even the highest heavens, cannot hold him? And who am I to build him a house, except to burn sacrifices before him? [7] So send me now a man skilled in working gold, silver, bronze, and iron, and purple, crimson, and violet material, and expert in engraving, to work alongside the skilled workers I have in Judah and Jerusalem, whom my father David provided. [8] Also send me cedar, cypress, and algum logs from Lebanon, because I know that your servants are skilled at cutting the trees of Lebanon. My servants will work together with yours [9] to get plenty of timber ready for me, for the house I am going to build will be great and astonishing. [10] For your servants who cut the timber I will provide twenty thousand cors of crushed wheat, twenty thousand cors of barley, twenty thousand baths of wine, and twenty thousand baths of oil."* [11] Hiram king of Tyre replied in writing and sent it to Solomon: "It is because the LORD loves his people that he has made you their king." [12] And Hiram went on: "Blessed be the LORD God of Israel, maker of heaven and earth, who has given King David a wise son with good sense and understanding to build a house for the LORD and a palace for his kingship. [13] So now I am sending you a skilled man gifted with understanding, Huram-abi,* [14] whose mother is from the daughters of Dan and whose father is a Tyrian. He is expert at working in gold, silver, bronze, iron, stone, and wood, in purple, violet, and crimson material and fine linen; he can engrave any kind of engraving and devise any design given to him, together with your skilled workers and those of my lord David your father. [15] So now let my lord send his servants the wheat, barley, oil, and wine he has spoken of, [16] and we will cut whatever logs you need from Lebanon and float them to you by sea to Joppa; then you can bring them up to Jerusalem." [17] Solomon took a census of all the foreign men living in the land of Israel, after the census his father David had taken; there were a hundred and fifty-three thousand six hundred. [18] He assigned seventy thousand of them to carry loads, eighty thousand to cut stone in the hills, and three thousand six hundred as overseers to keep the people at work.

## CHAPTER 3

[1] Solomon then started building the house of the LORD in Jerusalem on Mount Moriah, where the LORD had shown himself to his father David, at the place David had made ready on the threshing floor of Ornan the Jebusite. [2] He started building on the second day of the second month in the fourth year of his reign. [3] These were Solomon's foundation measurements for building God's house: the length, in cubits of the earlier standard, sixty cubits, and the width twenty cubits. [4] The porch at the front ran across the width of the house, twenty cubits, and its height was a hundred and twenty. He covered its interior with pure gold.* [5] He lined the main hall with cypress, covered it with fine gold, and decorated it with palm trees and chains. [6] He adorned the house with precious stones to make it beautiful, and the gold was gold from Parvaim. [7] He covered the house with gold, the beams, the thresholds, its walls and its doors, and carved cherubim on the walls. [8] He made the room of the Most Holy Place. It was twenty cubits long, matching the width of the house, and twenty cubits wide. He covered it with six hundred talents of fine gold. [9] The nails weighed fifty shekels of gold. He also covered the upper rooms with gold. [10] In the room of the Most Holy Place he made two sculpted cherubim, and they covered them with gold. [11] The cherubim's wings together spanned twenty cubits. One wing of the first cherub, five cubits long, reached the wall of the house, and its other wing, also five cubits, reached the wing of the second cherub. [12] One wing of the second cherub, five cubits long, reached the wall of the house, and its other wing, five cubits, met the wing of the first cherub. [13] These cherubim's wings stretched out twenty cubits. They stood upright on their feet, facing the house. [14] He made the veil of violet, purple, and crimson material and fine linen, and wove cherubim into it. [15] At the front of the house he made two pillars thirty-five cubits long, with a capital five cubits high on top of each. [16] He made chains in the inner sanctuary and set them on top of the pillars; and he made a hundred pomegranates and fastened them to the chains.* [17] He erected the pillars in front of the temple, one to the south and one to the north. The southern one he named Jachin, and the northern one Boaz.

## CHAPTER 4

[1] He made a bronze altar twenty cubits long, twenty cubits wide, and ten cubits high. [2] He made the sea of cast metal, round, ten cubits from rim to rim and five cubits high; it took a line of thirty cubits to go around it. [3] Beneath it, all the way around, were figures of oxen encircling it, ten to the cubit, going around the sea. The oxen were in two rows, cast in one piece with it. [*] [4] It rested on twelve oxen, three looking north, three looking west, three looking south, and three looking east. The sea sat on top of them, and their rear parts all faced inward. [5] It was a handbreadth thick, and its rim was shaped like the rim of a cup, like a lily flower. It held three thousand baths. [6] He also made ten basins for washing, putting five on the south and five on the north. What belonged to the burnt offering was rinsed in them, but the sea was for the priests to wash in. [7] He made ten gold lampstands as specified for them and set them in the temple, five on the south and five on the north. [8] He made ten tables too and put them in the temple, five on the south and five on the north; and he made a hundred gold bowls. [9] He made the priests' court and the great court with doors for the court, and covered their doors with bronze. [10] He placed the sea on the south side, to the southeast. [11] Hiram also made the pots, the shovels, and the bowls. Thus Hiram completed the work he carried out for King Solomon on God's house: [12] two pillars; the bowl-shaped capitals on top of the two pillars; and the two latticeworks covering the two bowls of the capitals on top of the pillars; [13] and four hundred pomegranates for the two latticeworks, two rows of pomegranates for each latticework, covering the two bowls of the capitals on the pillars. [14] He made the stands and the basins on the stands, [15] the one sea and the twelve oxen beneath it, [16] and the pots, shovels, and forks. All their vessels Huram-abi made of burnished bronze for King Solomon for the house of the LORD. [17] The king had them cast in the Jordan plain, in the clay soil between Succoth and Zeredah. [18] Solomon made all these vessels in such great numbers that the weight of the bronze was never found out. [19] So Solomon made all the furnishings in God's house: the gold altar; the tables on which the bread of the Presence lay; [20] the lampstands with their lamps of pure gold, to be lit in front of the inner sanctuary as required; [21] the flowers, lamps, and tongs of gold, the finest gold; [22] and the snuffers, bowls, ladles, and firepans of pure gold. As for the house's entrance, its inner doors to the Most Holy Place and the doors of the house, the main hall, were of gold.

## CHAPTER 5

[1] When all the work Solomon did for the house of the LORD was complete, Solomon brought in what his father David had consecrated: the silver, the gold, and all the vessels he placed in the treasuries of God's house. [2] Solomon then called together in Jerusalem the elders of Israel and all the tribal heads, the leaders of the fathers' houses of the children of Israel, to bring up the ark of the LORD's covenant from the City of David, that is, Zion. [3] Every man of Israel gathered before the king at the feast in the seventh month. [4] When all the elders of Israel had arrived, the Levites lifted up the ark. [5] They carried up the ark, the tent of meeting, and all the holy vessels in the tent; the Levitical priests carried them up. [6] King Solomon and the whole congregation of Israel that had gathered around him in front of the ark were sacrificing sheep and cattle, so many that they could not be listed or counted. [7] The priests brought the ark of the LORD's covenant to its place, into the inner sanctuary of the house, the Most Holy Place, under the cherubim's wings. [8] The cherubim stretched out their wings over the ark's place, and so the cherubim formed a covering above the ark and its poles. [9] The poles were long enough that their ends could be seen from the ark at the front of the inner sanctuary, though not from outside; and they are there to this day. [*] [10] Nothing was inside the ark but the two tablets Moses placed in it at Horeb, where the LORD made a covenant with the children of Israel when they left Egypt. [11] Now the priests came out of the holy place; all the priests who were there had sanctified themselves without regard to their divisions, [12] and the Levitical singers, Asaph, Heman, and Jeduthun, all of them with their sons and brothers, dressed in fine linen, stood on the east side of the altar with cymbals, harps, and lyres, and with them a hundred and twenty priests sounding trumpets. [13] Then the trumpeters and singers joined as one to make one voice heard praising and thanking the LORD; and as they lifted their voice with trumpets, cymbals, and musical instruments in praise to the LORD, "For he is good, for his steadfast love lasts forever," the house, the house of the LORD, was filled with a cloud, [14] and the priests were unable to stand and serve because of the cloud, since the glory of the LORD filled God's house.

## CHAPTER 6

[1] Solomon then said, "The LORD has declared that he would dwell in deep darkness. [2] Yet I have built you an exalted house, a fixed place for your dwelling forever."[*] [3] The king turned around and blessed the whole assembly of Israel, as all the assembly of Israel stood there. [4] He said, "Blessed be the LORD God of Israel, who spoke with his own mouth to my father David and has fulfilled it with his own hands, when he said, [5] 'From the day I brought my people out of the land of Egypt, I did not choose any city from all the tribes of Israel to build a house for my name to be there, nor did I choose any man as prince over my people Israel. [6] But I chose Jerusalem for my name to be there, and I chose David to be over my people Israel.' [7] My father David had it in his heart to build a house for the name of the LORD God of Israel. [8] But the LORD told my father David, 'You had it in your heart to build a house for my name, and you did well to have it in your heart. [9] Yet you will not be the one to build the house; your son, who will come out of your own body, is the one who will build the house for my name.' [10] And the LORD has kept the word he spoke: I have taken my father David's place and sit on Israel's throne, just as the LORD said, and I have built the house for the name of the LORD God of Israel. [11] There I have put the ark, which holds the covenant of the LORD that he made with the children of Israel." [12] He then stood before the LORD's altar in front of the whole assembly of Israel and stretched out his

hands. [13] Solomon had made a bronze stand five cubits long, five cubits wide, and three cubits high and placed it in the middle of the court. He stood on it, then knelt down in front of the whole assembly of Israel, stretched out his hands toward the sky, [14] and prayed, "LORD God of Israel, there is no God like you in the heavens or on the earth, you who keep the covenant and steadfast love toward your servants who walk before you wholeheartedly, [15] who have kept your promise to your servant, my father David. With your mouth you spoke, and with your hand you have carried it out this very day. [16] So now, LORD God of Israel, keep what you promised your servant, my father David, when you said, 'You will never be without a man in my sight sitting on the throne of Israel, provided your sons take care in their way to walk in my law as you have walked before me.' [17] So now, LORD God of Israel, let the word you spoke to your servant David come true. [18] But can God truly dwell with man on the earth? See, the heavens and the highest heavens cannot hold you; how much less this house I have built! [19] Even so, LORD my God, give heed to your servant's prayer and his plea for mercy, and listen to the cry and the prayer your servant is praying before you, [20] so that your eyes may be open day and night toward this house, the place where you said you would set your name, and that you may listen to the prayer your servant prays toward this place. [21] Listen to the pleas of your servant and your people Israel when they pray toward this place. Hear from heaven, your dwelling place; hear and forgive. [22] When someone wrongs his neighbor and is made to take an oath, and he comes and swears before your altar in this house, [23] then hear from heaven, act, and judge your servants: pay back the guilty by bringing what he has done on his own head, and declare the innocent in the right by rewarding him for his innocence. [24] When your people Israel are beaten by an enemy because they sinned against you, and they turn back, acknowledge your name, and pray and plead before you in this house, [25] then hear from heaven, forgive the sin of your people Israel, and bring them back to the land you gave to them and their fathers. [26] When the sky is closed and there is no rain because they sinned against you, and they pray toward this place, acknowledge your name, and turn away from their sin because you humble them, [27] then hear in heaven and forgive the sin of your servants, your people Israel; teach them the good way they ought to walk, and give rain on your land, which you gave your people as their inheritance. [28] When there is famine in the land, or plague, or blight or mildew, or locusts or caterpillars; when their enemy lays siege to them in the land of their cities; whatever affliction or whatever disease there may be, [29] whatever prayer or plea any person or all your people Israel may make, each one knowing his own affliction and his own grief, and stretching out his hands toward this house, [30] then hear from heaven, the place where you dwell, and forgive, and give to each person according to all he does, since you know his heart (for you alone know the human heart), [31] so that they may fear you and walk in your ways as long as they live on the land you gave our fathers. [32] And when the foreigner, who does not belong to your people Israel, comes from a far land because of your great name, your strong hand, and your outstretched arm, and comes and prays toward this house, [33] then hear from heaven, the place where you dwell, and do all that the foreigner asks of you, so that every people on earth may know your name and fear you as your people Israel do, and may know that your name is called over this house that I have built. [34] When your people go out to fight their enemies by whatever road you send them, and they pray to you facing this city you have chosen and the house I have built for your name, [35] then hear their prayer and their plea from heaven and do justice for them. [36] When they sin against you (for no human being is without sin), and you become angry with them and hand them over to an enemy, and their captors take them away captive to a land far off or near, [37] and they come to their senses in the land where they are held captive, and turn and plead with you in the land of their captivity, saying, 'We have sinned, we have done wrong, we have acted wickedly,' [38] and they turn back to you with all their heart and all their soul in the land of their captivity where they were taken, and pray facing their land, which you gave their fathers, and the city you have chosen and the house I have built for your name, [39] then hear their prayer and their pleas from heaven, the place where you dwell; do justice for them, and forgive your people who sinned against you. [40] Now, my God, I pray, let your eyes be open and your ears attend to the prayer offered in this place. [41] And now rise up, LORD God, and come to your resting place, you and the ark of your might. May your priests, LORD God, be clothed with salvation, and may your faithful ones rejoice in goodness. [42] LORD God, do not reject your anointed one. Remember the steadfast love shown to David your servant."*

## CHAPTER 7

[1] As soon as Solomon finished his prayer, fire came down from the sky and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the house. [2] The priests were unable to go into the house of the LORD, for the LORD's glory had filled the LORD's house. [3] All the children of Israel watched the fire come down and the LORD's glory upon the house, and they knelt with their faces to the ground on the pavement, worshiped, and gave thanks to the LORD, "For he is good, for his steadfast love lasts forever." [4] The king and all the people then offered sacrifice before the LORD. [5] King Solomon sacrificed twenty-two thousand cattle and a hundred and twenty thousand sheep. In this way the king and all the people dedicated God's house. [6] The priests were standing at their stations, and the Levites with the LORD's musical instruments, which King David had made for thanking the LORD, "for his steadfast love lasts forever," when David praised by their hand. Across from them the priests were sounding trumpets, and all Israel was standing. [7] Solomon consecrated the middle part of the court in front of the house of the LORD, because there he offered the burnt offerings and the fat of the peace offerings, for the bronze altar he had made was not able to hold the burnt offering, the grain offering, and the fat. [8] So at that time Solomon kept the

feast for seven days, and with him all Israel, a very large assembly from Lebo-hamath to the Brook of Egypt. [9] On the eighth day they held a solemn gathering; they had observed the altar's dedication for seven days and the feast for seven days. [10] On the twenty-third day of the seventh month he dismissed the people to their tents, rejoicing and glad at heart over the good the LORD had done for David, for Solomon, and for his people Israel. [11] So Solomon completed the house of the LORD and the king's palace; everything Solomon had set his heart on doing in the house of the LORD and in his own house he carried out with success. [12] The LORD appeared to Solomon at night and told him, "I have heard your prayer and chosen this place for myself to be a house of sacrifice. [13] When I close the sky so there is no rain, or order the locust to eat up the land, or send plague among my people, [14] if my people, over whom my name is called, humble themselves, pray, seek my face, and turn back from their evil ways, then I will hear from heaven, forgive their sin, and heal their land. [15] From now on my eyes will be open and my ears will attend to the prayer offered in this place. [16] For I have now chosen this house and made it holy, so that my name may be there forever; my eyes and my heart will be there always. [17] As for you, if you walk before me as your father David walked, doing all I have commanded you and keeping my statutes and judgments, [18] I will make the throne of your kingdom secure, as I covenanted with your father David when I said, 'You will never be without a man to rule over Israel.' [19] But if you turn back and abandon my statutes and commandments that I have set in front of you, and go off and serve other gods and bow down to them, [20] I will pull them up by the roots from my land that I gave them, and this house that I made holy for my name I will throw away from my presence; I will make it a proverb and an object of mockery among all peoples. [21] And as for this house, which was exalted, all who pass by will be astonished and say, 'Why has the LORD treated this land and this house this way?'[*] [22] And people will answer, 'Because they abandoned the LORD God of their fathers, who brought them out of Egypt, and clung to other gods, bowing down to them and serving them. That is why he has brought all this evil upon them.'"

## CHAPTER 8

[1] Twenty years passed, during which Solomon built the house of the LORD and his own house. [2] Then Solomon rebuilt the cities Hiram had given him and settled children of Israel in them. [3] Solomon marched to Hamath-zobah and overpowered it. [4] He built Tadmor in the wilderness and all the storage cities he built in Hamath. [5] He built Upper Beth-horon and Lower Beth-horon as fortress cities, with walls, gates, and bars, [6] as well as Baalath and all Solomon's storage cities, all the cities for chariots and the cities for horsemen, and whatever Solomon wished to build in Jerusalem, in Lebanon, and throughout the land under his rule. [7] All the people remaining from the Hittites, Amorites, Perizzites, Hivites, and Jebusites, who were not Israelites, [8] their descendants still left in the land, whom the children of Israel had not wiped out, Solomon conscripted as forced laborers, as they are to this day. [9] But Solomon did not make slaves of any of the children of Israel for his work; they were soldiers, chiefs of his officers, and commanders of his chariots and horsemen. [10] King Solomon's chief officials numbered two hundred and fifty, who had authority over the people. [11] Solomon moved Pharaoh's daughter up from the City of David into the house he had built for her, for he said, "No wife of mine may live in the house of David king of Israel, because the places the ark of the LORD has entered are holy." [12] At that time Solomon offered burnt offerings to the LORD on the LORD's altar that he had built before the porch, [13] day by day as required, presenting offerings by Moses' command on Sabbaths, new moons, and the three yearly appointed feasts: the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Booths. [14] Following his father David's ruling, he set the divisions of the priests over their service, the Levites over their duties of praise and serving alongside the priests as each day required, and the gatekeepers by their divisions at every gate; for this was the command of David the man of God. [15] They did not depart from the king's command concerning the priests and Levites in anything, including the treasuries. [16] In this way all Solomon's work was carried out, from the day the foundation of the house of the LORD was laid until it was done. So the house of the LORD was completed. [17] Solomon then went to Ezion-geber and to Eloth on the coast in the land of Edom. [18] Hiram sent him ships under the command of his servants, along with servants who knew the sea. Together with Solomon's servants they sailed to Ophir, picked up four hundred and fifty talents of gold, and delivered it to King Solomon.

## CHAPTER 9

[1] The queen of Sheba heard the report of Solomon and came to Jerusalem to put Solomon to the test with riddles. She came with a very large company, with camels loaded with spices, much gold, and precious stones. She came to Solomon and talked with him about everything she had in mind. [2] Solomon gave her answers to all her questions; nothing was too hidden for Solomon to explain to her. [3] The queen of Sheba saw Solomon's wisdom and the house he had built, [4] the food on his table, the seating of his officials, the service of his attendants and their dress, his cupbearers and their dress, and the ascent by which he went up to the house of the LORD, and she was left breathless. [5] She told the king, "What I heard in my own country about your affairs and your wisdom was true. [6] I did not believe what they said until I came and saw it with my own eyes; and now I see that I was not told half of your great wisdom. You go beyond the report I heard. [7] How fortunate are your men, and how fortunate these servants of yours who always stand before you and listen to your wisdom! [8] Blessed be the LORD your God, who delighted in you and set you on his throne as king for the LORD your God! Because your God loves Israel and will keep it standing forever, he has made you king over them to carry out justice and righteousness." [9] She presented the king with a hundred and twenty talents of gold, a great quantity of spices,

and precious stones. Never were there such spices as the queen of Sheba gave King Solomon. [10] Hiram's servants and Solomon's servants, who brought gold from Ophir, also brought algum wood and precious stones. [11] The king used the algum wood to make steps for the house of the LORD and for the palace, and lyres and harps for the singers; nothing like them had ever been seen in the land of Judah.* [12] King Solomon gave the queen of Sheba everything she wanted and asked for, besides what she had brought to the king. Then she left and went back to her country with her servants. [13] The gold that came to Solomon in a single year weighed six hundred and sixty-six talents, [14] apart from what the traders and merchants brought in. All the kings of Arabia and the governors of the land also brought Solomon gold and silver. [15] King Solomon made two hundred large shields of hammered gold, with six hundred shekels of hammered gold going into each shield, [16] and three hundred small shields of hammered gold, with three hundred shekels of gold going into each shield; and the king placed them in the House of the Forest of Lebanon. [17] The king also made a great ivory throne and covered it with pure gold. [18] The throne had six steps and a gold footstool fastened to it, with arms on both sides of the seat and two lions standing next to the arms. [19] Twelve lions stood on the six steps, one at either end of each step. No such throne was ever made in any kingdom. [20] All King Solomon's drinking cups were gold, and all the vessels of the House of the Forest of Lebanon were pure gold; silver was thought of no value in Solomon's days. [21] For the king had ships going to Tarshish with Hiram's servants, and once every three years the ships of Tarshish would come in carrying gold, silver, ivory, apes, and peacocks.* [22] King Solomon became greater than all the kings of the earth in wealth and wisdom. [23] All the kings of the earth came seeking an audience with Solomon to hear the wisdom God had put into his heart. [24] Year after year each one brought his gift: vessels of silver and gold, clothing, armor, spices, horses, and mules. [25] Solomon had four thousand stalls for horses and chariots and twelve thousand horsemen, and he kept them in the chariot cities and with the king in Jerusalem. [26] He had dominion over all the kings from the River to the land of the Philistines and as far as Egypt's border. [27] The king made silver in Jerusalem as plentiful as stones, and cedar as plentiful as the sycamores in the Shephelah. [28] Horses were brought for Solomon from Egypt and from every land. [29] The rest of Solomon's deeds, from beginning to end, are recorded, are they not, in the words of Nathan the prophet, in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer about Jeroboam son of Nebat? [30] Solomon ruled in Jerusalem over all Israel for forty years. [31] Then Solomon lay down with his fathers and was buried in the city of his father David, and his son Rehoboam became king after him.

## CHAPTER 10

[1] Rehoboam went to Shechem, because all Israel had come to Shechem to crown him king. [2] Jeroboam son of Nebat was in Egypt, where he had fled from King Solomon; when he heard the news, Jeroboam came back from Egypt. [3] They sent for him, and Jeroboam came with all Israel, and they told Rehoboam, [4] "Your father put a harsh yoke on us. Now make the harsh labor your father imposed and the heavy yoke he laid on us lighter, and we will serve you." [5] He told them, "Wait three more days, then come back to me." So the people left. [6] King Rehoboam took counsel with the elders who had served his father Solomon while he lived, asking, "What reply do you advise me to give this people?" [7] They told him, "If you will be kind to this people, please them, and speak good words to them, they will be your servants for all time." [8] But he set aside the advice the elders had given him and took counsel with the young men who had grown up with him and were in his service. [9] He asked them, "What do you advise us to reply to this people who said to me, 'Make the yoke your father put on us lighter'?" [10] The young men who had grown up with him told him, "Here is what to tell the people who said to you, 'Your father made our yoke heavy, so make it lighter for us.' Tell them, 'My little finger is thicker than my father's loins. [11] My father loaded a heavy yoke on you, but I will make your yoke heavier. My father punished you with whips, but I will punish you with scorpions.'" [12] On the third day Jeroboam and all the people came to Rehoboam, as the king had told them: "Come back to me on the third day." [13] The king gave them a harsh answer. Setting aside the elders' advice, [14] King Rehoboam spoke to them as the young men had advised: "My father made your yoke heavy, but I will make it heavier. My father punished you with whips, but I will punish you with scorpions." [15] So the king refused to listen to the people, because God had brought this about in order to carry out the word the LORD had spoken through Ahijah the Shilonite to Jeroboam son of Nebat. [16] And all Israel, since the king would not listen to them, the people gave the king this reply: "What portion do we have in David? We have no inheritance in Jesse's son. To your tents, Israel, every man! Now see to your own house, David!" And all Israel went off to their tents.* [17] As for the children of Israel living in the cities of Judah, Rehoboam was their king. [18] King Rehoboam sent out Adoram, the officer over the forced labor, but the children of Israel pelted him with stones until he died. King Rehoboam managed to jump into his chariot and escape to Jerusalem.* [19] And Israel has been in revolt against the house of David until this day.

## CHAPTER 11

[1] Rehoboam arrived in Jerusalem and mustered the house of Judah and Benjamin, a hundred and eighty thousand picked warriors, to make war on Israel and win back the kingdom for Rehoboam. [2] But the LORD's word came to Shemaiah the man of God: [3] "Tell Rehoboam son of Solomon, king of Judah, and all Israel in Judah and Benjamin, [4] 'This is what the LORD says: Do not go up and make war on your brothers. Go back, each of you, to your home, because this has come from me.'" They obeyed the words of the LORD and gave up their march against Jeroboam. [5] Rehoboam made his home in Jerusalem and built up cities in Judah as fortresses. [6] He built Bethlehem, Etam, Tekoa, [7] Beth-zur, Soco, Adullam, [8] Gath, Mareshah, Ziph, [9]

Adoraim, Lachish, Azekah, [10] Zorah, Aijalon, and Hebron, fortress cities in Judah and Benjamin. [11] He reinforced the strongholds, placed commanders in them, and stocked them with food, oil, and wine. [12] In each city he put shields and spears and made them extremely strong. Thus he held Judah and Benjamin. [13] The priests and Levites throughout Israel came over to him from every part of their territory. [14] The Levites abandoned their pasturelands and their property and went to Judah and Jerusalem, because Jeroboam and his sons had cast them out from serving as the LORD's priests, [15] and he installed his own priests for the high places, for the goat demons, and for the calves he had made. [*16] Following them, people from every tribe of Israel who had resolved in their hearts to seek the LORD God of Israel came to Jerusalem to sacrifice to the LORD God of their fathers. [17] They gave strength to the kingdom of Judah and supported Rehoboam son of Solomon for three years, for three years they followed the way of David and Solomon. [18] Rehoboam married Mahalath, the daughter of Jerimoth son of David, and Abihail the daughter of Eliab son of Jesse. [* 19] She bore him sons: Jeush, Shemariah, and Zaham. [20] After her he married Maacah daughter of Absalom, and she bore him Abijah, Attai, Ziza, and Shelomith. [21] Rehoboam loved Maacah daughter of Absalom above all his other wives and concubines; he had eighteen wives and sixty concubines and was the father of twenty-eight sons and sixty daughters. [22] Rehoboam named Abijah son of Maacah as head, the leader among his brothers, since he meant to make him king. [23] He acted shrewdly and spread some of his sons through all the regions of Judah and Benjamin, to every fortress city; he supplied them with plenty of food, and he sought many wives for them. [*]

## CHAPTER 12

[1] Once Rehoboam's rule was secure and he was strong, he abandoned the law of the LORD, and all Israel with him. [2] In King Rehoboam's fifth year, since they had broken faith with the LORD, Shishak king of Egypt marched against Jerusalem [3] with one thousand two hundred chariots and sixty thousand horsemen; and the people who came with him from Egypt were countless: Libyans, Sukkiim, and Cushites. [* 4] He took the fortress cities of Judah and reached Jerusalem. [5] Shemaiah the prophet came to Rehoboam and the leaders of Judah, who had gathered in Jerusalem because of Shishak, and told them, "This is what the LORD says: You abandoned me, so now I have abandoned you into Shishak's hand." [6] The leaders of Israel and the king humbled themselves and said, "The LORD is in the right." [7] When the LORD saw that they had humbled themselves, his word came to Shemaiah: "Since they have humbled themselves, I will not destroy them. I will soon grant them deliverance, and my wrath will not be poured out on Jerusalem through Shishak. [8] But they will become his servants, so that they learn what it is to serve me and what it is to serve the kingdoms of other lands." [9] Shishak king of Egypt came up against Jerusalem and carried off the treasures of the house of the LORD and the treasures of the palace. He carried off everything, including the gold shields Solomon had made. [10] King Rehoboam made bronze shields to replace them and entrusted them to the commanders of the runners who guarded the entrance to the palace. [11] Each time the king went into the house of the LORD, the runners came and carried the shields, and afterward they returned them to the runners' chamber. [12] Because he humbled himself, the LORD's anger turned away from him, and he was not destroyed altogether; and in Judah there were still good things. [13] King Rehoboam strengthened his position in Jerusalem and continued as king. He was forty-one years old when he became king, and he ruled seventeen years in Jerusalem, the city the LORD had chosen from all the tribes of Israel to set his name there. His mother was Naamah the Ammonite. [14] He did what was evil, because he did not set his heart on seeking the LORD. [15] The deeds of Rehoboam, from beginning to end, are recorded, are they not, in the words of Shemaiah the prophet and of Iddo the seer, in the genealogical record? There was constant war between Rehoboam and Jeroboam. [16] Rehoboam lay down with his fathers and was buried in the City of David, and his son Abijah became king after him.

## CHAPTER 13

[1] In King Jeroboam's eighteenth year Abijah became king over Judah. [2] He ruled three years in Jerusalem; his mother was Micaiah daughter of Uriel from Gibeah. War broke out between Abijah and Jeroboam. [* 3] Abijah opened the battle with an army of brave warriors, four hundred thousand picked men, while Jeroboam lined up against him with eight hundred thousand picked men, strong warriors. [4] Abijah stood on Mount Zemaraim in the hill country of Ephraim and called out, "Hear me, Jeroboam and all Israel! [5] Should you not know that the LORD God of Israel gave David the kingdom over Israel forever, to him and his sons, by a covenant of salt? [6] Yet Jeroboam son of Nebat, the servant of Solomon son of David, rose up and revolted against his master; [7] and worthless men, sons of Belial, rallied to him and overpowered Rehoboam son of Solomon, while Rehoboam was young and timid and not strong enough to resist them. [8] And now you intend to resist the LORD's kingdom in the hands of David's sons, because you are a huge crowd and you have the gold calves Jeroboam made for you as gods. [9] Did you not throw out the LORD's priests, the sons of Aaron, and the Levites, and make priests of your own as the peoples of other lands do? Anyone who comes to consecrate himself with a young bull and seven rams can become a priest of what are no gods. [10] But for us, the LORD is our God, and we have not abandoned him. Our priests who serve the LORD are sons of Aaron, and the Levites are at their task. [11] Each morning and each evening they burn burnt offerings and fragrant incense to the LORD; they arrange the bread in rows on the clean table and light the gold lampstand and its lamps evening by evening. We keep the charge of the LORD our God, but you have abandoned him. [12] See, God is with us at our head, with his priests and their battle trumpets to raise the battle cry against

you. Children of Israel, do not fight the LORD God of your fathers, for you will not prosper." [13] Meanwhile Jeroboam had sent men around to set an ambush behind them, so that his main force faced Judah while the ambush was at their rear. [14] Judah turned and saw that they were being attacked front and rear. They cried to the LORD, and the priests sounded the trumpets. [15] The men of Judah let out a war cry, and at the war cry of the men of Judah God routed Jeroboam and all Israel before Abijah and Judah. [16] The children of Israel ran from Judah, and God handed them over to them. [17] Abijah and his army inflicted a crushing defeat on them, and five hundred thousand picked men of Israel lay slain. [18] So the children of Israel were brought low at that time, and the children of Judah won, because they leaned on the LORD God of their fathers. [19] Abijah chased Jeroboam and captured cities from him: Bethel and its villages, Jeshanah and its villages, and Ephrain and its villages.* [20] Jeroboam never again recovered his strength in Abijah's days; the LORD struck him down and he died. [21] But Abijah grew powerful. He married fourteen wives and had twenty-two sons and sixteen daughters. [22] The rest of Abijah's deeds, his conduct and his words, are recorded in the commentary of Iddo the prophet.*

## CHAPTER 14

[1] Abijah lay down with his fathers and was buried in the City of David, and his son Asa became king after him. In his days the land was at peace for ten years. [2] Asa did what was good and right in the sight of the LORD his God. [3] He did away with the foreign altars and the high places, smashed the sacred pillars, and cut down the Asherim. [4] He ordered Judah to seek the LORD God of their fathers and to carry out the law and the commandment. [5] He removed the high places and the incense altars from every city of Judah, and the kingdom was at peace under him.* [6] He built fortress cities in Judah, since the land was at peace. No one made war on him during those years, because the LORD had given him rest. [7] He told Judah, "Let us build up these cities and put walls around them, with towers, gates, and bars. The land is still before us because we sought the LORD our God; we sought him, and he has given us peace all around." So they built, and they prospered. [8] Asa's army had three hundred thousand men from Judah, armed with large shields and spears, and two hundred and eighty thousand from Benjamin, bearing small shields and drawing the bow; all of them were strong warriors. [9] Zerah the Cushite marched out against them with a force of a million men and three hundred chariots, and reached Mareshah.* [10] Asa went out to face him, and they formed their battle lines in the Valley of Zephathah near Mareshah. [11] Then Asa called to the LORD his God: "LORD, it is nothing to you to help, whether the mighty or those without strength. Help us, LORD our God, for we rely on you, and in your name we have come against this great crowd. LORD, you are our God; let no mere man hold out against you."* [12] So the LORD routed the Cushites before Asa and Judah, and the Cushites ran. [13] Asa and his troops chased them as far as Gerar. So many Cushites fell that they could not recover, for they were crushed before the LORD and his army. The men of Judah carried off a great deal of plunder. [14] They attacked all the cities around Gerar, because terror from the LORD had fallen on them, and they looted every city, since there was a great deal of plunder in them. [15] They also attacked the tents where the livestock were kept and carried off sheep and camels in large numbers. Then they went back to Jerusalem.

## CHAPTER 15

[1] The Spirit of God came on Azariah son of Oded, [2] and he went out to meet Asa and told him, "Hear me, Asa, and all Judah and Benjamin! The LORD is with you while you are with him. If you seek him, he will let himself be found by you, but if you abandon him, he will abandon you. [3] For a long time Israel was without the true God, without a priest to teach, and without law. [4] But in their trouble they turned back to the LORD God of Israel and sought him, and he let himself be found by them. [5] In those days no one could go out or come in safely, for great confusion troubled everyone living in those lands. [6] Nation was beaten down by nation and city by city, because God harassed them with all kinds of trouble. [7] But as for you, be strong and do not lose heart, for your work will be rewarded." [8] When Asa heard these words, the prophecy of Oded the prophet, he took heart. He got rid of the abominations from the whole land of Judah and Benjamin and from the cities he had taken in the hill country of Ephraim, and he renewed the LORD's altar that stood in front of the LORD's porch.* [9] He called together all Judah and Benjamin, along with the people of Ephraim, Manasseh, and Simeon who were living among them, for many had come over to him from Israel when they saw that the LORD his God was with him. [10] They came together in Jerusalem in the third month of Asa's fifteenth year. [11] That day they sacrificed to the LORD seven hundred cattle and seven thousand sheep from the plunder they had brought. [12] They made a covenant to seek the LORD God of their fathers with all their heart and all their soul, [13] and that anyone, young or old, man or woman, who would not seek the LORD God of Israel must die. [14] They took an oath to the LORD in a loud voice, with shouting and with trumpets and horns. [15] All Judah was glad about the oath, because they had sworn it wholeheartedly and had sought him with all their desire, and he let himself be found by them. So the LORD gave them rest on every side. [16] King Asa also deposed his mother Maacah from her position as queen mother, because she had made a horrid image for Asherah. Asa cut her image down, crushed it, and burned it in the Kidron Valley.* [17] The high places, though, were not taken away from Israel; yet Asa's heart was undivided all his life. [18] He brought into God's house what his father had consecrated and what he himself had consecrated: silver, gold, and vessels. [19] There was no further war until Asa's thirty-fifth year.

## CHAPTER 16

[1] In Asa's thirty-sixth year, Baasha king of Israel marched against Judah and built up Ramah to keep anyone from going out to or

coming in to Asa king of Judah. [2] Asa took silver and gold out of the treasuries of the house of the LORD and the palace and sent it to Ben-hadad king of Syria, who ruled in Damascus, with this message: [3] "Let there be a treaty between you and me, as between my father and yours. I am sending you silver and gold. Go and break off your treaty with Baasha king of Israel, so that he will pull back from me." [4] Ben-hadad agreed with King Asa and sent his army commanders against the cities of Israel. They attacked Ijon, Dan, Abel-maim, and all Naphtali's storage cities. [5] As soon as Baasha heard this, he quit building up Ramah and abandoned his work. [6] King Asa then brought all Judah, and they hauled away the stones and timbers of Ramah that Baasha had been building with, and he used them to build Geba and Mizpah. [7] At that time Hanani the seer came to Asa king of Judah and told him, "Since you leaned on the king of Syria and not on the LORD your God, the army of the king of Syria has slipped out of your hand. [8] Were the Cushites and Libyans not a vast army with a great many chariots and horsemen? Yet when you leaned on the LORD, he handed them over to you. [9] For the LORD's eyes roam over all the earth, to give strong support to those whose hearts are undivided toward him. You have been foolish in this matter, and from now on you will have wars." [10] Asa was furious with the seer and threw him into the stocks, for he was in a rage at him over this. At the same time Asa crushed some of the people.* [11] Asa's deeds, from beginning to end, are recorded in the book of the kings of Judah and Israel. [12] In the thirty-ninth year of his reign Asa was afflicted in his feet, and his illness became extremely severe; yet even in his illness he did not seek the LORD, only the physicians. [13] Asa lay down with his fathers; he died in the forty-first year of his reign. [14] They buried him in the tomb he had cut out for himself in the City of David. They laid him on a bed filled with spices and all sorts of ointments prepared by skilled perfumers, and they lit a very great fire in his honor.

## CHAPTER 17

[1] His son Jehoshaphat became king after him and made himself strong against Israel. [2] He placed forces in every fortress city of Judah and put garrisons in the land of Judah and in the cities of Ephraim his father Asa had taken. [3] The LORD was with Jehoshaphat, for he followed the early ways of his father David and did not seek the Baals. [4] He sought his father's God and followed his commandments rather than the deeds of Israel. [5] So the LORD made the kingdom secure under his control. All Judah gave Jehoshaphat gifts, and he gained great wealth and honor. [6] His heart was emboldened in the LORD's ways, and he also took the high places and the Asherim out of Judah.* [7] In the third year of his reign he sent out his officials Ben-hail, Obadiah, Zechariah, Nethanel, and Micaiah to teach in Judah's cities, [8] accompanied by the Levites Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tob-adonijah, and by the priests Elishama and Jehoram. [9] They taught throughout Judah, taking the book of the LORD's law with them; they traveled to every city of Judah and taught the people. [10] A dread of the LORD came over all the kingdoms of the lands surrounding Judah, so that they did not go to war against Jehoshaphat. [11] Some Philistines brought Jehoshaphat presents and a load of silver as tribute, and the Arabs brought him flocks too: seven thousand seven hundred rams and seven thousand seven hundred male goats. [12] Jehoshaphat kept on growing more and more powerful; he built fortresses and storage cities in Judah [13] and had much work in hand in the cities of Judah, with soldiers, strong warriors, in Jerusalem. [14] Here is their count by fathers' houses. From Judah, the leaders of thousands: Adnah the leader, with three hundred thousand strong warriors; [15] beside him Jehohanan the leader, with two hundred and eighty thousand; [16] beside him Amasiah son of Zichri, who offered himself willingly to the LORD, with two hundred thousand strong warriors. [17] From Benjamin: Eliada, a strong warrior, with two hundred thousand armed with bow and shield; [18] beside him Jehozabad, with a hundred and eighty thousand ready for battle. [19] These were the men in the king's service, not counting those the king had stationed in the fortress cities all over Judah.

## CHAPTER 18

[1] Jehoshaphat had great wealth and honor, and he became related by marriage to Ahab. [2] Some years later he went down to visit Ahab in Samaria. Ahab slaughtered a great many sheep and cattle for him and the people with him, and urged him to march against Ramoth-gilead. [3] Ahab king of Israel asked Jehoshaphat king of Judah, "Will you come with me against Ramoth-gilead?" He replied, "I am as you are, and my people as yours; we will go with you to the battle." [4] But Jehoshaphat said to the king of Israel, "First, please, seek the word of the LORD." [5] So the king of Israel brought the prophets together, four hundred men, and asked them, "Should we go to war against Ramoth-gilead, or should I hold back?" They said, "Go up; God will hand it over to the king." [6] Jehoshaphat asked, "Is there not another prophet of the LORD here whom we can consult?" [7] The king of Israel told Jehoshaphat, "There is one more man through whom we can consult the LORD, but I hate him, because he never prophesies anything good about me, only evil all the time. He is Micaiah son of Imlah." Jehoshaphat said, "The king should not talk like that."* [8] So the king of Israel summoned an official and said, "Bring Micaiah son of Imlah at once." [9] The king of Israel and Jehoshaphat king of Judah, wearing their royal robes, were each seated on his throne at the threshing floor by the entrance of Samaria's gate, with all the prophets prophesying in front of them. [10] Zedekiah son of Chenaanah had made iron horns for himself, and he said, "This is what the LORD says: With these you will gore the Syrians until you have finished them off." [11] All the prophets were prophesying the same thing: "Go up to Ramoth-gilead and be victorious, for the LORD will hand it over to the king." [12] The messenger who had gone to call Micaiah told him, "Listen, the prophets are of one voice in predicting good for the king. Please let your word agree with theirs, and predict good." [13] Micaiah replied, "By the life of the LORD, I

will say whatever my God tells me." [14] When he arrived, the king asked him, "Micaiah, should we go to war against Ramoth-gilead, or should I hold back?" He said, "Go up and be victorious; they will be handed over to you." [15] The king said to him, "How often must I put you under oath to tell me only the truth in the LORD's name?" [16] So he said, "I saw all Israel scattered over the mountains like sheep without a shepherd, and the LORD said, 'These have no master. Let each one go home in peace.'" [17] The king of Israel said to Jehoshaphat, "Didn't I tell you he would not prophesy good about me, only evil?" [18] Micaiah went on, "So hear the LORD's word: I saw the LORD seated on his throne, with the whole army of heaven standing to his right and to his left. [19] The LORD asked, 'Who will lure Ahab king of Israel into going up and falling at Ramoth-gilead?' One said this, and another said that. [20] Then a spirit stepped forward, stood in front of the LORD, and said, 'I will lure him.' The LORD asked him, 'How?' [21] He replied, 'I will go and be a lying spirit in the mouths of all his prophets.' And the LORD said, 'You will lure him, and you will prevail. Go and do it.' [22] So now, see, the LORD has put a lying spirit in the mouths of these prophets of yours, and the LORD has decreed evil against you." [23] Zedekiah son of Chenaanah stepped up and slapped Micaiah on the cheek, saying, "Which way did the LORD's Spirit leave me to speak with you?" [24] Micaiah replied, "You will find out on the day you run into an inner room to hide." [25] The king of Israel said, "Seize Micaiah and take him back to Amon the city governor and Joash the king's son, [26] and tell them, 'The king says this: Lock this fellow in prison and give him scant bread and scant water until I come back safely.'"* [27] Micaiah said, "If you ever come back safely, the LORD has not spoken through me." And he added, "Mark this, all you peoples!" [28] So the king of Israel and Jehoshaphat king of Judah marched up to Ramoth-gilead. [29] The king of Israel told Jehoshaphat, "I will go into battle in disguise, but you put on your robes." So the king of Israel disguised himself, and they went into the battle. [30] The king of Syria had ordered his chariot commanders, "Fight no one, small or great, except the king of Israel." [31] When the chariot commanders saw Jehoshaphat, they thought, "This is the king of Israel," and they closed in to attack him. But Jehoshaphat cried out, and the LORD helped him; God lured them away from him. [32] As soon as the chariot commanders realized he was not the king of Israel, they stopped chasing him. [33] Then a man drew his bow without taking aim and hit the king of Israel between the joints of his armor and the breastplate. The king told his chariot driver, "Turn around and get me out of the battle; I am wounded." [34] The fighting raged that day, and the king of Israel kept himself standing in his chariot facing the Syrians until evening; and as the sun went down, he died.

## CHAPTER 19

[1] Jehoshaphat king of Judah came back safely to his palace in Jerusalem. [2] Jehu son of Hanani the seer went out to face him and said to King Jehoshaphat, "Is it right to help the wicked and to love those who hate the LORD? For this, wrath from the LORD is upon you. [3] Yet there are good things found in you: you have cleared the Asherim out of the land and have resolved in your heart to seek God." [4] Jehoshaphat stayed in Jerusalem. Then he went out again among the people from Beersheba to the hill country of Ephraim and turned them back to the LORD God of their fathers. [5] He set up judges throughout the land, in each of the fortress cities of Judah. [6] He told the judges, "Watch what you do, for you are not judging on behalf of man but on behalf of the LORD, who is with you when you pronounce a verdict. [7] So let the fear of the LORD be on you; act carefully, for the LORD our God will have nothing to do with wrongdoing, favoritism, or bribery." [8] In Jerusalem, too, Jehoshaphat appointed Levites, priests, and heads of Israel's fathers' houses to judge for the LORD and to settle disputes. Then they returned to Jerusalem.* [9] He instructed them: "You must act this way, in the fear of the LORD, faithfully and wholeheartedly. [10] In every case your brothers living in their cities bring before you, whether it concerns bloodshed or questions of law, commandment, statutes, or judgments, you must warn them not to become guilty before the LORD, or wrath will come on you and your brothers. Act this way and you will not be guilty. [11] Note that Amariah the chief priest is over you in every matter of the LORD, and Zebadiah son of Ishmael, the leader of the house of Judah, in every matter of the king. The Levites will serve as officials before you. Act boldly, and may the LORD be with those who do good."

## CHAPTER 20

[1] After these things the children of Moab and the children of Ammon, together with some of the Ammonites, came to make war on Jehoshaphat.* [2] Messengers came and informed Jehoshaphat, "A vast horde is coming against you from beyond the sea, from Syria. They are already at Hazazon-tamar," that is, En-gedi.* [3] Jehoshaphat was frightened and resolved to seek the LORD, and he called for a fast throughout Judah. [4] Judah came together to ask the LORD for help; people came from every city of Judah to seek the LORD. [5] Jehoshaphat stood up in the assembly of Judah and Jerusalem in the house of the LORD, before the new court, [6] and prayed: "LORD God of our fathers, are you not God in heaven? You rule over every kingdom of the nations. Power and strength are in your hand, and no one can hold out against you. [7] Our God, did you not drive out the people living in this land before your people Israel and give it to the seed of Abraham your friend for all time? [8] They settled in it and built a sanctuary in it for your name, saying, [9] 'If evil comes upon us, sword, judgment, plague, or famine, we will stand in front of this house and before you, for your name is in this house, and we will cry to you in our trouble, and you will hear and rescue us.' [10] Look now at the children of Ammon, Moab, and Mount Seir. You did not allow Israel to invade them when they came out of Egypt; instead they went around them and did not wipe them out. [11] And look how they reward us: they are coming to throw us out of your possession, which you gave us as our inheritance. [12] Our God, will you not bring judgment on

them? We are powerless before this vast horde coming against us. We do not know what to do, but our eyes look to you." [13] All Judah was standing before the LORD, along with their little ones, wives, and children. [14] Then, in the middle of the assembly, the Spirit of the LORD came on Jahaziel son of Zechariah, son of Benaiah, son of Jeiel, son of Mattaniah, a Levite from Asaph's sons. [15] He said, "Pay attention, all Judah, people of Jerusalem, and King Jehoshaphat! This is what the LORD says to you: 'Do not fear and do not lose heart because of this vast horde, for the battle does not belong to you but to God. [16] Go down against them tomorrow. They will be coming up by the Ascent of Ziz, and you will meet them at the end of the valley, facing the wilderness of Jeruel. [17] You will not have to fight this battle. Take up your positions, stand firm, and see the salvation the LORD will bring you, Judah and Jerusalem.' Do not fear and do not lose heart. Go out against them tomorrow, and the LORD will be with you." [18] Jehoshaphat knelt down with his face to the ground, and all Judah and the people of Jerusalem fell before the LORD and worshiped him. [19] Then the Levites from the Kohathites and the Korahites rose to praise the LORD God of Israel at the top of their voices. [20] Early in the morning they set out for the wilderness of Tekoa. As they were setting out, Jehoshaphat stood and said, "Hear me, Judah and people of Jerusalem! Believe in the LORD your God and you will be made secure; believe his prophets and you will prosper." [21] After taking counsel with the people, he appointed men to sing to the LORD and to praise him in holy splendor as they marched ahead of the troops, saying, "Give thanks to the LORD, for his steadfast love lasts forever."* [22] The moment they started the shouts of joy and praise, the LORD set ambushes against the children of Ammon, Moab, and Mount Seir who had come against Judah, and they were beaten. [23] The children of Ammon and Moab turned on the people of Mount Seir to devote them to destruction and wipe them out, and when they had finished off the people of Seir, they helped one another to their own destruction. [24] When Judah reached the lookout point over the wilderness, they turned toward the horde, and there were dead bodies lying on the ground; not one had escaped. [25] Jehoshaphat and his people came to collect the plunder and found among them plenty of goods, dead bodies, and valuable objects, more than they could carry off. It took three days to collect the plunder, there was so much.* [26] On the fourth day they gathered in the Valley of Beracah, because there they blessed the LORD. That is why the place is still called the Valley of Beracah. [27] Then every man of Judah and Jerusalem, with Jehoshaphat leading them, went back to Jerusalem rejoicing, for the LORD had given them joy over their enemies. [28] They entered Jerusalem and came to the house of the LORD with harps, lyres, and trumpets. [29] A dread of God came over all the kingdoms of the lands when they heard how the LORD had fought Israel's enemies. [30] So Jehoshaphat's kingdom was at peace, for his God gave him rest on every side. [31] Jehoshaphat ruled over Judah. He was thirty-five years old when he became king, and he reigned twenty-five years in Jerusalem. His mother was Azubah daughter of Shilhi. [32] He followed the way of his father Asa and did not depart from it, doing what was right in the LORD's eyes. [33] But the high places were not taken away, and the people had still not fixed their hearts on the God of their fathers. [34] The rest of Jehoshaphat's deeds, from beginning to end, are recorded in the words of Jehu son of Hanani, which were taken up into the book of the kings of Israel. [35] Later Jehoshaphat king of Judah made an alliance with Ahaziah king of Israel, whose conduct was wicked. [36] He joined with him to build ships to sail to Tarshish, and they built the ships at Ezion-geber. [37] Then Eliezer son of Dodavahu from Mareshah prophesied against Jehoshaphat: "Because you made an alliance with Ahaziah, the LORD will break up your works." The ships were wrecked and could not sail to Tarshish.*

## CHAPTER 21

[1] Jehoshaphat lay down with his fathers and was buried beside them in the City of David, and his son Jehoram became king after him. [2] Jehoram had brothers, sons of Jehoshaphat: Azariah, Jehiel, Zechariah, Azariah, Michael, and Shephatiah. All these were the sons of Jehoshaphat king of Israel.* [3] Their father had given them large gifts of silver, gold, and valuables, along with fortress cities in Judah; but the kingdom he gave to Jehoram, since he was the firstborn. [4] Once Jehoram had taken over his father's kingdom and secured his hold on it, he put all his brothers to the sword, along with some of Israel's leaders. [5] Jehoram was thirty-two when he became king, and he ruled eight years in Jerusalem. [6] He followed the way of the kings of Israel as Ahab's house had done, since he had married Ahab's daughter, and he did what was evil in the LORD's sight. [7] But the LORD did not want to wipe out the house of David, because of the covenant he had made with David and his promise to give him and his sons a lamp always. [8] During his reign Edom revolted against Judah's rule and made a king for themselves. [9] Jehoram crossed over with his commanders and all his chariots. He got up at night and attacked the Edomites who were surrounding him and his chariot commanders. [10] So Edom has remained in revolt against Judah's rule until this day. Libnah revolted from his rule at the same time, because he had abandoned the LORD God of his fathers. [11] He even built high places in the hills of Judah, caused the people of Jerusalem to prostitute themselves, and led Judah astray. [12] A letter reached him from Elijah the prophet, saying, "This is what the LORD God of your father David says: 'You have not followed the ways of your father Jehoshaphat or the ways of Asa king of Judah, [13] but you have followed the way of the kings of Israel and caused Judah and the people of Jerusalem to prostitute themselves as Ahab's house did; and you have also murdered your own brothers, your father's family, men better than you. [14] So now the LORD is about to strike your people, your sons, your wives, and everything you own with a heavy blow, [15] and you yourself with a severe illness, a disease of the bowels, until your bowels come out because of the disease, day after day.'" [16] Then the LORD roused against Jehoram the spirit of the Philistines and of the Arabs who lived next to the Cushites. [17] They invaded Judah, broke through, and carried

away everything found in the palace, including his sons and wives. Not one son was left to him except Jehoahaz, his youngest. [18] After all this the LORD struck him in the bowels with an incurable disease. [19] Day after day it went on, and at the end of two years his bowels came out because of the disease, and he died in terrible pain. His people did not make a fire in his honor as they had for his fathers. [*20] He was thirty-two when he became king and ruled eight years in Jerusalem. He passed away with no one regretting it. They buried him in the City of David, though not in the royal tombs.[*]

## CHAPTER 22

[1] The people of Jerusalem made his youngest son Ahaziah king after him, because the raiders who had come with the Arabs into the camp had killed all the older ones. So Ahaziah son of Jehoram became king of Judah. [2] Ahaziah was forty-two when he became king, and he ruled one year in Jerusalem. His mother was Athaliah, daughter of Omri. [*3] He too followed the ways of Ahab's house, because his mother advised him to act wickedly. [4] He did evil in the LORD's sight as Ahab's house had done, for after his father's death they became his advisers, to his destruction. [5] Following their advice, he went with Jehoram son of Ahab king of Israel to fight Hazael king of Syria at Ramoth-gilead, where the Syrians wounded Joram. [6] Joram went back to Jezreel to recover from the wounds they had inflicted on him at Ramah in his fight with Hazael king of Syria. And Azariah son of Jehoram king of Judah went down to Jezreel to visit Jehoram son of Ahab, who was ill. [*7] It was God's doing that Ahaziah's visit to Joram led to his downfall. On arriving he went out with Jehoram to meet Jehu son of Nimshi, whom the LORD had anointed to destroy Ahab's house. [8] While Jehu was carrying out judgment on Ahab's house, he came upon the leaders of Judah and the sons of Ahaziah's brothers who were attending Ahaziah, and he killed them. [9] Then he looked for Ahaziah, who was caught hiding in Samaria. They brought him to Jehu and executed him. They gave him burial, saying, "He was the son of Jehoshaphat, who sought the LORD with all his heart." And no one in Ahaziah's house was strong enough to hold the kingdom. [10] When Athaliah, Ahaziah's mother, saw that her son was dead, she set out to wipe out the entire royal family of the house of Judah. [11] But Jehoshabeath the king's daughter took Joash son of Ahaziah, stealing him away from among the king's sons who were about to be murdered, and put him and his nurse in a bedroom. So Jehoshabeath, daughter of King Jehoram and wife of Jehoiada the priest, who was Ahaziah's sister, hid him from Athaliah, and she did not kill him. [12] He stayed with them in God's house, hidden for six years, while Athaliah ruled the land.

## CHAPTER 23

[1] In the seventh year Jehoiada gathered his strength and made a pact with the leaders of hundreds: Azariah son of Jeroham, Ishmael son of Jehohanan, Azariah son of Obed, Maaseiah son of Adaiah, and Elishaphat son of Zichri. [2] They went all through Judah and gathered the Levites from every city of Judah and the heads of Israel's fathers' houses, and they came to Jerusalem. [3] The whole assembly made a covenant with the king in God's house. Jehoiada told them, "Here is the king's son! He shall reign, just as the LORD promised concerning David's sons. [4] Here is what you are to do: a third of you priests and Levites coming on duty on the Sabbath will guard the doorways, [5] a third will be at the palace, and a third at the Foundation Gate, while all the people will be in the courts of the house of the LORD. [6] No one is to enter the house of the LORD except the priests and the Levites on duty; they may enter because they are holy, but all the other people must obey the LORD's charge. [7] The Levites are to form a ring around the king, every man with weapon in hand. Anyone who enters the house must be killed. Stay with the king wherever he goes." [8] The Levites and all Judah did everything Jehoiada the priest ordered. Each man took his men, both those coming on duty on the Sabbath and those going off duty on the Sabbath, for Jehoiada the priest had not released the divisions. [9] Jehoiada the priest handed the leaders of hundreds the spears and the shields large and small that had belonged to King David and were kept in God's house. [10] He posted all the people, each man with his weapon in hand, from the south side of the house to the north side, by the altar and the house, all around the king. [11] Then they brought out the king's son, placed the crown on him, gave him the testimony, and proclaimed him king. Jehoiada and his sons anointed him and shouted, "Long live the king!" [12] Athaliah heard the noise of the people running and cheering the king, and she went to the people at the house of the LORD. [13] She looked, and there stood the king beside his pillar at the entrance, with the officers and trumpeters next to the king, and all the people of the land celebrating and sounding trumpets, while the singers with their musical instruments were leading the praise. Athaliah tore her clothes and cried, "Conspiracy! Conspiracy!" [*14] Jehoiada the priest sent out the leaders of hundreds in command of the troops and told them, "Take her out between the ranks, and put to the sword anyone who follows her." For the priest had said, "Do not kill her in the house of the LORD." [15] They seized her, and when she reached the entrance of the Horse Gate at the palace, they killed her there. [16] Jehoiada made a covenant between himself, all the people, and the king, that they would be the LORD's people. [17] Then all the people went to Baal's temple and pulled it down. They smashed its altars and images and killed Mattan, Baal's priest, in front of the altars. [18] Jehoiada placed the offices of the house of the LORD under the Levitical priests, whom David had organized over the house of the LORD, to present the LORD's burnt offerings as written in the law of Moses, with joy and song as David had ordered. [19] He set gatekeepers at the gates of the house of the LORD so that no one unclean in any way could come in. [20] He took the leaders of hundreds, the nobles, the governors of the people, and all the people of the land, and they escorted the king down from the house of the LORD. Passing through the Upper Gate into the palace, they seated the king on the royal throne. [21] All the people of the land celebrated,

and the city was calm, now that Athaliah had been killed by the sword.

## CHAPTER 24

[1] Joash was seven when he became king, and he ruled forty years in Jerusalem. His mother was Zibiah from Beersheba. [2] Joash did what was right in the LORD's eyes as long as Jehoiada the priest lived. [3] Jehoiada chose two wives for him, and he had sons and daughters. [4] Some time later Joash made up his mind to renew the house of the LORD. [5] He called the priests and Levites together and told them, "Go out to the cities of Judah and collect money from all Israel every year to repair the house of your God. Be quick about it." But the Levites were in no hurry. [6] So the king summoned Jehoiada the chief and asked him, "Why have you not made the Levites bring in from Judah and Jerusalem the levy that Moses the LORD's servant and the assembly of Israel imposed for the tent of the testimony?" [7] For the sons of wicked Athaliah had broken into God's house and had even devoted all the holy things of the house of the LORD to the Baals. [8] At the king's order they made a chest and placed it outside the gate of the house of the LORD. [9] A proclamation went out through Judah and Jerusalem to bring to the LORD the levy that Moses the servant of God had imposed on Israel in the wilderness. [10] All the officials and all the people gladly brought their money and dropped it into the chest until it was full. [11] Whenever the Levites brought the chest to the king's officials and they saw that it held a lot of money, the king's scribe and the chief priest's officer would come, empty the chest, and carry it back to its place. They did this day after day and gathered a great deal of money. [12] The king and Jehoiada handed it to those in charge of the work on the house of the LORD, who hired stonemasons and carpenters to renew the house of the LORD, as well as iron and bronze workers to repair it. [13] The workers did their work, and under their hands the repairs made progress. They restored God's house to its original condition and reinforced it. [14] When they were done, they brought the leftover money to the king and Jehoiada, and it was made into vessels for the house of the LORD: vessels for service and for offerings, ladles, and gold and silver vessels. Burnt offerings were offered regularly in the house of the LORD as long as Jehoiada lived. [15] Jehoiada grew old and full of years, and he died at the age of a hundred and thirty. [16] They buried him with the kings in the City of David, because he had done good in Israel for God and his house. [17] After Jehoiada died, the leaders of Judah came and bowed before the king, and the king listened to them. [18] They abandoned the house of the LORD God of their fathers and served the Asherim and the idols. Because of this guilt, wrath came on Judah and Jerusalem. [19] Still he sent them prophets to bring them back to the LORD; they warned them, but the people would not pay attention. [20] Then the Spirit of God clothed Zechariah son of Jehoiada the priest. He stood up above the people and told them, "This is what God says: 'Why are you breaking the LORD's commandments? You will not prosper. Because you have abandoned the LORD, he has abandoned you.'" [21] But they plotted against him, and at the king's order they stoned him to death in the court of the house of the LORD. [22] King Joash did not remember the loyalty Jehoiada, Zechariah's father, had shown him; he killed his son. And as Zechariah died he said, "May the LORD see this and demand an account!" [23] At the turn of the year the Syrian army marched against Joash. They invaded Judah and Jerusalem, wiped out all the leaders of the people, and sent all the plunder to the king of Damascus. [24] Though the Syrian army came with only a few men, the LORD handed over a very large army to them, because Judah had abandoned the LORD God of their fathers. So they carried out judgment on Joash. [25] When they withdrew, leaving him badly wounded, his servants plotted against him over the blood of the sons of Jehoiada the priest, and they killed him in his bed. So he died, and they buried him in the City of David, but not in the royal tombs. [26] Those who plotted against him were Zabad son of Shimeath the Ammonite woman and Jehozabad son of Shimrith the Moabite woman. [27] His sons, the many oracles against him, and the rebuilding of God's house are recorded in the commentary on the Book of the Kings. And his son Amaziah became king after him.*

## CHAPTER 25

[1] Amaziah was twenty-five when he became king, and he ruled twenty-nine years in Jerusalem. His mother was Jehoaddan from Jerusalem. [2] He did what was right in the LORD's eyes, though not wholeheartedly. [3] Once the kingdom was securely his, he executed the servants who had murdered his father the king. [4] Their sons, however, he did not kill, but followed what is written in the law, in the book of Moses, where the LORD commanded, "Fathers are not to die because of sons, and sons are not to die because of fathers; each is to die for his own sin." [5] Amaziah mustered Judah and organized them by fathers' houses under leaders of thousands and leaders of hundreds for all Judah and Benjamin. He counted those twenty years old and over and found three hundred thousand select men fit for war, able to wield spear and shield. [6] He also hired a hundred thousand strong warriors from Israel for a hundred talents of silver. [7] But a man of God came to him and said, "King, the army of Israel must not go with you, for the LORD is not with Israel, not with any of the sons of Ephraim. [8] Even if you go and fight bravely in battle, God will make you stumble before the enemy, for God has the power to help and to bring down." [9] Amaziah asked the man of God, "Then what about the hundred talents I paid the troops of Israel?" The man of God replied, "The LORD can give you far more than that." [10] So Amaziah dismissed the troops who had come to him from Ephraim and sent them home. They were furious with Judah and went home in a burning rage. [11] Amaziah then took heart, led his army out to the Valley of Salt, and killed ten thousand men of Seir. [12] The men of Judah captured another ten thousand alive, took them up to the top of a cliff, and threw them off the top, so that every one of them was smashed. [13] Meanwhile the troops Amaziah had sent back, not letting them go with him to battle, raided the cities of Judah from Samaria to

Beth-horon; they killed three thousand people and carried off a great deal of plunder. [14] When Amaziah returned from slaughtering the Edomites, he brought back the gods of the people of Seir, set them up as his own gods, bowed down to them, and burned incense to them. [15] The LORD's anger flared against Amaziah, and he sent him a prophet who asked him, "Why have you consulted the gods of this people, gods that could not rescue their own people from you?" [16] While he was still speaking, the king said to him, "Did we appoint you as royal adviser? Stop, or you will be struck down!" The prophet stopped, but said, "I know that God has decided to destroy you, because you have done this and would not listen to my advice." [17] Amaziah king of Judah, after taking counsel, sent a message to Joash son of Jehoahaz, son of Jehu, king of Israel: "Come, let us meet face to face." [18] Joash king of Israel sent back this reply to Amaziah king of Judah: "A thistle in Lebanon sent word to a cedar in Lebanon, 'Give your daughter to my son for a wife.' Then a wild animal in Lebanon came by and trampled the thistle. [19] You tell yourself that you have beaten Edom, and your heart has become proud and boastful. Stay at home now. Why stir up disaster and fall, you and Judah with you?" [20] But Amaziah would not listen, for this was God's doing, so that he might hand them over to their enemies because they had consulted the gods of Edom. [21] So Joash king of Israel marched out, and he and Amaziah king of Judah met face to face at Beth-shemesh in Judah. [22] Israel routed Judah, and every man ran home to his tent. [23] At Beth-shemesh Joash king of Israel took Amaziah king of Judah, son of Joash, son of Jehoahaz, prisoner and brought him to Jerusalem. He tore down the wall of Jerusalem for four hundred cubits, from the Ephraim Gate to the Corner Gate. [24] He carried off all the gold and silver and all the vessels found in God's house in the care of Obed-edom, along with the palace treasures and hostages, and went back to Samaria. [*] [25] Amaziah son of Joash king of Judah lived fifteen years after the death of Joash son of Jehoahaz king of Israel. [26] The rest of Amaziah's deeds, from beginning to end, are recorded, are they not, in the Book of the Kings of Judah and Israel? [27] From the time Amaziah turned away from following the LORD, people plotted against him in Jerusalem, and he fled to Lachish; but they sent men after him to Lachish and killed him there. [28] They brought him back on horses and buried him beside his fathers in the city of Judah.

## CHAPTER 26

[1] All the people of Judah then took Uzziah, who was sixteen, and made him king in his father Amaziah's place. [2] It was he who rebuilt Eloth and brought it back under Judah after the king lay down with his fathers. [3] Uzziah was sixteen when he became king, and he ruled fifty-two years in Jerusalem. His mother was Jecoliah from Jerusalem. [4] He did what was right in the LORD's eyes, just as his father Amaziah had done. [5] He gave himself to seeking God during the lifetime of Zechariah, who instructed him in the visions of God; and as long as he sought the LORD, God gave him success. [*] [6] He marched out and made war on the Philistines, tore down the walls of Gath, Jabneh, and Ashdod, and built cities near Ashdod and elsewhere among the Philistines. [7] God helped him against the Philistines, against the Arabs living in Gur-baal, and against the Meunites. [8] The Ammonites brought tribute to Uzziah, and his name became known as far as the border of Egypt, because he had grown very powerful. [9] Uzziah built towers in Jerusalem at the Corner Gate, at the Valley Gate, and at the Angle, and he fortified them. [10] He also built towers in the wilderness and cut out many cisterns, for he had large herds in the Shephelah and on the plain. He had farmers and vinedressers in the hills and in the fertile fields, because he was a lover of the land. [11] Uzziah had a fighting army ready to go out to battle in units, mustered and counted by Jeiel the scribe and Maaseiah the officer under the command of Hananiah, one of the king's officers. [12] The total number of the heads of fathers' houses, strong warriors, was two thousand six hundred. [13] Under them was an army of three hundred and seven thousand five hundred men trained for war, a powerful force to help the king against the enemy. [14] Uzziah equipped the whole army with shields, spears, helmets, body armor, bows, and sling stones. [15] In Jerusalem he had devices designed by skilled men and set on the towers and corners for shooting arrows and large stones. His name spread far and wide, for he was helped wonderfully until he was strong. [16] But when he had grown strong, his heart became proud, to his ruin. He broke faith with the LORD his God by going into the LORD's temple to burn incense on the incense altar. [17] Azariah the priest went in after him, together with eighty other priests of the LORD, brave men. [18] They confronted King Uzziah and said to him, "Uzziah, burning incense to the LORD is not your place; it belongs to the priests, the sons of Aaron, who have been consecrated to burn incense. Leave the sanctuary, for you have been unfaithful, and the LORD God will not honor you for this." [19] Uzziah, censer in hand and ready to burn incense, grew angry. And while he was raging at the priests, leprosy appeared on his forehead right in front of the priests in the house of the LORD, beside the incense altar. [20] When Azariah the chief priest and all the other priests looked at him, they saw that he was leprous on his forehead. They rushed him out of there, and he himself was eager to leave, because the LORD had struck him. [21] King Uzziah remained leprous until the day he died. He lived in a separate house as a leper, cut off from the house of the LORD, while his son Jotham had charge of the palace and governed the people of the land. [*] [22] The rest of Uzziah's deeds, from beginning to end, were written down by Isaiah the prophet, son of Amoz. [23] Uzziah lay down with his fathers, and they buried him near his fathers in a burial field belonging to the kings, for they said, "He is a leper." And his son Jotham became king after him.

## CHAPTER 27

[1] Jotham was twenty-five when he became king, and he ruled sixteen years in Jerusalem. His mother was Jerushah daughter of Zadok. [2] He did what was right in the LORD's eyes, just as his father Uzziah had done, except that he did not go into the

LORD's temple. But the people kept on acting corruptly. [3] He built the Upper Gate of the house of the LORD and did extensive building on the wall of Ophel. [4] He built cities in the hills of Judah, and in the forests he built strongholds and towers. [5] He went to war against the king of the children of Ammon and defeated them. That year the children of Ammon paid him a hundred talents of silver, ten thousand cors of wheat, and ten thousand of barley; and they paid him the same in the second and third years. [6] Jotham grew powerful because he kept his ways steady before the LORD his God. [7] The rest of Jotham's deeds, all his wars and his ways, are recorded in the Book of the Kings of Israel and Judah. [8] He was twenty-five when he became king and ruled sixteen years in Jerusalem. [9] Jotham lay down with his fathers and was buried in the City of David, and his son Ahaz became king after him.

## CHAPTER 28

[1] Ahaz was twenty when he became king, and he ruled sixteen years in Jerusalem. Unlike his father David, he did not do what was right in the LORD's eyes. [2] He followed the ways of the kings of Israel and even made metal idols for the Baals. [3] He burned incense in the Valley of Ben-hinnom and burned his sons in the fire, imitating the detestable practices of the nations the LORD had driven out before the children of Israel. [4] He offered sacrifices and burned incense at the high places, on the hilltops, and under every leafy tree. [5] So the LORD his God handed him over to the king of Syria, who defeated him and took many of his people as prisoners to Damascus. He was also handed over to the king of Israel, who inflicted heavy losses on him. [6] In a single day Pekah son of Remaliah killed a hundred and twenty thousand men in Judah, all of them brave men, because they had abandoned the LORD God of their fathers. [7] Zichri, a warrior from Ephraim, killed Maaseiah the king's son, Azrikam the official in charge of the palace, and Elkanah, who ranked next to the king. [8] The children of Israel took two hundred thousand of their own relatives captive, women, sons, and daughters. They also took a great deal of plunder from them and brought it to Samaria. [9] But a prophet of the LORD named Oded was there. He went out to meet the army as it came to Samaria and told them, "See, the LORD God of your fathers was angry with Judah, so he handed them over to you; but you have slaughtered them in a fury that has reached all the way to heaven. [10] And now you mean to make the people of Judah and Jerusalem your slaves, male and female. But are you yourselves not guilty of sins against the LORD your God? [11] So listen to me now and send back the captives you took from your brothers, for the LORD's burning anger is on you." [12] Then some of the leaders of the children of Ephraim, Azariah son of Jehohanan, Berechiah son of Meshillemoth, Jehizkiah son of Shallum, and Amasa son of Hadlai, confronted those returning from the battle. [13] "You must not bring the captives here," they told them, "for you are planning to bring guilt against the LORD upon us, adding to our sins and our guilt. Our guilt is already great, and burning anger hangs over Israel." [14] So the soldiers released the captives and the plunder in front of the officials and the whole assembly. [15] The men who had been named for the task got up and took charge of the captives. From the plunder they clothed all who were naked; they gave them clothes and sandals, food and drink, and anointed them. They put all who were weak on donkeys and took them to their brothers at Jericho, the city of palm trees. Then they went back to Samaria. [16] At that time King Ahaz sent to the kings of Assyria for help, [17] since the Edomites had once again invaded, attacked Judah, and taken prisoners. [18] The Philistines too had raided the towns of the Shephelah and the Negev of Judah and captured Beth-shemesh, Aijalon, Gederoth, Soco and its villages, Timnah and its villages, and Gimzo and its villages, and they occupied them. [19] For the LORD humbled Judah because of Ahaz king of Israel, since he had let Judah go unrestrained and had been grossly unfaithful to the LORD.* [20] Tiglath-pileser king of Assyria came to him, but he oppressed him rather than strengthening him.* [21] Although Ahaz took a share from the house of the LORD, the palace, and the officials and gave it to the king of Assyria, it did him no good. [22] In his time of trouble this same King Ahaz became even more unfaithful to the LORD. [23] He sacrificed to the gods of Damascus, who had defeated him, thinking, "Since the gods of the kings of Syria help them, I will sacrifice to them so they will help me." But they brought about his downfall and that of all Israel. [24] Ahaz collected the vessels of God's house and broke them up. He shut the doors of the house of the LORD and set up altars for himself on every street corner in Jerusalem. [25] In every city of Judah he built high places to burn incense to other gods, and he provoked the LORD God of his fathers to anger. [26] The rest of his deeds and all his ways, from beginning to end, are recorded in the Book of the Kings of Judah and Israel. [27] Ahaz lay down with his fathers and was buried in the city, in Jerusalem; they did not bring him into the tombs of the kings of Israel. And his son Hezekiah became king after him.

## CHAPTER 29

[1] Hezekiah was twenty-five when he became king, and he ruled twenty-nine years in Jerusalem. His mother was Abijah daughter of Zechariah. [2] He did what was right in the LORD's eyes, just as his father David had done. [3] In the first month of the first year of his reign he opened the doors of the house of the LORD and repaired them. [4] He brought in the priests and Levites, assembled them in the open square on the east side, [5] and told them, "Listen to me, you Levites! Sanctify yourselves now and sanctify the house of the LORD God of your fathers. Remove the impurity from the holy place. [6] Our fathers were unfaithful and did what was evil in the sight of the LORD our God. They abandoned him, turned their faces away from the LORD's dwelling, and turned their backs on it. [7] They even closed the doors of the porch, put out the lamps, and stopped burning incense and offering burnt offerings in the holy place to the God of Israel. [8] That is why the LORD's wrath fell on Judah and Jerusalem, and he has made them something to tremble at, to be appalled at, and to hiss at, as you can see for yourselves. [9] That is why our fathers

fell by the sword, and our sons, daughters, and wives are in captivity. [10] Now I have it in mind to make a covenant with the LORD God of Israel, so that his burning anger will turn away from us. [11] My sons, do not be careless now, for the LORD has chosen you to stand in his presence, to serve him, to be his ministers, and to burn incense." [12] Then the Levites set to work: from the Kohathites, Mahath son of Amasai and Joel son of Azariah; from the sons of Merari, Kish son of Abdi and Azariah son of Jehallelel; from the Gershonites, Joah son of Zimmah and Eden son of Joah; [13] of the sons of Elizaphan, Shimri and Jeiel; of the sons of Asaph, Zechariah and Mattaniah; [14] of the sons of Heman, Jehiel and Shimei; and of the sons of Jeduthun, Shemaiah and Uzziel. [15] They gathered their brothers, sanctified themselves, and went in as the king had ordered, following the words of the LORD, to cleanse the house of the LORD. [16] The priests went into the inner part of the house of the LORD to cleanse it and brought out to the court of the house of the LORD every unclean thing they found in the LORD's temple. The Levites took it and carried it outside to the Kidron Valley. [17] They started the sanctifying on the first day of the first month, and on the eighth day of the month they reached the porch of the LORD. For eight more days they sanctified the house of the LORD, finishing on the sixteenth day of the first month. [18] Then they went in to King Hezekiah and reported, "We have cleansed the whole house of the LORD, the altar of burnt offering and all its vessels, and the table of the bread set in rows and all its vessels. [19] We have also restored and sanctified all the vessels King Ahaz threw aside in his unfaithfulness while he was king. They are now in front of the LORD's altar." [20] Early the next morning King Hezekiah gathered the city officials and went up to the house of the LORD. [21] They brought seven bulls, seven rams, seven lambs, and seven male goats as a sin offering for the kingdom, the sanctuary, and Judah. He ordered the priests, Aaron's descendants, to offer them on the LORD's altar. [22] They slaughtered the bulls, and the priests took the blood and splashed it on the altar; next they slaughtered the rams and splashed their blood on the altar; then they slaughtered the lambs and splashed their blood on the altar. [23] The male goats for the sin offering were brought before the king and the assembly, who laid their hands on them. [24] Then the priests slaughtered them and presented their blood on the altar as a sin offering to make atonement for all Israel, since the king had ordered the burnt offering and the sin offering for all Israel. [25] He stationed the Levites in the house of the LORD with cymbals, harps, and lyres, as David, Gad the king's seer, and Nathan the prophet had commanded; for the command came from the LORD through his prophets. [26] The Levites took their places with David's instruments and the priests with the trumpets. [27] Hezekiah gave the order to offer the burnt offering on the altar. As the burnt offering began, the song to the LORD began too, with the trumpets and the instruments of David king of Israel. [28] The whole assembly bowed in worship while the singers sang and the trumpeters played, and all this went on until the burnt offering was completed. [29] When the offering was completed, the king and everyone with him knelt down and worshiped. [30] King Hezekiah and the officials told the Levites to praise the LORD in the words of David and of Asaph the seer. They sang praises joyfully, bowed down, and worshiped. [31] Hezekiah then said, "Now you have consecrated yourselves to the LORD. Come and bring sacrifices and thank offerings to the house of the LORD." So the assembly brought sacrifices and thank offerings, and all whose hearts were willing brought burnt offerings.* [32] The assembly brought seventy bulls, a hundred rams, and two hundred lambs as burnt offerings; all these were for a burnt offering to the LORD. [33] The animals consecrated as offerings came to six hundred bulls and three thousand sheep. [34] But there were too few priests to skin all the burnt offerings, so their brothers the Levites helped them until the task was done and until the priests had sanctified themselves, because the Levites had been more conscientious than the priests about sanctifying themselves. [35] There were burnt offerings in great quantity, together with the fat of the peace offerings and the drink offerings for the burnt offerings. Thus the service of the house of the LORD was restored. [36] Hezekiah and all the people were glad at what God had done for the people, because it had happened so quickly.

## CHAPTER 30

[1] Hezekiah sent word to all Israel and Judah, and also wrote letters to Ephraim and Manasseh, inviting them to come to the house of the LORD in Jerusalem to celebrate the Passover to the LORD God of Israel. [2] The king, his officials, and the whole assembly in Jerusalem had decided to celebrate the Passover in the second month, [3] since they had not been able to celebrate it at the regular time, because not enough priests had sanctified themselves and the people had not assembled in Jerusalem. [4] The plan seemed right to the king and the whole assembly. [5] So they decided to send a proclamation through all Israel, from Beersheba to Dan, calling the people to come to Jerusalem and celebrate the Passover to the LORD God of Israel, for they had not kept it as written with the people gathered in large numbers. [6] At the king's order, runners went throughout Israel and Judah with letters from the king and his officials, which said, "Children of Israel, turn back to the LORD God of Abraham, Isaac, and Israel, so that he may turn back to those of you who are left, who escaped the hand of the kings of Assyria. [7] Do not be like your fathers and brothers, who were unfaithful to the LORD God of their fathers, so that he made them an object of horror, as you see. [8] Do not be stiff-necked now, as your fathers were. Give your hand to the LORD, come to his sanctuary, which he has consecrated forever, and serve the LORD your God, so that his burning anger may turn away from you.* [9] If you turn back to the LORD, your brothers and sons will be shown compassion by their captors and will return to this land, for the LORD your God is gracious and merciful. He will not turn his face away from you if you return to him." [10] The runners went from town to town through the land of Ephraim and Manasseh, as far as Zebulun, but people laughed at them and ridiculed them. [11] Still,

some men from Asher, Manasseh, and Zebulun humbled themselves and came to Jerusalem. [12] In Judah, too, God's hand was on the people to give them a united heart to carry out what the king and officials had ordered by the word of the LORD. [13] A large crowd of people gathered in Jerusalem to celebrate the Feast of Unleavened Bread in the second month, a very large assembly. [14] They set to work and removed the altars in Jerusalem; they took away all the incense altars too and threw them into the Kidron Valley. [15] They slaughtered the Passover lamb on the fourteenth day of the second month. The priests and Levites were ashamed; they sanctified themselves and brought burnt offerings to the house of the LORD. [16] They stood at their regular posts as the law of Moses the man of God prescribed. The priests splashed the blood handed to them by the Levites. [17] Since many in the assembly had not sanctified themselves, the Levites took charge of slaughtering the Passover lambs for all who were unclean, to sanctify them to the LORD. [18] Most of the people, many from Ephraim, Manasseh, Issachar, and Zebulun, had not purified themselves, and yet they ate the Passover contrary to what was written. But Hezekiah prayed for them, "May the good LORD make atonement for [*] [19] everyone who sets his heart to seek God, the LORD God of his fathers, even if he is not clean by the rules of the sanctuary." [20] The LORD listened to Hezekiah and healed the people. [21] The children of Israel present in Jerusalem celebrated the Feast of Unleavened Bread for seven days with great joy, while the Levites and priests praised the LORD every day, singing to the LORD with instruments of strength. [22] Hezekiah spoke to the heart of all the Levites who showed good insight in the LORD's service. For the seven days of the feast they ate their portion, offered peace offerings, and gave thanks to the LORD God of their fathers. [23] Then the whole assembly agreed to celebrate seven more days, and so they celebrated seven more days joyfully. [24] Hezekiah king of Judah provided the assembly with a thousand bulls and seven thousand sheep, and the officials provided the assembly with a thousand bulls and ten thousand sheep; and a large number of priests sanctified themselves. [25] The whole assembly of Judah rejoiced, along with the priests and Levites, the whole assembly that had come from Israel, and the foreigners who had come from the land of Israel or were living in Judah. [26] There was great joy in Jerusalem, for nothing like it had happened in Jerusalem since the days of Solomon son of David king of Israel. [27] The Levitical priests stood and blessed the people, and God heard their voice; their prayer reached heaven, his holy dwelling.

## CHAPTER 31

[1] When all this was over, all Israel who were there went out to the cities of Judah and smashed the sacred pillars, chopped down the Asherim, and demolished the high places and altars throughout Judah and Benjamin, Ephraim and Manasseh, until they had gotten rid of them all. Then all the children of Israel went back to their own cities, each to his own property. [2] Hezekiah organized the priests and Levites into divisions, each man according to his service, priests and Levites alike, for burnt offerings and peace offerings, to serve, to give thanks, and to praise in the gates of the LORD's camp. [3] The king contributed from his own property for the burnt offerings: the morning and evening burnt offerings, and the burnt offerings for Sabbaths, new moons, and appointed feasts, as written in the law of the LORD. [4] He ordered the people living in Jerusalem to provide the share belonging to the priests and Levites, so they could devote themselves to the law of the LORD. [5] As soon as the order went out, the children of Israel generously gave the firstfruits of grain, new wine, oil, honey, and everything the fields produced, and they brought a large tithe of everything. [6] The people of Israel and Judah who lived in the cities of Judah also brought a tithe of cattle and sheep and a tithe of the holy gifts consecrated to the LORD their God, and they piled them in heaps. [7] They started making the heaps in the third month and finished them in the seventh month. [8] When Hezekiah and the officials came and saw the heaps, they blessed the LORD and his people Israel. [9] Hezekiah asked the priests and Levites about the heaps, [10] and Azariah the chief priest, from Zadok's family, answered him, "Ever since people began bringing the contributions to the house of the LORD, we have had enough to eat and plenty to spare, for the LORD has blessed his people; this great amount is what is left over." [*] [11] Hezekiah gave orders to make storerooms in the house of the LORD, and they were made. [12] They brought in the contributions, tithes, and consecrated things in good faith. Conaniah the Levite was put in charge of them, with his brother Shimei next in rank. [13] Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath, and Benaiah were supervisors under Conaniah and his brother Shimei, by order of King Hezekiah and Azariah the officer in charge of God's house. [14] Kore son of Imnah the Levite, the gatekeeper of the East Gate, had charge of the freewill offerings to God, distributing the contribution made to the LORD and the most holy offerings. [15] Eden, Miniamin, Jeshua, Shemaiah, Amariah, and Shecaniah assisted him faithfully in the priests' cities, distributing to their brothers by divisions, old and young alike, [16] apart from the males three years old and over recorded in the genealogies: everyone who came into the house of the LORD for the daily duties, for their service in their offices by divisions. [17] The priests were recorded in the genealogies by their fathers' houses, and the Levites twenty years old and over by their offices and divisions. [18] They were registered along with all their little children, wives, sons, and daughters, the whole community, because they were faithful in keeping themselves holy. [19] As for the descendants of Aaron, the priests living in the pasturelands around their cities, men were named in every city to hand out portions to every male among the priests and to everyone registered among the Levites. [20] This is what Hezekiah did throughout Judah. He did what was good, right, and true before the LORD his God. [21] Every work he started in the service of God's house, and in obedience to the law and the commandment, seeking his God, he did with all his heart, and he succeeded.

## CHAPTER 32

[1] After these acts of faithfulness, Sennacherib king of Assyria came and marched into Judah. He laid siege to the fortress cities, meaning to break through and take them for himself.* [2] Hezekiah saw that Sennacherib had come and was set on making war against Jerusalem, [3] so he decided with his officials and warriors to block the water of the springs outside the city, and they supported him. [4] A large force of people gathered and blocked all the springs and the stream that ran through the land. "Why should the kings of Assyria come and find plenty of water?" they said. [5] He worked hard to rebuild all the broken sections of the wall, raised towers on it, and built a second wall outside it. He reinforced the Millo in the City of David and made a large number of weapons and shields. [6] He put military commanders over the people, gathered them before him in the square at the city gate, and spoke to their hearts: [7] "Be strong and brave. Do not fear or lose heart before the king of Assyria and the great horde with him, for there are more on our side than on his. [8] He has only an arm of flesh, but we have the LORD our God to help us and to fight our battles." And the people took confidence from the words of Hezekiah king of Judah. [9] After this, while Sennacherib king of Assyria and all his forces were at Lachish, he sent his servants to Jerusalem, to Hezekiah king of Judah and all the people of Judah in Jerusalem, with this message: [10] "This is what Sennacherib king of Assyria says: 'What are you relying on, that you stay in Jerusalem under siege? [11] Hezekiah is deceiving you, is he not, to let you die of hunger and thirst, when he tells you, "The LORD our God will rescue us from the king of Assyria"? [12] Is this not the same Hezekiah who removed the LORD's high places and altars and told Judah and Jerusalem, "You must worship before a single altar and burn incense on it"? [13] Are you not aware of what I and my fathers did to all the peoples of other lands? Could the gods of those nations rescue their lands from me at all? [14] Which of all the gods of the nations my fathers devoted to destruction could rescue his people from me? How then can your God rescue you from me? [15] So do not let Hezekiah fool you or lead you astray like this. Do not believe him, for no god of any nation or kingdom has been able to rescue his people from me or my fathers. How much less will your God rescue you from me!'" [16] Sennacherib's servants said even more against the LORD God and against his servant Hezekiah. [17] He also wrote letters ridiculing the LORD God of Israel and speaking against him: "Just as the gods of the nations of other lands did not rescue their people from me, so Hezekiah's God will not rescue his people from me." [18] They shouted loudly in the language of Judah to the people of Jerusalem on the wall, to frighten and alarm them so they could take the city. [19] They spoke about the God of Jerusalem as if he were one of the gods of the peoples of the earth, made by human hands. [20] King Hezekiah and Isaiah the prophet, son of Amoz, prayed about this and cried out to heaven. [21] The LORD sent an angel who wiped out every strong warrior, leader, and officer in the camp of the king of Assyria. So Sennacherib went home disgraced. When he entered the temple of his god, some of his own offspring cut him down there with the sword.* [22] So the LORD rescued Hezekiah and the people of Jerusalem from Sennacherib king of Assyria and from everyone else, and guided them on every side. [23] Many brought offerings to the LORD in Jerusalem and valuable gifts to Hezekiah king of Judah, and from then on he was held in high regard by all the nations. [24] In those days Hezekiah fell ill and was near death. He prayed to the LORD, who answered him and gave him a sign. [25] But Hezekiah did not respond in keeping with the kindness shown him, because his heart grew proud; so wrath came on him and on Judah and Jerusalem. [26] Then Hezekiah humbled himself for the pride of his heart, he and the people of Jerusalem, and the LORD's wrath did not come on them during Hezekiah's days. [27] Hezekiah had great wealth and honor. He made treasuries for his silver and gold, his precious stones, spices, shields, and all sorts of valuable objects; [28] storehouses for the harvest of grain, new wine, and oil; and stalls for all kinds of livestock and pens for the flocks. [29] He built cities for himself and acquired large numbers of flocks and herds, for God had given him a great deal of property. [30] It was Hezekiah who blocked the upper outlet of the Gihon spring and channeled the water down to the west side of the City of David. Hezekiah succeeded in everything he undertook. [31] But in the case of the envoys from the rulers of Babylon, who had been sent to him to ask about the wonder that had happened in the land, God left him alone to test him, to know everything that was in his heart. [32] The rest of Hezekiah's deeds and his good deeds are recorded in the vision of Isaiah the prophet, son of Amoz, in the Book of the Kings of Judah and Israel.* [33] Hezekiah lay down with his fathers, and they buried him on the upper level of the tombs of David's descendants. All Judah and the people of Jerusalem honored him at his death. And his son Manasseh became king after him.

## CHAPTER 33

[1] Manasseh was twelve when he became king, and he ruled fifty-five years in Jerusalem. [2] He did evil in the LORD's sight, following the detestable practices of the nations the LORD had driven out before the children of Israel. [3] He rebuilt the high places his father Hezekiah had demolished, put up altars to the Baals, made Asherim, and bowed down to the whole army of heaven and served them. [4] He built altars in the house of the LORD, of which the LORD had said, "My name will be in Jerusalem forever." [5] He built altars to the whole army of heaven in both courts of the house of the LORD. [6] He made his sons pass through the fire in the Valley of Ben-hinnom. He practiced fortune-telling, omens, and sorcery, and consulted mediums and spiritists. He did a great deal of evil in the LORD's sight, provoking him to anger. [7] He placed the carved idol he had made in God's house, of which God had told David and his son Solomon, "In this house and in Jerusalem, which I have chosen from all the tribes of Israel, I will set my name forever. [8] I will never again make Israel's feet wander from the land I assigned to your fathers, if only they take care to do everything I have

commanded them, the whole law, the statutes, and the judgments given through Moses." [9] But Manasseh led Judah and the people of Jerusalem astray, so that they did worse evil than the nations the LORD had wiped out before the children of Israel. [10] The LORD spoke to Manasseh and his people, but they would not listen. [11] So the LORD brought against them the commanders of the king of Assyria's army. They took Manasseh with hooks, put him in bronze shackles, and led him away to Babylon. [12] In his distress he begged the LORD his God for mercy and humbled himself deeply before the God of his fathers. [13] He prayed to him, and God let himself be moved by him; he heard his plea and brought him back to Jerusalem and to his kingdom. Then Manasseh knew that the LORD is God. [14] After this he built an outer wall for the City of David west of Gihon in the valley, up to the entrance of the Fish Gate and around Ophel, and made it much higher. He also stationed army commanders in all the fortress cities of Judah. [15] He got rid of the foreign gods and the idol from the house of the LORD, as well as all the altars he had built on the temple mount and in Jerusalem, and threw them out of the city. [16] He rebuilt the LORD's altar and offered peace offerings and thank offerings on it, and he told Judah to serve the LORD God of Israel. [17] The people, however, kept sacrificing at the high places, though only to the LORD their God. [18] The rest of Manasseh's deeds, his prayer to his God, and the words of the seers who spoke to him in the name of the LORD God of Israel are recorded in the annals of the kings of Israel. [19] His prayer and how God was moved by him, and all his sin and unfaithfulness, and the sites where he built high places and set up the Asherim and the idols before he humbled himself, are written in the records of Hozai.* [20] Manasseh lay down with his fathers and was buried at his palace, and his son Amon became king after him. [21] Amon was twenty-two when he became king, and he ruled two years in Jerusalem. [22] He did evil in the LORD's sight, as his father Manasseh had done. Amon sacrificed to all the idols his father Manasseh had made, and served them. [23] Unlike his father Manasseh, he did not humble himself before the LORD; instead Amon piled up more and more guilt. [24] His servants plotted against him and killed him in his palace. [25] But the people of the land killed all who had plotted against King Amon and made his son Josiah king after him.

## CHAPTER 34

[1] Josiah was eight when he became king, and he ruled thirty-one years in Jerusalem. [2] He did what was right in the LORD's eyes and followed the ways of his father David, turning neither to the right nor to the left. [3] In the eighth year of his reign, while still young, he began to seek the God of his father David, and in the twelfth year he began to cleanse Judah and Jerusalem of the high places, the Asherim, and the carved and cast idols. [4] In his presence they pulled down the altars of the Baals, and he chopped down the incense altars above them. He smashed the Asherim and the carved and cast idols, crushed them to powder, and scattered it on the graves of those who had sacrificed to them. [5] He burned the priests' bones on their altars and so cleansed Judah and Jerusalem. [6] In the cities of Manasseh, Ephraim, and Simeon, and as far as Naphtali, in their ruins on every side,* [7] he pulled down the altars and the Asherim, crushed the idols to powder, and chopped down all the incense altars throughout the land of Israel. Then he returned to Jerusalem. [8] In the eighteenth year of his reign, after he had cleansed the land and the temple, he sent Shaphan son of Azaliah, Maaseiah the city governor, and Joah son of Joahaz the recorder to repair the house of the LORD his God. [9] They went to Hilkiah the high priest and handed over the money brought into God's house, which the Levites who guarded the doorways had collected from Manasseh, Ephraim, and the rest of Israel, and from all Judah and Benjamin. Then they returned to Jerusalem.* [10] They put it in the hands of the men supervising the work on the house of the LORD, and these paid the workers who were repairing and restoring the house of the LORD. [11] They gave it to the carpenters and builders to buy cut stone and timber for the braces and beams of the buildings the kings of Judah had allowed to decay. [12] The men worked honestly. Their supervisors were Jahath and Obadiah, Levites from the sons of Merari, and Zechariah and Meshullam from the Kohathites, who directed the work. The Levites, all who were skilled with musical instruments, [13] were in charge of the laborers and supervised all the workers in every kind of job; some of the Levites were scribes, officials, and gatekeepers. [14] As they were bringing out the money brought into the house of the LORD, Hilkiah the priest discovered the Book of the Law of the LORD given through Moses. [15] Hilkiah spoke up and told Shaphan the scribe, "I have discovered the Book of the Law in the house of the LORD," and he handed the book to Shaphan. [16] Shaphan took the book to the king and reported back to him: "Your servants are doing everything entrusted to them. [17] They have poured out the money found in the house of the LORD and handed it over to the supervisors and the workers." [18] Shaphan the scribe also told the king, "Hilkiah the priest gave me a book," and Shaphan read from it to the king. [19] When the king heard what the law said, he tore his clothes. [20] He gave orders to Hilkiah, Ahikam son of Shaphan, Abdon son of Micah, Shaphan the scribe, and Asaiah the king's servant: [21] "Go and consult the LORD for me and for those who remain in Israel and Judah about the words of this book that has been found. Great is the LORD's wrath poured out on us, because our fathers did not keep the LORD's word by doing everything written in this book." [22] So Hilkiah and those whom the king had appointed went to Huldah the prophetess, wife of Shallum son of Tokhath, son of Hasrah, keeper of the wardrobe. She lived in Jerusalem in the Second Quarter, and they spoke to her about this.* [23] She told them, "This is what the LORD God of Israel says: 'Tell the man who sent you to me, [24] This is what the LORD says: I am about to bring evil on this place and its inhabitants, all the curses written in the book that was read to the king of Judah. [25] Because they have abandoned me and burned incense to other gods, provoking me to anger with everything they have made, my wrath will pour out on this place and will not be put out.' [26] But tell the king of Judah, who

sent you to consult the LORD: 'This is what the LORD God of Israel says about the words you heard: [27] Because your heart was responsive and you humbled yourself before God when you heard what he said against this place and its people, and because you humbled yourself before me, tore your clothes, and wept in my presence, I have heard you, says the LORD. [28] I will gather you to your fathers, and you will be laid in your grave in peace. Your eyes will not see all the evil I am going to bring on this place and its people.'" And they took her answer back to the king. [29] Then the king sent for all the elders of Judah and Jerusalem and gathered them. [30] The king went up to the house of the LORD with all the men of Judah, the people of Jerusalem, the priests, the Levites, and all the people, from the least to the greatest. He read aloud to them all the words of the Book of the Covenant that had been found in the house of the LORD. [31] The king stood in his place and made a covenant before the LORD to follow the LORD and keep his commandments, testimonies, and statutes with all his heart and soul, carrying out the words of the covenant written in this book. [32] He had everyone in Jerusalem and Benjamin commit themselves to it, and the people of Jerusalem acted in keeping with the covenant of God, the God of their fathers. [33] Josiah removed every abomination from all the territory of the children of Israel and had everyone in Israel serve the LORD their God. As long as he lived they did not turn away from following the LORD God of their fathers.

## CHAPTER 35

[1] Josiah celebrated a Passover to the LORD in Jerusalem; the Passover lamb was slaughtered on the fourteenth day of the first month. [2] He assigned the priests to their duties and strengthened them for the service of the house of the LORD. [3] He told the Levites, who instructed all Israel and were set apart to the LORD, "Place the holy ark in the house built by Solomon son of David, king of Israel. It is no longer a load for your shoulders. Serve the LORD your God and his people Israel now. [4] Get yourselves ready by fathers' houses in your divisions, as directed in writing by David king of Israel and by his son Solomon. [5] Take your stand in the holy place, by the family groups of your brothers, the lay people, so that each has a share of a Levitical father's house.* [6] Slaughter the Passover lamb, sanctify yourselves, and make preparations for your brothers, acting by the word of the LORD given through Moses." [7] Josiah then supplied the lay people, all who were there, with flock animals, thirty thousand lambs and young goats for the Passover offerings, as well as three thousand bulls; these came from the king's own property. [8] His officials also gave willingly to the people, the priests, and the Levites. Hilkiah, Zechariah, and Jehiel, the officers of God's house, gave the priests two thousand six hundred Passover animals and three hundred bulls. [9] And Conaniah, with his brothers Shemaiah and Nethanel, and Hashabiah, Jeiel, and Jozabad, the leaders of the Levites, provided the Levites with five thousand Passover animals and five hundred bulls. [10] When the service was ready, the priests took their places and the Levites their divisions, as the king had ordered. [11] They slaughtered the Passover lamb, and the priests splashed the blood handed to them while the Levites did the skinning. [12] They set aside the burnt offerings to distribute to the family groups of the lay people, to present to the LORD as written in the book of Moses; and they did the same with the bulls. [13] They roasted the Passover lamb over the fire as prescribed and boiled the holy offerings in pots, kettles, and pans, then hurried them out to all the lay people. [14] After that they made preparations for themselves and for the priests, since the priests, Aaron's descendants, were busy until nightfall offering burnt offerings and fat; so the Levites made preparations for themselves and for the priests, Aaron's descendants. [15] The singers, Asaph's descendants, were at their posts as David, Asaph, Heman, and Jeduthun the king's seer had ordered, and the gatekeepers were at every gate. They did not have to leave their duties, because their brothers the Levites made preparations for them. [16] So the whole service of the LORD was carried out that day, celebrating the Passover and offering burnt offerings on the LORD's altar, as King Josiah had ordered. [17] The children of Israel who were there celebrated the Passover at that time, and the Feast of Unleavened Bread for seven days. [18] No Passover like this one had been celebrated in Israel since the days of Samuel the prophet; none of the kings of Israel had ever celebrated a Passover like the one Josiah celebrated, with the priests, the Levites, all Judah and Israel who were present, and the people of Jerusalem. [19] This Passover was celebrated in the eighteenth year of Josiah's reign. [20] After all this, when Josiah had restored the temple, Neco king of Egypt marched up to fight at Carchemish on the Euphrates, and Josiah went out to confront him. [21] Neco sent messengers to him saying, "What quarrel is there between you and me, king of Judah? I am not marching against you today, but against the house I am at war with, and God has told me to hurry. Cease opposing God, who is with me, or he will destroy you."*[22] But Josiah would not turn back from him; he disguised himself to fight him. He paid no attention to Neco's words from God's mouth, but went to fight on the plain of Megiddo. [23] Archers shot King Josiah, and the king told his servants, "Get me away from here, I am badly wounded." [24] His servants lifted him out of his chariot, put him in his second chariot, and took him to Jerusalem, where he died. He was buried in his fathers' tombs, and all Judah and Jerusalem grieved for Josiah. [25] Jeremiah composed laments for Josiah, and to this day all the singing men and singing women speak of Josiah in their laments. They made this a custom in Israel, and the laments are written in the Laments. [26] The rest of Josiah's deeds and his good deeds, in keeping with what is written in the law of the LORD,* [27] and his deeds from beginning to end, are recorded in the Book of the Kings of Israel and Judah.

## CHAPTER 36

[1] The people of the land took Josiah's son Jehoahaz and made him king in Jerusalem after his father. [2] Jehoahaz was twenty-three when he became king, and he ruled three months in Jerusalem. [3] The king of Egypt removed him from the throne in

Jerusalem and laid on the land a levy of a hundred talents of silver and one talent of gold. [4] The king of Egypt made Jehoahaz's brother Eliakim king over Judah and Jerusalem and changed his name to Jehoiakim. Neco took his brother Jehoahaz and carried him off to Egypt. [5] Jehoiakim was twenty-five when he became king, and he ruled eleven years in Jerusalem. He did evil in the sight of the LORD his God. [6] Nebuchadnezzar king of Babylon marched against him and put him in bronze shackles to take him to Babylon. [7] Nebuchadnezzar also took some of the vessels of the house of the LORD to Babylon and placed them in his temple there. [8] The rest of Jehoiakim's deeds, the abominations he committed, and what was found against him, are recorded in the Book of the Kings of Israel and Judah. And his son Jehoiachin became king after him. [9] Jehoiachin was eight when he became king, and he ruled three months and ten days in Jerusalem. He did evil in the LORD's sight. [10] At the turn of the year King Nebuchadnezzar sent for him and had him brought to Babylon, together with the valuable vessels of the house of the LORD, and he made his brother Zedekiah king over Judah and Jerusalem. [11] Zedekiah was twenty-one when he became king, and he ruled eleven years in Jerusalem. [12] He did evil in the sight of the LORD his God and did not humble himself before Jeremiah the prophet, who spoke the LORD's word. [13] He also rebelled against King Nebuchadnezzar, who had made him take an oath in God's name. He became stiff-necked and hardened his heart and would not turn to the LORD God of Israel. [14] All the leaders of the priests and the people, too, became more and more unfaithful, following all the abominable practices of the nations, and they defiled the house of the LORD that he had made holy in Jerusalem. [15] The LORD God of their fathers sent word to them through his messengers again and again, because he had pity on his people and on his dwelling. [16] But they ridiculed God's messengers, scorned his words, and mocked his prophets, until the LORD's wrath rose up against his people and there was no healing. [17] So he brought against them the king of the Chaldeans, who put their young men to the sword in their sanctuary and spared no one, young man or young woman, old or gray-haired. God handed them all over to him. [18] He carried off to Babylon all the vessels of God's house, large and small, the treasures of the house of the LORD, and the treasures of the king and his officials. [19] They set fire to God's house, tore down Jerusalem's wall, burned all its palaces, and destroyed everything of value in it. [20] He took into exile in Babylon the survivors of the sword, and they became slaves to him and his sons until the Persian kingdom came to power. [21] This fulfilled the LORD's word spoken through Jeremiah, until the land had enjoyed its Sabbaths. All the time it lay desolate it kept Sabbath, until seventy years were complete.* [22] In the first year of Cyrus king of Persia, to fulfill the LORD's word spoken through Jeremiah, the LORD stirred up the spirit of Cyrus king of Persia to send a proclamation throughout his kingdom, and to put it in writing as well: [23] "This is what Cyrus king of Persia says: 'The LORD God of heaven has given me all the kingdoms of the earth, and he has appointed me to build him a house in Jerusalem, in Judah. Whoever among you belongs to his people, may the LORD his God be with him; let him go up.'"

# Ezra

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## CHAPTER 1

[1] In the first year of Cyrus king of Persia, to fulfill the LORD's word spoken through Jeremiah, the LORD stirred up the spirit of Cyrus king of Persia to send a proclamation throughout his kingdom, and to put it in writing as well: [2] "This is what Cyrus king of Persia says: 'The LORD God of heaven has given me all the kingdoms of the earth, and he has appointed me to build him a house in Jerusalem, in Judah. [3] Whoever among you belongs to his people, may his God be with him; let him go up to Jerusalem in Judah and build the house of the LORD God of Israel; he is the God who dwells in Jerusalem. [4] And let every survivor, in any place where he is living as a foreigner, be supported by the people of that place with silver and gold, goods and livestock, along with freewill offerings for the house of God in Jerusalem.'" [5] So the heads of the fathers' houses of Judah and Benjamin set out, with the priests and the Levites, all whose spirit God had stirred, to go up and build the house of the LORD in Jerusalem. [6] And all their neighbors helped them with vessels of silver, with gold, goods, livestock, and valuable things, in addition to all that was given as freewill offerings. [7] King Cyrus also brought out the vessels of the house of the LORD that Nebuchadnezzar had taken away from Jerusalem and placed in the temple of his gods. [8] Cyrus king of Persia had them brought out under the supervision of Mithredath the treasurer, who counted them out to Sheshbazzar, the prince of Judah. [9] This was the count: thirty gold basins, a thousand silver basins, twenty-nine knives,* [10] thirty gold bowls, four hundred and ten silver bowls of a second kind, and a thousand other vessels.* [11] In all, the gold and silver vessels numbered five thousand four hundred. Sheshbazzar brought them all up when the exiles came up from Babylon to Jerusalem.

## CHAPTER 2

[1] These are the people of the province who came up out of the captivity of the exiles whom Nebuchadnezzar king of Babylon had taken away to Babylon; they returned to Jerusalem and Judah, each to his own town. [2] They came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah. The count of the men of the people of Israel: [3] the sons of Parosh, two thousand one hundred and seventy-two; [4] the sons of Shephatiah, three hundred and seventy-two; [5] the sons of Arah, seven hundred and seventy-five; [6] the sons of Pahath-moab, of the sons of Jeshua and Joab, two thousand eight hundred and twelve; [7] the sons of Elam, one thousand two hundred and fifty-four; [8] the sons of Zattu, nine

hundred and forty-five; [9] the sons of Zaccai, seven hundred and sixty; [10] the sons of Bani, six hundred and forty-two; [11] the sons of Bebai, six hundred and twenty-three; [12] the sons of Azgad, one thousand two hundred and twenty-two; [13] the sons of Adonikam, six hundred and sixty-six; [14] the sons of Bigvai, two thousand and fifty-six; [15] the sons of Adin, four hundred and fifty-four; [16] the sons of Ater, of Hezekiah, ninety-eight; [17] the sons of Bezai, three hundred and twenty-three; [18] the sons of Jorah, one hundred and twelve; [19] the sons of Hashum, two hundred and twenty-three; [20] the sons of Gibbar, ninety-five; [21] the sons of Bethlehem, one hundred and twenty-three; [22] the men of Netophah, fifty-six; [23] the men of Anathoth, one hundred and twenty-eight; [24] the sons of Azmaveth, forty-two; [25] the sons of Kiriath-arim, Chephirah and Beeroth, seven hundred and forty-three; [26] the sons of Ramah and Geba, six hundred and twenty-one; [27] the men of Michmas, one hundred and twenty-two; [28] the men of Bethel and Ai, two hundred and twenty-three; [29] the sons of Nebo, fifty-two; [30] the sons of Magbish, one hundred and fifty-six; [31] the sons of the other Elam, one thousand two hundred and fifty-four; [32] the sons of Harim, three hundred and twenty; [33] the sons of Lod, Hadid and Ono, seven hundred and twenty-five; [34] the sons of Jericho, three hundred and forty-five; [35] the sons of Senaah, three thousand six hundred and thirty. [36] The priests: the sons of Jedaiah, of the house of Jeshua, nine hundred and seventy-three; [37] the sons of Immer, one thousand and fifty-two; [38] the sons of Pashhur, one thousand two hundred and forty-seven; [39] the sons of Harim, one thousand and seventeen. [40] The Levites: the sons of Jeshua and Kadmiel, of the sons of Hodaviah, seventy-four. [41] The singers: the sons of Asaph, one hundred and twenty-eight. [42] The sons of the gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita and the sons of Shobai, in all one hundred and thirty-nine. [43] The temple servants: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth,* [44] the sons of Keros, the sons of Siaha, the sons of Padon, [45] the sons of Lebanah, the sons of Hagabah, the sons of Akkub, [46] the sons of Hagab, the sons of Shalmai, the sons of Hanan, [47] the sons of Giddel, the sons of Gahar, the sons of Reaiah, [48] the sons of Rezin, the sons of Nekoda, the sons of Gazzam, [49] the sons of Uzza, the sons of Paseah, the sons of Besai, [50] the sons of Asnah, the sons of Meunim, the sons of Nephusim, [51] the sons of Bakbuk, the sons of Hakupha, the sons of Harhur, [52] the sons of Bazluth, the sons of Mehida, the sons of Harsha, [53] the sons of Barkos, the sons of Sisera, the sons of Temah, [54] the sons of Neziah and the sons of Hatipha. [55] The sons of Solomon's servants: the sons of Sotai, the sons of Sophereth, the sons of Peruda, [56] the sons of Jaalah, the sons of Darkon, the sons of Giddel, [57] the sons of Shephatiah, the sons of Hattil, the sons of Pochereth-hazzebaim and the sons of Ami. [58] All the temple servants and the sons of Solomon's servants were three hundred and ninety-two. [59] The following came up from Tel-melah, Tel-harsha, Cherub, Addan, and Immer, but they were unable to prove their fathers' houses or their lineage, whether they were of Israel: [60] the sons of Delaiah, the sons of Tobiah and the sons of Nekoda, six hundred and fifty-two. [61] And from the sons of the priests: the sons of Habaiah, the sons of Hakkoz, and the sons of Barzillai, who had married one of the daughters of Barzillai the Gileadite and took their name. [62] They looked for their entry in the genealogical register but could not find it, so they were excluded from the priesthood as unclean.* [63] The governor ordered them not to eat any of the most holy food until a priest arose who could consult Urim and Thummim.* [64] The entire assembly numbered forty-two thousand three hundred and sixty, [65] not counting their male and female slaves, of whom there were seven thousand three hundred and thirty-seven; they also had two hundred singing men and women. [66] They had seven hundred and thirty-six horses, two hundred and forty-five mules, [67] four hundred and thirty-five camels, and six thousand seven hundred and twenty donkeys. [68] When they reached the house of the LORD in Jerusalem, some of the heads of the fathers' houses gave freewill offerings for the house of God, to rebuild it on its site. [69] As each was able, they gave to the building fund sixty-one thousand darics of gold, five thousand minas of silver, and a hundred garments for the priests.* [70] The priests, the Levites, some of the people, the singers, the gatekeepers, and the temple servants settled in their towns, and all Israel in their towns.

## CHAPTER 3

[1] When the seventh month arrived and the children of Israel were settled in their towns, the people came together in Jerusalem as one man. [2] Jeshua son of Jozadak and his brothers the priests, along with Zerubbabel son of Shealtiel and his brothers, set to work and built the altar of the God of Israel to offer burnt offerings on it, as written in the law of Moses the man of God. [3] They put the altar back on its foundations, because fear of the peoples of the lands was on them, and offered burnt offerings on it to the LORD, the morning and evening burnt offerings. [4] They celebrated the Feast of Booths as written and offered the daily burnt offerings in the number required by the regulation for each day. [5] After that they offered the regular burnt offering, the offerings for the new moons and for all the LORD's sacred appointed feasts, and the offerings of everyone who brought a freewill offering to the LORD. [6] They began offering burnt offerings to the LORD on the first day of the seventh month, though the foundation of the LORD's temple had not yet been laid. [7] They paid money to the stonecutters and carpenters, and gave food, drink, and oil to the people of Sidon and Tyre to bring cedar logs by sea from Lebanon to Joppa, as Cyrus king of Persia had authorized. [8] In the second month of the second year after they arrived at the house of God in Jerusalem, Zerubbabel son of Shealtiel and Jeshua son of Jozadak started the work, together with the rest of their brothers, the priests and Levites, and all who had returned from captivity to Jerusalem. They appointed Levites twenty years old and over to supervise the work on the house of the LORD. [9] Jeshua with his sons and brothers, and Kadmiel and his sons, the sons of Judah, stood together to supervise those working on God's house, with the

sons of Henadad and their sons and brothers, the Levites. [10] When the builders laid the foundation of the LORD's temple, the priests in their robes were stationed with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD as David king of Israel had directed. [11] They sang responsively, praising and thanking the LORD: "For he is good; his steadfast love for Israel lasts forever." And all the people gave a great shout of praise to the LORD, because the foundation of the house of the LORD had been laid.* [12] But many of the older priests, Levites, and heads of fathers' houses, who had seen the first house, wept aloud when they saw the foundation of this house laid, while many others shouted for joy at the top of their voices. [13] No one could tell the sound of the joyful shouting from the sound of the people's weeping, because the people were shouting so loudly; and the noise could be heard far away.

## CHAPTER 4

[1] The enemies of Judah and Benjamin heard that the returned exiles were building a temple for the LORD God of Israel, [2] so they approached Zerubbabel and the heads of the fathers' houses and said, "Let us build alongside you, for like you we seek your God, and we have been sacrificing to him ever since the days of Esarhaddon king of Assyria, who brought us here."* [3] But Zerubbabel, Jeshua, and the other heads of Israel's fathers' houses answered them, "It is not for you and us together to build a house for our God; we alone will build it for the LORD God of Israel, as King Cyrus, the king of Persia, ordered us." [4] From then on the people of the land discouraged the people of Judah and made them afraid to build. [5] They bribed advisers to work against them and foil their plans throughout the reign of Cyrus king of Persia and into the reign of Darius king of Persia. [6] At the start of the reign of Ahasuerus they lodged an accusation against the people of Judah and Jerusalem. [7] And in the time of Artaxerxes, Bishlam, Mithredath, Tabeel, and the rest of his colleagues wrote to Artaxerxes king of Persia. The letter was written in Aramaic script and translated into Aramaic.* [8] Rehum the commander and Shimshai the scribe wrote a letter to King Artaxerxes against Jerusalem, as follows:* [9] From Rehum the commander, Shimshai the scribe, and the rest of their colleagues, the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites,* [10] and the other peoples that the great and honorable Osnappar deported and resettled in the city of Samaria and elsewhere in the province Beyond the River, and so on.* [11] Here is a copy of the letter they sent him: "To King Artaxerxes, from your servants, the men of the province Beyond the River, and so on. [12] The king should know that the Jews who came up from you to us have gone to Jerusalem and are rebuilding that rebellious and evil city. They are completing the walls and repairing the foundations. [13] And now the king should know that if this city is rebuilt and its walls completed, they will not pay tribute, duty, or toll, and in the end the royal treasury will suffer. [14] Since we eat the salt of the palace and it is not proper for us to see the king dishonored, we are sending to inform the king,* [15] so that a search may be made in the record books of your fathers. In the record books you will find out and learn that this city is a rebellious city, troublesome to kings and provinces, and that revolt has been stirred up within it since ancient times. That is why this city was destroyed. [16] We are informing the king that if this city is rebuilt and its walls completed, you will be left with no share in the province Beyond the River." [17] The king sent this reply: "To Rehum the commander, Shimshai the scribe, and the rest of their colleagues living in Samaria and elsewhere in the province Beyond the River: Greetings, and so on. [18] The letter you sent us has been read to me word for word. [19] I issued an order, a search was carried out, and it was found that this city has a long history of rising up against kings, and that rebellion and revolt have taken place in it. [20] Powerful kings have ruled over Jerusalem and governed the whole province Beyond the River, and tribute, duty, and toll were paid to them. [21] So now issue an order to stop these men, so that this city is not rebuilt until I give the order. [22] Be careful not to neglect this matter. Why let the damage grow to the injury of the kings?" [23] As soon as the copy of King Artaxerxes' letter was read to Rehum, Shimshai the scribe, and their colleagues, they hurried to the Jews in Jerusalem and forced them to stop by armed force. [24] So work on the house of God in Jerusalem came to a halt and stayed halted until the second year of the reign of Darius king of Persia.

## CHAPTER 5

[1] Then the prophets Haggai and Zechariah son of Iddo prophesied to the Jews in Judah and Jerusalem in the name of the God of Israel, who was over them. [2] So Zerubbabel son of Shealtiel and Jeshua son of Jozadak set to work and began rebuilding the house of God in Jerusalem, and the prophets of God were with them, supporting them. [3] At that time Tattenai, governor of the province Beyond the River, Shethar-bozenai, and their colleagues came to them and asked, "Who authorized you to rebuild this house and complete this structure?" [4] We told them, accordingly, the names of the men who were constructing this building.* [5] But their God was watching over the elders of the Jews, and they were not stopped until a report could reach Darius and a written reply be sent back about it. [6] Here is a copy of the letter that Tattenai, governor of the province Beyond the River, Shethar-bozenai, and his colleagues the Apharsachites in the province Beyond the River sent to King Darius.* [7] They sent him a report, and this is what was written in it: "To King Darius: All peace! [8] The king should know that we went to the province of Judah, to the house of the great God. It is being built with huge stones, and beams are being set into the walls. The work is being carried out with care and is making progress under their hands. [9] We questioned those elders and asked them, 'Who authorized you to rebuild this house and complete this structure?' [10] We also asked their names so that we could inform you, writing down the names of the men in charge. [11] This is the reply they gave us: 'We are servants of the God of heaven and earth, and we are rebuilding the house built many years ago,

which a great king of Israel built and completed. [12] But because our fathers angered the God of heaven, he handed them over to Nebuchadnezzar king of Babylon, the Chaldean, who tore down this house and took the people into exile in Babylon. [13] But in the first year of Cyrus king of Babylon, King Cyrus issued a decree to rebuild this house of God. [14] King Cyrus even took out of the temple in Babylon the gold and silver vessels of the house of God, which Nebuchadnezzar had taken from the temple in Jerusalem and carried to the temple in Babylon, and they were handed over to a man named Sheshbazzar, whom he had appointed governor. [15] He told him, "Take these vessels, go and place them in the temple in Jerusalem, and let the house of God be rebuilt on its site." [16] So this Sheshbazzar came and laid the foundations of the house of God in Jerusalem. From then until now it has been under construction and is still not complete.' [17] So now, if it pleases the king, let a search be made in the royal archives there in Babylon to see whether King Cyrus did issue a decree to rebuild this house of God in Jerusalem. Then let the king send us his decision on this matter."

## CHAPTER 6

[1] So King Darius issued a decree, and a search was made in the archives in Babylon, where the treasures were kept. [2] A scroll was found at Ecbatana, in the fortress in the province of Media, and this was written in it: "Memorandum: [3] In the first year of King Cyrus, the king issued a decree about the house of God in Jerusalem: Let the house be rebuilt as a place for offering sacrifices, and let its foundations be retained. It is to be sixty cubits high and sixty cubits wide, [4] with three layers of large stones and one layer of new timber. The expenses are to be paid by the royal treasury. [5] Also the gold and silver vessels of the house of God, which Nebuchadnezzar took from the temple in Jerusalem and carried to Babylon, are to be given back and returned to the temple in Jerusalem, each to its place; you are to put them in the house of God." [6] "Therefore, Tattenai, governor of the province Beyond the River, Shethar-bozenai, and your colleagues the Apharsachites in the province Beyond the River, stay away from there. [7] Do not interfere with the work on this house of God. Let the governor of the Jews and the Jewish elders rebuild this house of God on its site. [8] And I hereby decree what you are to do for these elders of the Jews in rebuilding this house of God: their expenses are to be paid promptly and in full from the royal revenue, out of the taxes of the province Beyond the River, so that the work does not stop. [9] Whatever they need, young bulls, rams, and lambs for burnt offerings to the God of heaven, and wheat, salt, wine, and oil, as requested by the priests in Jerusalem, must be given to them every day without fail, [10] so that they can offer sacrifices pleasing to the God of heaven and pray for the life of the king and his sons. [11] I further decree that if anyone changes this order, a beam is to be pulled from his house, and he is to be raised up and fastened on it, and his house is to be made a rubbish heap because of this.* [12] May the God who has made his name dwell there overthrow any king or people who reaches out a hand to change this or to destroy this house of God in Jerusalem. I, Darius, have issued the decree; let it be carried out diligently." [13] Then Tattenai, governor of the province Beyond the River, Shethar-bozenai, and their colleagues carried out diligently what King Darius had ordered. [14] So the elders of the Jews went on building and made progress through the prophesying of Haggai the prophet and Zechariah son of Iddo. They finished building by the command of the God of Israel and by the decree of Cyrus, Darius, and Artaxerxes king of Persia. [15] This house was completed on the third day of the month Adar, in the sixth year of King Darius's reign. [16] Then the children of Israel, the priests, the Levites, and the rest of the returned exiles, joyfully celebrated the dedication of this house of God. [17] For the dedication of this house of God they offered a hundred bulls, two hundred rams, and four hundred lambs, and as a sin offering for all Israel twelve male goats, one for each tribe of Israel. [18] And they installed the priests in their divisions and the Levites in their groups for the service of God in Jerusalem, as written in the book of Moses. [19] The returned exiles celebrated the Passover on the fourteenth day of the first month. [20] The priests and Levites had purified themselves as one man; all of them were clean. They slaughtered the Passover lamb for all the returned exiles, for their brothers the priests, and for themselves. [21] It was eaten by the children of Israel who had come back from exile and by all who had separated themselves from the defilement of the nations of the land to join them in seeking the LORD God of Israel. [22] For seven days they joyfully celebrated the Feast of Unleavened Bread, because the LORD had filled them with joy by changing the attitude of the king of Assyria toward them, so that he supported them in the work on the house of God, the God of Israel.*

## CHAPTER 7

[1] After these events, during the reign of Artaxerxes king of Persia, Ezra son of Seraiah, son of Azariah, son of Hilkiah, [2] the son of Shallum, the son of Zadok, the son of Ahitub, [3] the son of Amariah, the son of Azariah, the son of Meraioth, [4] the son of Zerahiah, the son of Uzzi, the son of Bukki, [5] the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest, [6] this Ezra came up from Babylon. He was a scribe skilled in the law of Moses, which the LORD God of Israel had given. The king granted him everything he requested, because the hand of the LORD his God was upon him.* [7] Some of the children of Israel, along with priests, Levites, singers, gatekeepers, and temple servants, also came up to Jerusalem in the seventh year of King Artaxerxes. [8] Ezra arrived in Jerusalem in the fifth month of the king's seventh year. [9] He had set the first day of the first month for the journey up from Babylon, and he arrived in Jerusalem on the first day of the fifth month, because the good hand of his God was upon him. [10] For Ezra had determined in his heart to study the law of the LORD, to practice it, and to teach its statutes and judgments in Israel. [11] Here is a copy of the letter King Artaxerxes gave to Ezra the priest and scribe, a man learned in matters of the LORD's commandments and statutes for Israel: [12] "Artaxerxes, king of kings, to Ezra the priest, scribe of

the law of the God of heaven: Perfect peace, and so on.* 13 I decree that anyone in my kingdom from the people of Israel, including their priests and Levites, who wishes to go to Jerusalem may go with you. 14 You are being sent by the king and his seven advisers to look into conditions in Judah and Jerusalem with regard to the law of your God, which is in your hand, 15 and to take with you the silver and gold that the king and his advisers have freely given to the God of Israel, whose dwelling is in Jerusalem, 16 along with all the silver and gold you may obtain throughout the province of Babylon, and the freewill offerings of the people and priests for the house of their God in Jerusalem. 17 With this money, then, be sure to buy bulls, rams, and lambs, together with their grain offerings and drink offerings, and offer them on the altar of the house of your God in Jerusalem. 18 You and your brothers may do whatever seems best with the remaining silver and gold, in keeping with the will of your God. 19 Deliver to the God of Jerusalem all the vessels entrusted to you for the service of the house of your God. 20 Anything else needed for the house of your God that you may have to supply, you may supply from the royal treasury. 21 I, King Artaxerxes, decree to all the treasurers of the province Beyond the River: whatever Ezra the priest, scribe of the law of the God of heaven, asks of you must be provided promptly, 22 up to a hundred talents of silver, a hundred cors of wheat, a hundred baths of wine, a hundred baths of oil, and salt without any limit. 23 Whatever the God of heaven has commanded must be done carefully for the house of the God of heaven. Why should wrath fall on the king's realm and his sons? 24 We also notify you that you have no authority to impose tribute, duty, or toll on any of the priests, Levites, singers, gatekeepers, temple servants, or other workers of this house of God. 25 And you, Ezra, by the wisdom of your God that you possess, appoint magistrates and judges to judge all the people of the province Beyond the River, all who know the laws of your God; and teach those who do not know them. 26 Anyone who will not obey the law of your God and the law of the king must be punished promptly, whether by death, banishment, confiscation of property, or imprisonment."* 27 Blessed be the LORD God of our fathers, who put it into the king's heart to bring honor to the house of the LORD in Jerusalem, 28 and who has shown me steadfast love before the king, his advisers, and all the king's powerful officials. Because the hand of the LORD my God was on me, I took courage and gathered leaders from Israel to go up with me.

## CHAPTER 8

1 These are the heads of their fathers' houses and the genealogical record of those who came up with me from Babylon during the reign of King Artaxerxes: 2 of the sons of Phinehas, Gershom; of the sons of Ithamar, Daniel; of the sons of David, Hattush; 3 of the sons of Shecaniah, of the sons of Parosh, Zechariah, and with him a hundred and fifty men enrolled by genealogy; 4 of the sons of Pahath-moab, Eliehoenai the son of Zerahiah, and with him two hundred men; 5 of the sons of Shecaniah, the son of Jahaziel, and with him three hundred men;* 6 of the sons of Adin, Ebed the son of Jonathan, and with him fifty men; 7 of the sons of Elam, Jeshaiah the son of Athaliah, and with him seventy men; 8 of the sons of Shephatiah, Zebadiah the son of Michael, and with him eighty men; 9 of the sons of Joab, Obadiah the son of Jehiel, and with him two hundred and eighteen men; 10 of the sons of Shelomith, the son of Josiphiah, and with him a hundred and sixty men;* 11 of the sons of Bebai, Zechariah the son of Bebai, and with him twenty-eight men; 12 of the sons of Azgad, Johanan the son of Hakkatan, and with him a hundred and ten men; 13 of the sons of Adonikam, the last ones, whose names are these: Eliphelet, Jeiel and Shemaiah, and with them sixty men; 14 of the sons of Bigvai, Uthai and Zaccur, and with them seventy men. 15 I assembled them at the river that flows toward Ahava, and we camped there for three days. When I looked over the people and the priests, I found no Levites there. 16 So I summoned Eliezer, Ariel, Shemaiah, Elnathan, Jarib, Elnathan, Nathan, Zechariah, and Meshullam, who were leaders, and Joiarib and Elnathan, who were teachers, 17 and sent them to Iddo, the leader at the place called Casiphia. I told them what to say to Iddo and his brothers, the temple servants at Casiphia, so that they would bring us attendants for the house of our God. 18 Because the good hand of our God was on us, they brought us a man of insight from the sons of Mahli son of Levi, son of Israel, namely Sherebiah, with his sons and brothers, eighteen men; 19 and Hashabiah, together with Jeshaiah from the sons of Merari, with his brothers and their sons, twenty men; 20 and from the temple servants, whom David and the officials had assigned to help the Levites, two hundred and twenty temple servants, all of them listed by name. 21 There by the river Ahava I proclaimed a fast, so that we might humble ourselves before our God and ask him for a safe journey for us, our little ones, and all our possessions. 22 I was ashamed to ask the king for soldiers and horsemen to guard us from enemies on the road, because we had told the king, "The hand of our God is on everyone who seeks him, for good, but his power and his anger are against all who abandon him." 23 So we fasted and asked our God about this, and he answered our prayer. 24 Then I selected twelve of the leading priests, Sherebiah, Hashabiah, and ten of their brothers, 25 and I weighed out to them the silver, the gold, and the vessels, the contribution for the house of our God given by the king, his advisers, his officials, and all Israel who were there. 26 Into their hands I weighed out six hundred and fifty talents of silver, silver vessels weighing a hundred talents, a hundred talents of gold, 27 twenty gold bowls worth a thousand darics, and two vessels of fine shining bronze, as valuable as gold.* 28 I told them, "You are holy to the LORD, and so are the vessels. The silver and gold are a freewill offering to the LORD God of your fathers. 29 Watch over them carefully until you weigh them out in the chambers of the house of the LORD in Jerusalem before the leading priests, the Levites, and the heads of Israel's fathers' houses." 30 So the priests and Levites received the silver, gold, and vessels that had been weighed out, to take them to Jerusalem to the house of our God. 31 On the twelfth day of the first month we left the river Ahava to go to Jerusalem. The hand of our God was on us, and he protected us

from enemies and from those lying in wait along the road. [32] We arrived in Jerusalem and rested there three days. [33] On the fourth day, in the house of our God, the silver, gold, and vessels were weighed out into the hands of Meremoth son of Uriah the priest. With him were Eleazar son of Phinehas and the Levites Jozabad son of Jeshua and Noadiah son of Binnui. [34] Everything was checked by number and by weight, and the total weight was recorded at that time. [35] Then the exiles who had returned from captivity offered burnt offerings to the God of Israel: twelve bulls for all Israel, ninety-six rams, seventy-seven lambs, and, as a sin offering, twelve male goats. All this was a burnt offering to the LORD. [36] They also delivered the king's orders to the royal satraps and to the governors of the province Beyond the River, who then gave their support to the people and to the house of God.

## CHAPTER 9

[1] After these things were done, the leaders approached me and said, "The people of Israel, the priests, and the Levites have not kept themselves apart from the peoples of the lands and their abominations, from the Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites. [2] They have taken some of their daughters as wives for themselves and their sons, and so the holy seed has mingled with the peoples of the lands. And the leaders and officials have led the way in this unfaithfulness." [3] When I heard this report, I tore my tunic and my cloak, pulled out hair from my head and beard, and sat down stunned. [4] Then all who trembled at the words of the God of Israel because of the exiles' unfaithfulness gathered around me, while I sat there stunned until the evening offering. [5] At the time of the evening offering I got up from my humiliation, with my tunic and cloak torn, and dropped to my knees and stretched out my hands to the LORD my God. [*] [6] I said, "My God, I am too ashamed and humiliated to lift my face to you, my God, because our sins are piled higher than our heads, and our guilt has reached up to the heavens. [7] Since the days of our fathers until now our guilt has been great. Because of our sins, we, our kings, and our priests have been handed over to the kings of the lands, to the sword, to captivity, to plunder, and to humiliation, as is the case today. [8] But now, for a brief moment, the LORD our God has been gracious to us by leaving us a remnant that escaped and by giving us a peg in his holy place, so that our God might brighten our eyes and give us a little relief in our slavery. [*] [9] Slaves we are, yet our God has not abandoned us in our slavery. He has shown us steadfast love before the kings of Persia, giving us new life to rebuild the house of our God and restore its ruins, and giving us a wall of protection in Judah and Jerusalem. [10] And now, our God, what can we say after this? For we have abandoned your commandments, [11] which you gave through your servants the prophets when you said, 'The land you are entering to take possession of is a land polluted by the impurity of the peoples of the lands, by their abominations, with which they have filled it from one end to the other in their uncleanness. [12] So do not give your daughters to their sons or take their daughters for your sons, and never seek their peace or their good, so that you may be strong, eat the good things of the land, and leave it to your children as an inheritance forever.' [13] After all that has happened to us because of our evil deeds and our great guilt, though you, our God, have held back punishment below what our sins deserved and have given us a remnant like this, [14] are we to break your commandments again and intermarry with the peoples who commit these abominations? Would you not be so angry with us that you would wipe us out, leaving no remnant or survivor? [15] LORD God of Israel, you are righteous, for we are left as a remnant that has escaped, as we are today. Here we are before you in our guilt, though because of it no one can stand in your presence."

## CHAPTER 10

[1] While Ezra was praying and confessing, weeping and throwing himself down before the house of God, a very large crowd of Israelites, men, women, and children, gathered around him, and the people wept bitterly. [2] Shecaniah son of Jehiel, one of the sons of Elam, spoke up and said to Ezra, "We have broken faith with our God by marrying foreign women from the peoples of the land. Yet even so, there is still hope for Israel. [3] So now let us make a covenant with our God to send away all these wives and their children, following the advice of the Lord and of those who tremble at the commandment of our God. Let it be done in keeping with the law. [*] [4] Get up, for this matter is your responsibility, and we are with you. Be strong and take action." [5] So Ezra got up and made the leading priests, the Levites, and all Israel take an oath to act on this proposal, and they took the oath. [6] Ezra then left his place before the house of God and went to the room of Jehohanan son of Eliashib. While he was there he ate no food and drank no water, because he was mourning over the unfaithfulness of the exiles. [7] A proclamation was issued throughout Judah and Jerusalem for all the exiles to gather in Jerusalem. [8] Anyone who failed to appear within three days would forfeit all his property, by decision of the officials and elders, and would himself be expelled from the assembly of the exiles. [9] So within the three days all the men of Judah and Benjamin gathered in Jerusalem. It was the twentieth day of the ninth month. All the people sat in the open square before the house of God, shivering because of the matter and because of the downpour. [10] Ezra the priest stood up and told them, "You have broken faith by marrying foreign women, adding to Israel's guilt. [11] Now make confession to the LORD God of your fathers and do what pleases him. Separate yourselves from the peoples of the land and from your foreign wives." [12] The whole assembly answered in a loud voice, "Yes! We must do as you say. [13] But there are many people here, and it is the rainy season; we cannot stand out in the open. Besides, this is not a task that can be done in a day or two, for we have sinned greatly in this matter. [14] Let our officials act for the whole assembly. Then let everyone in our towns who has married a foreign woman come at a set time, along with the elders and judges of each town, until our God's fierce anger over this matter turns away from us." [15] Only

Jonathan son of Asahel and Jahzeiah son of Tikvah stood against this, with Meshullam and Shabbethai the Levite backing them. [16] So the returned exiles did as proposed. Ezra the priest chose men who were heads of fathers' houses, one for each fathers' house, all of them named. On the first day of the tenth month they sat down to investigate the matter, [17] and by the first day of the first month they had finished dealing with all the men who had married foreign women. [18] Among the descendants of the priests, these were found to have married foreign women: from the sons of Jeshua son of Jozadak and his brothers, Maaseiah, Eliezer, Jarib, and Gedaliah. [19] They gave their hand in pledge to send away their wives, and for their guilt they offered a ram from the flock as a guilt offering. [20] Of the sons of Immer: Hanani and Zebadiah. [21] Of the sons of Harim: Maaseiah, Elijah, Shemaiah, Jehiel and Uzziah. [22] Of the sons of Pashhur: Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad and Elasah. [23] Of the Levites: Jozabad, Shimei, Kelaiah (that is, Kelita), Pethahiah, Judah and Eliezer. [24] Of the singers: Eliashib. Of the gatekeepers: Shallum, Telem and Uri. [25] And of Israel: of the sons of Parosh, Ramiah, Izziah, Malchijah, Mijamin, Eleazar, Malchijah and Benaiah. [26] Of the sons of Elam: Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth and Elijah. [27] Of the sons of Zattu: Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad and Aziza. [28] Of the sons of Bebai: Jehohanan, Hananiah, Zabbai and Athlai. [29] Of the sons of Bani: Meshullam, Malluch, Adaiah, Jashub, Sheal and Ramoth. [30] Of the sons of Pahath-moab: Adna, Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui and Manasseh. [31] Of the sons of Harim: Eliezer, Isshijah, Malchijah, Shemaiah, Simeon, [32] Benjamin, Malluch and Shemariah. [33] Of the sons of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh and Shimei. [34] Of the sons of Bani: Maadai, Amram, Uel, [35] Benaiah, Bedeiah, Cheluhi, [36] Vaniah, Meremoth, Eliashib, [37] Mattaniah, Mattenai, Jaasai, [38] Bani, Binnui, Shimei, [39] Shelemiah, Nathan, Adaiah, [40] Machnadebai, Shashai, Sharai, [41] Azarel, Shelemiah, Shemariah, [42] Shallum, Amariah and Joseph. [43] Of the sons of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Jaddai, Joel and Benaiah. [44] All these had married foreign women, and some of them had wives by whom they had children.*

# Nehemiah

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## CHAPTER 1

[1] The words of Nehemiah son of Hacaliah. In the month of Kislev, in the twentieth year, I was in Susa the citadel,* [2] when Hanani, one of my brothers, arrived with some men from Judah. I asked them about the Jews who had escaped, those who were left from the captivity, and about Jerusalem. [3] They told me, "The survivors there in the province, those left from the captivity, are in serious trouble and humiliation. Jerusalem's wall is torn down, and its gates have been set on fire." [4] When I heard these things, I sat down and wept. For some days I mourned, fasting and praying before the God of heaven. [5] I said, "Please, LORD God of heaven, great and fearsome God, who keeps his covenant and steadfast love with those who love him and obey his commandments, [6] let your ear be attentive and your eyes open to hear your servant's prayer, which I pray before you now day and night on behalf of your servants the children of Israel. I confess the sins we children of Israel have committed against you; I and my father's family have sinned. [7] We have acted very wickedly toward you and have not kept the commandments, statutes, and judgments you gave your servant Moses. [8] Remember, I pray, what you told your servant Moses: 'If you are unfaithful, I will scatter you among the peoples, [9] but if you come back to me and keep my commandments and carry them out, then even if your scattered people are at the farthest edge of the sky, I will gather them from there and bring them to the place I have chosen for my name to dwell.' [10] They are your servants and your people, whom you redeemed with your great power and your mighty hand. [11] Lord, please let your ear be attentive to your servant's prayer and to the prayer of your servants who delight in revering your name. Give your servant success today, and let him find compassion in this man's presence." At that time I was the king's cupbearer.

## CHAPTER 2

[1] In the month of Nisan, in King Artaxerxes' twentieth year, when wine was set before him, I took the wine and handed it to the king. I had never before looked sad in his presence. [2] The king asked me, "Why do you look so sad when you are not ill? This can only be sadness of heart." I was terribly afraid, [3] but I told the king, "May the king live forever! How can I help looking sad when the city where my fathers are buried lies in ruins and its gates have been burned down?" [4] The king asked me, "What is it you want?" Then I prayed to the God of heaven [5] and answered the king, "If it pleases the king, and if your servant has pleased you, send me to Judah, to the city where my fathers are buried, so I can rebuild it." [6] The king, with the queen seated beside him, asked me, "How long will you be gone, and when will you come back?" The king was pleased to send me, and I gave him a set time. [7] I also said to the king, "If it pleases the king, may I have letters to the governors of the province Beyond the River, so they will grant me safe passage until I reach Judah, [8] and a letter to Asaph, keeper of the king's forest, so he will give me timber for beams for the gates of the fortress beside the temple, for the city wall, and for the house I will live in." The king granted my requests, because the good hand of my God was upon me. [9] So I went to the governors of the province Beyond the River and handed them the king's letters. The king had also sent army officers and horsemen with me. [10] When Sanballat the Horonite and Tobiah the Ammonite official heard about this, they were very much upset that someone had come to promote the welfare of the children of Israel. [11] I arrived in Jerusalem, and after I had been there three days, [12] I got up during the night with a few men. I had told no one what my God had put in my heart to do

for Jerusalem. The only animal with me was the one I was riding.
13 By night I went out through the Valley Gate toward the
Dragon Spring and the Dung Gate, inspecting the walls of
Jerusalem, which had been torn down, and its gates, which had
been burned.* 14 Then I moved on to the Fountain Gate and the
King's Pool, but there was not enough room for the animal I was
riding to get through. 15 So I went up the valley by night,
inspecting the wall. Then I turned back and came in again
through the Valley Gate. 16 The officials did not know where I
had gone or what I was doing, because I had not yet said
anything to the Jews, the priests, the nobles, the officials, or the
others who would be doing the work. 17 Then I told them, "You
see the trouble we are in, with Jerusalem lying in ruins and its
gates burned. Come, let us rebuild Jerusalem's wall, and we will
no longer be a disgrace." 18 I told them how the hand of my God
had been good to me and what the king had said to me. They
replied, "Let us get up and build!" So they put their hands to the
good work. 19 But when Sanballat the Horonite, Tobiah the
Ammonite official, and Geshem the Arab heard about it, they
laughed at us and ridiculed us. "What are you doing?" they
asked. "Are you rebelling against the king?" 20 I answered them,
"The God of heaven will make us succeed. We his servants will
get up and build, but you have no share, no claim, and no
memorial in Jerusalem."

## CHAPTER 3

1 Eliashib the high priest and his fellow priests set to work and
rebuilt the Sheep Gate. They dedicated it and hung its doors, and
they dedicated the wall as far as the Tower of the Hundred and
the Tower of Hananel. 2 The men of Jericho built the section
next to it, and Zaccur son of Imri built next to them. 3 The sons
of Hassenaah rebuilt the Fish Gate. They set its beams in place
and hung its doors, with its bolts and bars. 4 Beside them
Meremoth son of Uriah, son of Hakkoz, did repairs. Beside him
Meshullam son of Berechiah, son of Meshezabel, did repairs, and
beside him Zadok son of Baana did repairs. 5 Beside them the
men of Tekoa did repairs, but their nobles would not put their
shoulders to the work of their lord.* 6 Joiada son of Paseah and
Meshullam son of Besodeiah repaired the Old Gate. They set its
beams in place and hung its doors, with its bolts and bars. 7
Beside them repairs were done by Melatiah the Gibeonite and
Jadon the Meronothite, men from Gibeon and Mizpah, which
were under the authority of the governor of the province Beyond
the River. 8 Beside him Uzziel son of Harhaiah, one of the
goldsmiths, did repairs, and beside him Hananiah, one of the
perfume makers. They restored Jerusalem up to the Broad Wall.
9 Beside them Rephaiah son of Hur, ruler of half the district of
Jerusalem, did repairs. 10 Beside them Jedaiah son of Harumaph
did repairs across from his own house, and beside him Hattush
son of Hashabneiah did repairs. 11 Malchijah son of Harim and
Hasshub son of Pahath-moab repaired a second section as well as
the Tower of the Ovens. 12 Beside him Shallum son of
Hallohesh, ruler of the other half of the district of Jerusalem, did
repairs, together with his daughters. 13 Hanun and the people of
Zanoah repaired the Valley Gate. They rebuilt it and hung its
doors, with its bolts and bars, and they repaired a thousand
cubits of the wall up to the Dung Gate. 14 Malchijah son of
Rechab, ruler of the district of Beth-haccherem, repaired the
Dung Gate. He rebuilt it and hung its doors, with its bolts and
bars. 15 Shallun son of Col-hozeh, ruler of the district of Mizpah,
repaired the Fountain Gate. He rebuilt it, put a roof over it, and
hung its doors, with its bolts and bars. He also repaired the wall
of the Pool of Shelah beside the king's garden, up to the stairs
that lead down from the City of David. 16 Beyond him
Nehemiah son of Azbuk, ruler of half the district of Beth-zur,
did repairs up to a point across from the tombs of David, up to
the man-made pool and the House of the Warriors. 17 Beyond
him the Levites did repairs under Rehum son of Bani, and beside
him Hashabiah, ruler of half the district of Keilah, did repairs for
his district. 18 Beyond him their brothers did repairs under
Bavvai son of Henadad, ruler of the other half of the district of
Keilah. 19 Beside him Ezer son of Jeshua, ruler of Mizpah,
repaired a second section, across from the ascent to the armory at
the angle. 20 Beyond him Baruch son of Zabbai worked eagerly
on a second section, from the angle up to the entrance of the
house of Eliashib the high priest. 21 Beyond him Meremoth son
of Uriah, son of Hakkoz, repaired a second section, from the
entrance of Eliashib's house to the far end of it. 22 Beyond him
repairs were done by the priests, the men from the surrounding
region. 23 Beyond them Benjamin and Hasshub did repairs across
from their house, and beyond them Azariah son of Maaseiah,
son of Ananiah, did repairs beside his own house. 24 Beyond him
Binnui son of Henadad repaired a second section, from Azariah's
house up to the angle and the corner. 25 Palal son of Uzai worked
across from the angle and the tower jutting out from the king's
upper palace near the courtyard of the guard. Beyond him
Pedaiah son of Parosh did repairs. 26 The temple servants living
on Ophel did repairs up to a point across from the Water Gate
on the east and the jutting tower.* 27 Beyond him the men of
Tekoa repaired a second section, from across from the great
jutting tower up to the wall of Ophel. 28 Above the Horse Gate
the priests did repairs, each one across from his own house. 29
Beyond them Zadok son of Immer did repairs across from his
house, and beyond him Shemaiah son of Shecaniah, keeper of
the East Gate, did repairs. 30 Beyond him Hananiah son of
Shelemiah and Hanun, Zalaph's sixth son, repaired a second
section. Beyond them Meshullam son of Berechiah did repairs
across from his living quarters. 31 Beyond him Malchijah, one of
the goldsmiths, did repairs up to the house of the temple servants
and the merchants, across from the Muster Gate, and up to the
upper room at the corner. 32 Between the upper room at the
corner and the Sheep Gate the goldsmiths and merchants did
repairs.

## CHAPTER 4

1 When Sanballat heard that we were rebuilding the wall, he flew
into a rage and was furious, and he ridiculed the Jews. 2 In front
of his associates and the army of Samaria he said, "What are these

pathetic Jews up to? Will they restore their wall by themselves? Will they offer sacrifices? Will they finish it in a day? Can they bring the stones back to life from those heaps of burned rubble?" [3] Tobiah the Ammonite, standing beside him, said, "Whatever they are building, if a fox climbed up on it, it would knock their stone wall down!" [4] Listen, our God, for we are scorned. Bring their insults back on their own heads, and hand them over to be plundered in a land where they are captives. [5] Do not cover over their guilt, and do not wipe their sin from your sight, for they have provoked you in front of the builders. [6] So we rebuilt the wall until the whole of it was joined together to half its height, because the people worked with all their heart. [7] But when Sanballat, Tobiah, the Arabs, the Ammonites, and the people of Ashdod heard that the repair of Jerusalem's walls was moving ahead and that the gaps were being closed, they were furious. [8] All of them plotted together to come and attack Jerusalem and throw it into confusion. [9] But we prayed to our God and posted a guard day and night to protect ourselves from them. [10] Meanwhile the people of Judah said, "The strength of the laborers is giving out, and there is so much rubble that we cannot rebuild the wall." [11] And our enemies said, "Before they know it or see us, we will be right among them, and we will kill them and put an end to the work." [12] The Jews who lived near them came and told us ten times over, "From every place where you turn, they will be upon us."* [13] So I posted people in the lowest places behind the wall, in the open places, stationing them by families with their swords, spears, and bows.* [14] After I looked things over, I stood up and said to the nobles, the officials, and the rest of the people, "Do not be afraid of them. Remember the Lord, great and fearsome, and fight for your brothers, your sons and daughters, your wives, and your homes." [15] When our enemies heard that we knew of their plot and that God had foiled it, all of us went back to the wall, each to his own work. [16] From that day on, half my men did the work while the other half held spears, shields, bows, and body armor. The officers stood behind all the people of Judah [17] who were building the wall. Those who carried loads did their work with one hand and held a weapon in the other. [18] Each of the builders worked with his sword fastened at his side, and the trumpeter stayed beside me. [19] I told the nobles, the officials, and the rest of the people, "The work is large and spread out, and we are scattered along the wall, far apart from one another. [20] Wherever you hear the trumpet sound, rally to us there. Our God will fight for us!" [21] So we kept at the work, with half the men holding spears, from the first light of dawn until the stars came out. [22] At that time I also told the people, "Every man and his servant should spend the night inside Jerusalem, so they can serve as guards by night and workers by day." [23] Neither I, my brothers, my men, nor the guards with me ever took off our clothes; each kept his weapon at hand, even for water.*

## CHAPTER 5

[1] A loud cry of complaint went up from the people and their wives against their fellow Jews. [2] Some were saying, "We and our sons and daughters are numerous; let us get grain so we can eat and stay alive." [3] Others were saying, "We are pledging our fields, our vineyards, and our houses to get grain during the famine." [4] Still others said, "We have had to borrow money on our fields and vineyards to pay the king's tax. [5] Our flesh is the same as our brothers' flesh, and our children are as good as theirs; yet we are having to sell our sons and daughters as slaves. Some of our daughters have already been enslaved, and we are powerless, because our fields and vineyards now belong to others." [6] When I heard their outcry and these complaints, I was furious. [7] After thinking it over, I confronted the nobles and officials and told them, "You are exacting interest from your own brothers!" And I called a large assembly to deal with them.* [8] I told them, "As far as we could, we have bought back our Jewish brothers who were sold to the nations. Now you are selling your own brothers, only for them to be sold back to us!" They kept quiet and could find nothing to say. [9] I went on, "What you are doing is not right. Should you not walk in the fear of our God, to avoid the reproach of our enemies the nations? [10] I myself, my brothers, and my men are also lending them money and grain. Let us put a stop to this exacting of interest. [11] Give back to them today their fields, vineyards, olive groves, and houses, and also the hundredth part of the money, grain, new wine, and oil that you have been exacting from them." [12] They replied, "We will give it back and demand nothing more from them. We will do as you say." Then I summoned the priests and made the nobles and officials take an oath to do what they had promised. [13] I also shook out the fold of my robe and said, "In this way may God shake out of his house and his property anyone who does not keep this promise. So may he be shaken out and left with nothing!" The whole assembly said "Amen" and praised the LORD. And the people did as they had promised. [14] Furthermore, from the time I was appointed their governor in the land of Judah, from the twentieth year until the thirty-second year of King Artaxerxes, twelve years in all, neither I nor my brothers ate the food allotted to the governor. [15] The earlier governors before me had placed a heavy load on the people, taking food and wine from them in addition to forty shekels of silver. Even their servants domineered over the people. But because of the fear of God I did not act that way. [16] Instead I kept at the work on this wall; we acquired no land, and all my men gathered there for the work. [17] Besides, a hundred and fifty Jews and officials ate at my table, as well as those who came to us from the surrounding nations. [18] Each day one ox, six choice sheep, and poultry were prepared for me, and every ten days a large supply of all kinds of wine. In spite of all this I never demanded the food allotted to the governor, because the burden of labor on these people was heavy. [19] Remember me with favor, my God, for all I have done for this people.

## CHAPTER 6

[1] Sanballat, Tobiah, Geshem the Arab, and the rest of our enemies heard that I had rebuilt the wall and that not a gap remained in it, though I had not yet hung the doors in the gates. [2]

Then Sanballat and Geshem sent me this message: "Come, let us meet together in one of the villages on the plain of Ono." But they were plotting to harm me. [3] So I sent messengers to them with this reply: "I am carrying on a great work and cannot come down. Why should the work come to a standstill while I leave it to go down to you?" [4] Four times they sent me the same message, and each time I gave them the same answer. [5] The fifth time, Sanballat sent his servant to me with the same message, holding an unsealed letter [6] in which was written: "It is reported among the nations, and Gashmu confirms it, that you and the Jews are planning a revolt; that is why you are rebuilding the wall. According to these reports, you are about to become their king. [7] You have even appointed prophets to announce about you in Jerusalem, 'There is a king in Judah!' Such reports will surely get back to the king. So come, let us talk this over together." [8] I sent him this reply: "Nothing like what you describe has happened. You are making it all up out of your own head." [9] They were all trying to frighten us, thinking, "Their hands will grow too weak for the work, and it will never be finished." But now, God, strengthen my hands. [10] One day I went to the house of Shemaiah son of Delaiah, son of Mehetabel, who was confined at home. He said, "Let us meet in the house of God, inside the temple, and let us close the temple doors, because men are coming to kill you; at night they are coming to kill you." [11] But I said, "Should a man like me run away? And could someone like me go into the temple and save his life? I will not go!" [12] I realized that God had not sent him; he had uttered this prophecy against me because Tobiah and Sanballat had paid him. [13] He had been paid to make me afraid, so that I would act this way and commit a sin, and they would have grounds for a bad report to discredit me. [14] Remember Tobiah and Sanballat, my God, for what they have done, and also the prophetess Noadiah and the other prophets who kept trying to frighten me. [15] The wall was completed on the twenty-fifth day of Elul, in fifty-two days. [16] When all our enemies heard about it, and all the surrounding nations saw it, they lost all their self-confidence, for they realized that this work had been accomplished with the help of our God. [17] Also during that time the nobles of Judah were sending many letters to Tobiah, and letters from Tobiah were coming to them. [18] For many in Judah were bound to him by oath, since he was son-in-law to Shecaniah son of Arah, and his son Jehohanan had married the daughter of Meshullam son of Berechiah. [19] They kept telling me about his good deeds and then reporting to him what I said. And Tobiah kept sending letters to intimidate me.

## CHAPTER 7

[1] Once the wall had been rebuilt and I had hung the doors, and the gatekeepers, singers, and Levites had been assigned, [2] I gave my brother Hanani, together with Hananiah the commander of the fortress, charge over Jerusalem, because Hananiah was a trustworthy man who feared God more than most. [3] I told them, "The gates of Jerusalem must not be opened until the sun is hot, and while the gatekeepers are still on duty, have them shut and bar the doors. Appoint residents of Jerusalem as guards, some at their posts and some in front of their own houses." [4] The city was spacious and large, but there were few people in it, and houses had not yet been rebuilt. [5] Then my God put it into my heart to assemble the nobles, the officials, and the people to be registered by genealogy. I found the genealogical record of those who had come up first, and this is what I found written in it: [6] These are the people of the province who came up out of the captivity of the exiles whom Nebuchadnezzar king of Babylon had taken away; they returned to Jerusalem and Judah, each to his own town. [7] They came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, and Baanah. The count of the men of the people of Israel: [8] the sons of Parosh, two thousand one hundred and seventy-two; [9] the sons of Shephatiah, three hundred and seventy-two; [10] the sons of Arah, six hundred and fifty-two; [11] the sons of Pahath-moab, of the sons of Jeshua and Joab, two thousand eight hundred and eighteen; [12] the sons of Elam, one thousand two hundred and fifty-four; [13] the sons of Zattu, eight hundred and forty-five; [14] the sons of Zaccai, seven hundred and sixty; [15] the sons of Binnui, six hundred and forty-eight; [16] the sons of Bebai, six hundred and twenty-eight; [17] the sons of Azgad, two thousand three hundred and twenty-two; [18] the sons of Adonikam, six hundred and sixty-seven; [19] the sons of Bigvai, two thousand and sixty-seven; [20] the sons of Adin, six hundred and fifty-five; [21] the sons of Ater, of Hezekiah, ninety-eight; [22] the sons of Hashum, three hundred and twenty-eight; [23] the sons of Bezai, three hundred and twenty-four; [24] the sons of Hariph, one hundred and twelve; [25] the sons of Gibeon, ninety-five; [26] the men of Bethlehem and Netophah, one hundred and eighty-eight; [27] the men of Anathoth, one hundred and twenty-eight; [28] the men of Beth-azmaveth, forty-two; [29] the men of Kiriath-jearim, Chephirah, and Beeroth, seven hundred and forty-three; [30] the men of Ramah and Geba, six hundred and twenty-one; [31] the men of Michmas, one hundred and twenty-two; [32] the men of Bethel and Ai, one hundred and twenty-three; [33] the men of the other Nebo, fifty-two; [34] the sons of the other Elam, one thousand two hundred and fifty-four; [35] the sons of Harim, three hundred and twenty; [36] the sons of Jericho, three hundred and forty-five; [37] the sons of Lod, Hadid, and Ono, seven hundred and twenty-one; [38] the sons of Senaah, three thousand nine hundred and thirty. [39] The priests: the sons of Jedaiah, of the house of Jeshua, nine hundred and seventy-three; [40] the sons of Immer, one thousand and fifty-two; [41] the sons of Pashhur, one thousand two hundred and forty-seven; [42] the sons of Harim, one thousand and seventeen. [43] The Levites: the sons of Jeshua, of Kadmiel, of the sons of Hodevah, seventy-four. [44] The singers: the sons of Asaph, one hundred and forty-eight. [45] The gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai, one hundred and thirty-eight. [46] The temple servants: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth, [47] the sons of Keros, the sons of Sia, the sons of Padon, [48] the sons of Lebana, the sons of Hagaba, the sons of Shalmai, [49] the sons of Hanan, the sons of Giddel, the

sons of Gahar, [50] the sons of Reaiah, the sons of Rezin, the sons of Nekoda, [51] the sons of Gazzam, the sons of Uzza, the sons of Paseah, [52] the sons of Besai, the sons of Meunim, the sons of Nephushesim, [53] the sons of Bakbuk, the sons of Hakupha, the sons of Harhur, [54] the sons of Bazlith, the sons of Mehida, the sons of Harsha, [55] the sons of Barkos, the sons of Sisera, the sons of Temah, [56] the sons of Neziah, the sons of Hatipha. [57] The sons of Solomon's servants: the sons of Sotai, the sons of Sophereth, the sons of Perida, [58] the sons of Jaala, the sons of Darkon, the sons of Giddel, [59] the sons of Shephatiah, the sons of Hattil, the sons of Pochereth-hazzebaim, the sons of Amon. [60] All the temple servants and the sons of Solomon's servants were three hundred and ninety-two. [61] The following came up from Tel-melah, Tel-harsha, Cherub, Addon, and Immer, but they were unable to prove their fathers' house or their lineage, whether they were of Israel: [62] the sons of Delaiah, the sons of Tobiah, the sons of Nekoda, six hundred and forty-two. [63] And from the priests: the sons of Hobaiah, the sons of Hakkoz, and the sons of Barzillai, who had married one of the daughters of Barzillai the Gileadite and took their name. [64] They looked for their entry in the genealogical register but it could not be found, so they were excluded from the priesthood as unclean. [65] The governor ordered them not to eat any of the most holy food until a priest arose who could consult Urim and Thummim. [66] The entire assembly numbered forty-two thousand three hundred and sixty, [67] not counting their male and female slaves, of whom there were seven thousand three hundred and thirty-seven; they also had two hundred and forty-five singing men and women. [68] They had seven hundred and thirty-six horses, two hundred and forty-five mules, [69] four hundred and thirty-five camels, and six thousand seven hundred and twenty donkeys. [70] Some of the heads of fathers' houses made contributions for the work. The governor gave to the treasury a thousand darics of gold, fifty bowls, and five hundred and thirty garments for priests.* [71] Some of the heads of fathers' houses gave to the building fund twenty thousand darics of gold and two thousand two hundred minas of silver. [72] The rest of the people gave twenty thousand darics of gold, two thousand minas of silver, and sixty-seven garments for priests. [73] The priests, the Levites, the gatekeepers, the singers, some of the people, the temple servants, and all Israel settled in their towns. When the seventh month arrived, the children of Israel were settled in their towns.

## CHAPTER 8

[1] All the people came together as one man in the square in front of the Water Gate, and they asked Ezra the scribe to bring out the book of the law of Moses, which the LORD had given to Israel. [2] On the first day of the seventh month Ezra the priest brought the law before the assembly, men and women and everyone old enough to listen with understanding. [3] Facing the square in front of the Water Gate, he read from it aloud from dawn until noon to the men, the women, and those who could understand, and all the people listened closely to the book of the law. [4] Ezra the scribe stood on a high wooden stand built for the occasion. On his right stood Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah, and on his left Pedaiah, Mishael, Malchijah, Hashum, Hashbaddanah, Zechariah, and Meshullam. [5] Ezra opened the book where all the people could see it, since he stood higher than all of them, and when he opened it, all the people rose to their feet. [6] Ezra praised the LORD, the great God, and all the people lifted their hands and answered, "Amen! Amen!" Then they knelt and worshiped the LORD with their faces to the ground. [7] The Levites Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, and Pelaiah explained the law to the people as they stood in their places. [8] They read from the book of the law of God, making it clear and explaining the meaning, so that the people understood what was read. [9] Then Nehemiah the governor, Ezra the priest and scribe, and the Levites who were instructing the people told all of them, "Today is holy to the LORD your God. Do not mourn or weep." For all the people had been weeping as they listened to the words of the law. [10] He told them, "Go and enjoy rich food and sweet drinks, and send portions to those who have nothing ready, for today is holy to our Lord. Do not be sad, for the joy of the LORD is your strength." [11] The Levites quieted all the people, saying, "Hush, for today is holy. Do not be sad." [12] So all the people went off to eat and drink, to send portions, and to celebrate joyfully, because they now understood the words that had been explained to them. [13] On the second day the heads of the fathers' houses of all the people, along with the priests and Levites, gathered around Ezra the scribe to study the words of the law. [14] They found written in the law, which the LORD had given through Moses, that the children of Israel were to live in booths during the feast of the seventh month, [15] and that they should announce and spread this word through all their towns and in Jerusalem: "Go out into the hill country and bring back branches of olive and wild olive, myrtle, palm, and other leafy trees to make booths, as it is written." [16] So the people went out and brought back branches and made booths for themselves on their roofs, in their courtyards, in the courts of the house of God, in the square by the Water Gate, and in the square by the Ephraim Gate. [17] The whole assembly that had come back from captivity built booths and lived in them. From the days of Joshua son of Nun until that day the children of Israel had not celebrated like this. And their joy was very great. [18] Ezra read from the book of the law of God every day, from the first day to the last. They celebrated the feast for seven days, and on the eighth day, as required, there was a solemn assembly.

## CHAPTER 9

[1] On the twenty-fourth day of the same month the children of Israel came together, fasting, wearing sackcloth, and with earth on their heads. [2] Those of Israelite descent separated themselves from all foreigners, and they stood and confessed their sins and the guilt of their fathers. [3] Standing where they were, they read from the book of the law of the LORD their God for a quarter of the day, and for another quarter they made confession and worshiped the LORD their God. [4] Jeshua, Bani, Kadmiel,

Shebaniah, Bunni, Sherebiah, Bani, and Chenani stood on the Levites' stairs and cried out loudly to the LORD their God. [5] Then the Levites Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah said, "Rise and bless the LORD your God from age to age! May your glorious name be blessed, which is lifted high above all blessing and praise. [6] You are the LORD, you alone. You made the heavens, the highest heavens with all their army, the earth and all that is on it, the seas and all that is in them. You give life to them all, and the army of heaven worships you. [7] You are the LORD God who chose Abram, brought him out of Ur of the Chaldeans, and named him Abraham. [8] You found his heart faithful toward you and made a covenant with him to give the land of the Canaanites, Hittites, Amorites, Perizzites, Jebusites, and Girgashites to his offspring. And you have kept your promise, because you are righteous. [9] You saw how our fathers suffered in Egypt and heard their cry at the Red Sea. [10] You did signs and wonders against Pharaoh, all his officials, and all the people of his land, because you knew how arrogantly they treated our fathers. You made a name for yourself that remains to this day. [11] You split the sea in front of them, and they crossed through the middle of it on dry ground; but you hurled their pursuers into the depths, like a stone into raging waters. [12] By day you led them with a pillar of cloud, and by night with a pillar of fire, to light up the road they were to travel. [13] You came down on Mount Sinai and spoke with them from heaven. You gave them just judgments and reliable laws, good statutes and commandments. [14] You made your holy Sabbath known to them and gave them commandments, statutes, and law through your servant Moses. [15] When they were hungry, you gave them bread from heaven; when they were thirsty, you brought water out of the rock for them. You told them to go in and take possession of the land you had sworn with raised hand to give them. [16] But they, our fathers, became arrogant and stiff-necked and would not obey your commandments. [17] They refused to listen and did not remember the wonders you had done among them. They became stiff-necked and in their rebellion chose a leader to go back to their slavery. But you are a God ready to forgive, gracious and merciful, slow to anger and rich in steadfast love, and you did not abandon them. [18] Even when they cast an image of a calf for themselves and said, 'This is your God who brought you up out of Egypt,' and committed terrible blasphemies, [19] you in your great mercy did not abandon them in the wilderness. The pillar of cloud did not leave them by day to guide them on their way, nor the pillar of fire by night to light up the road they were to travel. [20] You gave your good Spirit to teach them. You did not hold back your manna from their mouths, and you gave them water when they were thirsty. [21] For forty years you provided for them in the wilderness, and they lacked nothing. Their clothes did not wear out, and their feet did not swell. [22] You gave them kingdoms and peoples, assigning them every border region. They took over the land of Sihon, the land of the king of Heshbon, and the land of Og king of Bashan. [23] You made their children as numerous as the stars in the sky, and you brought them into the land you had told their fathers to enter and possess. [24] So their children went in and took possession of the land. You humbled before them the Canaanites who lived in the land and handed them over to them, together with their kings and the peoples of the land, to deal with as they wished. [25] They captured fortified cities and rich land; they took over houses filled with every good thing, wells already dug, vineyards, olive groves, and fruit trees in plenty. They ate until they were full and grew fat, and they reveled in your great goodness. [26] But they were disobedient and rebelled against you; they threw your law behind their backs. They killed your prophets, who had warned them to turn them back to you, and they committed terrible blasphemies. [27] So you handed them over to their enemies, who oppressed them. But when they were oppressed they cried out to you, and you heard from heaven, and in your great mercy you gave them deliverers who rescued them from their enemies. [28] Yet as soon as they had rest, they went back to doing evil in your sight, and you left them in the hands of their enemies, who ruled over them. When they cried out to you again, you heard from heaven, and in your mercy you rescued them time after time. [29] You warned them in order to bring them back to your law, but they acted arrogantly and would not obey your commandments. They sinned against your judgments, by which a person who does them will live. They stubbornly turned their shoulders away, stiffened their necks, and refused to listen. [30] For many years you were patient with them. By your Spirit you warned them through your prophets, but they would not pay attention. So you handed them over to the peoples of the lands. [31] Yet in your great mercy you did not put an end to them or abandon them, for you are a gracious and merciful God. [32] So now, our God, the great, mighty, and fearsome God, who keeps covenant and steadfast love, do not regard as small all the hardship that has come on us, on our kings, our officials, our priests, our prophets, our fathers, and all your people, from the days of the kings of Assyria until today. [33] In all that has happened to us you have been in the right; you have acted faithfully, while we have done wrong. [34] Our kings, officials, priests, and fathers did not keep your law; they paid no attention to your commandments or to the testimonies you warned them with. [35] Even while they were in their own kingdom, enjoying your great goodness to them in the broad and rich land you gave them, they did not serve you or turn away from their wicked ways. [36] See, today we are slaves; we are slaves in the very land you gave our fathers so that they could eat its fruit and its good things. [37] Its abundant harvest goes to the kings you have placed over us because of our sins. They rule over our bodies and our livestock as they please, and we are in great distress. [38] In view of all this, we are making a binding agreement in writing, and our officials, our Levites, and our priests are putting their names on the sealed document."*

## CHAPTER 10

[1] Those who set their seal were: Nehemiah the governor, son of Hacaliah, and Zedekiah, [2] Seraiah, Azariah, Jeremiah, [3] Pashhur,

Amariah, Malchijah, [4] Hattush, Shebaniah, Malluch, [5] Harim, Meremoth, Obadiah, [6] Daniel, Ginnethon, Baruch, [7] Meshullam, Abijah, Mijamin, [8] Maaziah, Bilgai, Shemaiah. These were the priests. [9] And the Levites: Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel; [10] and their brothers, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan, [11] Mica, Rehob, Hashabiah, [12] Zaccur, Sherebiah, Shebaniah, [13] Hodiah, Bani, Beninu. [14] The heads of the people: Parosh, Pahath-moab, Elam, Zattu, Bani, [15] Bunni, Azgad, Bebai, [16] Adonijah, Bigvai, Adin, [17] Ater, Hezekiah, Azzur, [18] Hodiah, Hashum, Bezai, [19] Hariph, Anathoth, Nebai, [20] Magpiash, Meshullam, Hezir, [21] Meshezabel, Zadok, Jaddua, [22] Pelatiah, Hanan, Anaiah, [23] Hoshea, Hananiah, Hasshub, [24] Hallohesh, Pilha, Shobek, [25] Rehum, Hashabnah, Maaseiah, [26] Ahiah, Hanan, Anan, [27] Malluch, Harim, Baanah. [28] The rest of the people, the priests, Levites, gatekeepers, singers, temple servants, and all who had separated themselves from the peoples of the lands for the sake of the law of God, together with their wives, sons, and daughters, all who were able to understand, [29] joined their brothers, their nobles, and bound themselves with a curse and an oath to follow God's law given through Moses the servant of God, and to obey carefully all the commandments, judgments, and statutes of the LORD our Lord. [30] We will not give our daughters in marriage to the peoples of the land or take their daughters for our sons. [31] When the peoples of the land bring goods or grain to sell on the Sabbath, we will not buy from them on the Sabbath or on any holy day. Every seventh year we will let the land rest and will cancel every debt. [32] We also took on ourselves the duty of giving a third of a shekel each year for the service of the house of our God: [33] for the bread set in rows, the regular grain offering and the regular burnt offering, the offerings on the Sabbaths, new moons, and appointed feasts, the holy offerings, the sin offerings to make atonement for Israel, and all the work of the house of our God. [34] We, the priests, the Levites, and the people, have cast lots for supplying wood, to bring it to the house of our God by fathers' houses at set times each year, to burn on the altar of the LORD our God, as written in the law. [35] We will also bring to the house of the LORD each year the firstfruits of our soil and the firstfruits of every fruit tree, [36] and, as written in the law, the firstborn of our sons and our livestock, and the firstborn of our herds and flocks, bringing them to the house of our God, to the priests who serve there. [37] We will bring the first of our dough, our contributions, the fruit of every tree, new wine, and oil to the priests, to the storerooms of the house of our God, and the tithe of our produce to the Levites, for the Levites are the ones who collect the tithes in all the towns where we farm. [38] A priest descended from Aaron is to accompany the Levites when they receive the tithes, and the Levites are to bring a tenth of the tithes up to the house of our God, to the storerooms of the treasury. [39] The children of Israel and the Levites are to bring the contributions of grain, new wine, and oil to the storerooms, where the vessels of the sanctuary are kept and where the ministering priests, the gatekeepers, and the singers stay. We will not neglect the house of our God.

## CHAPTER 11

[1] The leaders of the people settled in Jerusalem, and the rest of the people cast lots to bring one in ten of them to live in Jerusalem, the holy city, while the other nine stayed in the other towns. [2] The people blessed all the men who volunteered to live in Jerusalem. [3] These are the heads of the province who settled in Jerusalem, though in the towns of Judah each person lived on his own property in their towns: Israelites, priests, Levites, temple servants, and descendants of Solomon's servants. [4] Some of the people of Judah and Benjamin settled in Jerusalem. From Judah: Athaiah son of Uzziah, son of Zechariah, son of Amariah, son of Shephatiah, son of Mahalalel, of the descendants of Perez; [5] and Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of the Shilonite. [6] The descendants of Perez living in Jerusalem totaled four hundred and sixty-eight able men. [7] From Benjamin: Sallu son of Meshullam, son of Joed, son of Pedaiah, son of Kolaiah, son of Maaseiah, son of Ithiel, son of Jeshaiah; [8] and following him Gabbai and Sallai, nine hundred and twenty-eight. [9] Joel son of Zichri was the officer over them, and Judah son of Hassenuah was second in command of the city. [10] Of the priests: Jedaiah the son of Joiarib, Jachin, [11] Seraiah son of Hilkiah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, the officer in charge of the house of God, [12] and their brothers who did the work in the temple, eight hundred and twenty-two; and Adaiah son of Jeroham, son of Pelaliah, son of Amzi, son of Zechariah, son of Pashhur, son of Malchijah, [13] and his brothers, heads of fathers' houses, two hundred and forty-two; and Amashsai the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer, [14] and their brothers, able warriors, a hundred and twenty-eight. Their officer was Zabdiel son of Haggedolim. [15] Of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, the son of Bunni; [16] and Shabbethai and Jozabad, two of the leaders of the Levites, who had charge of the outside work of the house of God; [17] and Mattaniah son of Mica, son of Zabdi, son of Asaph, the leader who started the thanksgiving in prayer; Bakbukiah, second among his brothers; and Abda son of Shammua, son of Galal, son of Jeduthun. [18] The Levites in the holy city totaled two hundred and eighty-four. [19] The gatekeepers, Akkub, Talmon, and their brothers, who stood guard at the gates, numbered a hundred and seventy-two. [20] The rest of the Israelites, with the priests and Levites, were in all the towns of Judah, each on his own inheritance. [21] The temple servants lived on Ophel, with Ziha and Gishpa in charge of them. [22] The officer of the Levites in Jerusalem was Uzzi son of Bani, son of Hashabiah, son of Mattaniah, son of Mica, one of Asaph's descendants, the singers responsible for the service of the house of God. [23] They were under a royal order that regulated the singers' daily activities. [24] Pethahiah son of Meshezabel, a descendant of Zerah son of Judah, was the king's agent in every matter concerning the people. [25] As for the villages and their fields, some of the people of Judah lived in Kiriath-arba and its

towns, Dibon and its towns, and Jekabzeel and its villages, [26] in Jeshua, in Moladah, in Beth-pelet, [27] in Hazar-shual, in Beersheba and its towns, [28] in Ziklag, in Meconah and its towns, [29] in En-rimmon, in Zorah, in Jarmuth, [30] Zanoah, Adullam, and their villages, Lachish and its fields, and Azekah and its towns. So they settled from Beersheba all the way to the Valley of Hinnom. [31] The people of Benjamin lived from Geba onward, in Michmash, Aija, Bethel and its towns, [32] Anathoth, Nob, Ananiah, [33] Hazor, Ramah, Gittaim, [34] Hadid, Zeboim, Neballat, [35] Lod, and Ono, the Valley of Craftsmen. [36] Some of the divisions of the Levites from Judah were assigned to Benjamin.

## CHAPTER 12

[1] These are the priests and Levites who came up with Zerubbabel son of Shealtiel and with Jeshua: Seraiah, Jeremiah, Ezra, [2] Amariah, Malluch, Hattush, [3] Shecaniah, Rehum, Meremoth, [4] Iddo, Ginnethoi, Abijah, [5] Mijamin, Maadiah, Bilgah, [6] Shemaiah, Joiarib, Jedaiah, [7] Sallu, Amok, Hilkiah, Jedaiah. These were the leaders of the priests and their brothers in Jeshua's time. [8] The Levites were Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, who with his brothers was in charge of the thanksgiving songs. [9] Their brothers Bakbukiah and Unni stood across from them in the services. [10] Jeshua fathered Joiakim, Joiakim fathered Eliashib, Eliashib fathered Joiada, [11] Joiada fathered Jonathan, and Jonathan fathered Jaddua. [12] In the time of Joiakim, these priests were heads of fathers' houses: of Seraiah, Meraiah; of Jeremiah, Hananiah; [13] of Ezra, Meshullam; of Amariah, Jehohanan; [14] of Melicu, Jonathan; of Shebaniah, Joseph; [15] of Harim, Adna; of Meraioth, Helkai; [16] of Iddo, Zechariah; of Ginnethon, Meshullam; [17] of Abijah, Zichri; of Miniamin, of Moadiah, Piltai; [18] of Bilgah, Shammua; of Shemaiah, Jehonathan; [19] of Joiarib, Mattenai; of Jedaiah, Uzzi; [20] of Sallai, Kallai; of Amok, Eber; [21] of Hilkiah, Hashabiah; of Jedaiah, Nethanel. [22] In the days of Eliashib, Joiada, Johanan, and Jaddua, the heads of the fathers' houses of the Levites were registered, and those of the priests, up to the reign of Darius the Persian. [23] The heads of the fathers' houses of the Levites were registered in the book of the chronicles up to the time of Johanan son of Eliashib. [24] The leaders of the Levites were Hashabiah, Sherebiah, and Jeshua son of Kadmiel, with their brothers standing across from them to give praise and thanks, one section answering another, as David the man of God had ordered. [25] Mattaniah, Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub were gatekeepers who stood guard at the storerooms by the gates. [26] They served in the time of Joiakim son of Jeshua, son of Jozadak, and in the time of Nehemiah the governor and Ezra the priest and scribe. [27] For the dedication of Jerusalem's wall they searched out the Levites from wherever they lived and brought them to Jerusalem to celebrate the dedication joyfully with songs of thanks and with music of cymbals, harps, and lyres. [28] The singers were brought together from the district around Jerusalem and from the villages of the Netophathites, [29] from Beth-gilgal, and from the area of Geba and Azmaveth, for the singers had built villages for themselves around Jerusalem. [30] After the priests and Levites had purified themselves, they purified the people, the gates, and the wall. [31] I had the leaders of Judah go up on top of the wall, and I assigned two large choirs to give thanks and walk in procession. One went to the right along the top of the wall toward the Dung Gate. [32] Behind them walked Hoshaiah and half the leaders of Judah, [33] with Azariah, Ezra, Meshullam, [34] Judah, Benjamin, Shemaiah, and Jeremiah, [35] along with some priests with trumpets: Zechariah son of Jonathan, son of Shemaiah, son of Mattaniah, son of Micaiah, son of Zaccur, son of Asaph, [36] and his brothers Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, and Hanani, with the musical instruments of David the man of God. Ezra the scribe led the way before them. [37] At the Fountain Gate they went straight up the stairs of the City of David on the ascent of the wall, past the house of David, to the Water Gate on the east. [38] The second choir went the opposite way, and I followed them along the top of the wall with half the people, past the Tower of the Ovens to the Broad Wall, [39] over the Ephraim Gate, the Old Gate, the Fish Gate, the Tower of Hananel, and the Tower of the Hundred, as far as the Sheep Gate; and they came to a halt at the Gate of the Guard. [40] Then the two choirs that gave thanks took their places in the house of God, and so did I, together with half the officials, [41] and the priests, Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, and Hananiah, with trumpets; [42] and Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam, and Ezer. The singers sang out under the direction of Jezrahiah. [43] On that day they offered great sacrifices and rejoiced, because God had given them great joy. The women and children rejoiced too, and the rejoicing in Jerusalem could be heard far away. [44] That day men were put in charge of the storerooms for the contributions, firstfruits, and tithes, to bring into them from the fields around the towns the portions the law required for the priests and Levites; for Judah was glad about the priests and Levites who were serving. [45] They performed the service of their God and the service of purification, as did the singers and gatekeepers, as David and his son Solomon had ordered. [46] For long ago, in the days of David and Asaph, there had been directors for the singers and for songs of praise and thanks to God. [47] So in the days of Zerubbabel and of Nehemiah all Israel provided the daily portions for the singers and gatekeepers. They also set aside the portion for the Levites, and the Levites set aside the portion for the descendants of Aaron.

## CHAPTER 13

[1] On that day the book of Moses was read aloud to the people, and it was found written there that no Ammonite or Moabite may ever enter the assembly of God, [2] because they had not met the children of Israel with food and water but had hired Balaam to curse them, though our God turned the curse into a blessing. [3] When the people heard this law, they excluded from Israel all who were of foreign descent. [4] Before this, Eliashib the priest, who had been put in charge of the storerooms of the house of

our God, was closely associated with Tobiah, [5] and he had provided him with a large room where they used to store the grain offerings, the frankincense, the vessels, and the tithes of grain, new wine, and oil prescribed for the Levites, singers, and gatekeepers, as well as the contributions for the priests. [6] While all this was going on I was not in Jerusalem, for in the thirty-second year of Artaxerxes king of Babylon I had returned to the king. Some time later I asked the king's permission [7] and came back to Jerusalem. There I discovered the evil Eliashib had done for Tobiah by providing him a room in the courts of the house of God. [8] I was very angry and threw all of Tobiah's household belongings out of the room. [9] I gave orders to purify the rooms, and then I put back into them the vessels of the house of God, along with the grain offerings and the frankincense. [10] I also learned that the portions due the Levites had not been given to them, and that the Levites and singers responsible for the service had all gone back to their own fields. [11] So I confronted the officials and asked them, "Why is the house of God neglected?" Then I called the Levites together and put them back at their posts. [12] And all Judah brought the tithes of grain, new wine, and oil into the storerooms. [13] I put Shelemiah the priest, Zadok the scribe, and a Levite named Pedaiah in charge of the storerooms, with Hanan son of Zaccur, son of Mattaniah, as their assistant, because these men were considered trustworthy. They were responsible for distributing the supplies to their brothers. [14] Remember me for this, my God, and do not blot out the faithful deeds I have done for the house of my God and its services. [15] In those days I saw people in Judah treading winepresses on the Sabbath and bringing in sacks of grain and loading them on donkeys, along with wine, grapes, figs, and all kinds of loads, which they were bringing into Jerusalem on the Sabbath day. I warned them against selling food on that day. [16] People from Tyre who lived in the city were bringing in fish and all kinds of merchandise and selling them on the Sabbath to the people of Judah, and in Jerusalem itself. [17] I confronted the nobles of Judah and said to them, "What is this wicked thing you are doing, desecrating the Sabbath day? [18] Is this not just what your fathers did, so that our God brought all this trouble on us and on this city? And now you are stirring up more wrath against Israel by desecrating the Sabbath!" [19] So when evening shadows fell on the gates of Jerusalem before the Sabbath, I ordered the doors to be shut and not opened until the Sabbath was over. I posted some of my own men at the gates so that no load could be brought in on the Sabbath day. [20] Once or twice the merchants and sellers of all kinds of goods spent the night outside Jerusalem. [21] But I warned them, "Why are you spending the night by the wall? If you do this again, I will use force against you." From then on they stopped coming on the Sabbath. [22] I ordered the Levites to purify themselves and to come and guard the gates in order to keep the Sabbath day holy. Remember me for this too, my God, and have mercy on me in keeping with your great steadfast love. [23] In those days I also saw Jews who had married women from Ashdod, Ammon, and Moab. [24] Half their children spoke the language of Ashdod or the language of one of the other peoples, and they did not know how to speak the language of Judah. [25] I confronted them and called down curses on them. I beat some of the men and pulled out their hair, and I made them take an oath in God's name: "You must not give your daughters in marriage to their sons, or take their daughters as wives for your sons or for yourselves. [26] Was it not because of marriages like these that Solomon king of Israel sinned? Among the many nations there was no king like him. He was loved by his God, and God made him king over all Israel, yet even he was led into sin by foreign women. [27] Must we now hear that you too are doing all this great evil, breaking faith with our God by marrying foreign women?" [28] One of the sons of Joiada son of Eliashib the high priest was son-in-law to Sanballat the Horonite, so I drove him away from me. [29] Remember them, my God, for they have defiled the priesthood and the covenant of the priesthood and of the Levites. [30] So I purified them of everything foreign and assigned duties to the priests and Levites, each to his own task. [31] I also made provision for the wood offering at set times and for the firstfruits. Remember me with favor, my God.

# Esther

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## CHAPTER 1

[1] This took place in the time of Ahasuerus, the Ahasuerus who ruled a hundred and twenty-seven provinces stretching from India to Cush. [2] In those days, as King Ahasuerus sat on his royal throne in Susa the citadel, [3] in the third year of his reign he held a feast for all his officials and servants. The army of Persia and Media, the nobles, and the governors of the provinces were present before him, [4] as he showed off the wealth of his glorious kingdom and the costly splendor of his greatness for a long time, a hundred and eighty days. [5] At the end of those days the king held a seven-day feast in the garden court of the royal palace for all the people in Susa the citadel, from the most important to the least. [6] There were curtains of white linen and violet hung by cords of fine linen and purple on silver rods and marble columns, and couches of gold and silver on a mosaic pavement of porphyry, marble, mother-of-pearl, and colored stones. [*7] Drinks were served in gold cups, each one different from the next, and there was plenty of royal wine, in keeping with the king's bounty. [8] The drinking followed the rule that there was to be no compulsion, for the king had ordered all the stewards of his household to serve each man what he wanted. [9] Queen Vashti also held a feast for the women in King Ahasuerus's royal palace. [10] On the seventh day, when the king was in high spirits from the wine, he ordered Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Carkas, the seven eunuchs who attended King Ahasuerus, [11] to bring Queen Vashti before the king, wearing her royal crown, to display her beauty to the peoples and the officials, for she was very beautiful. [12] But Queen Vashti refused

to come when the eunuchs brought the king's order. The king was furious, and his anger burned within him. [13] The king consulted the wise men who understood the times, for it was the king's custom to consult all who were experts in law and justice. [14] Closest to him were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven officials of Persia and Media who had access to the king and held the highest rank in the kingdom. [15] "By law, what should be done to Queen Vashti," he asked, "since she has not obeyed the order of King Ahasuerus brought by the eunuchs?" [16] Memucan answered in the presence of the king and the officials, "Queen Vashti has done wrong not only against the king but against all the officials and all the peoples in every province of King Ahasuerus. [17] For what the queen has done will become known to all the women, and they will look down on their husbands and say, 'King Ahasuerus ordered Queen Vashti brought before him, but she would not come.' [18] This very day the noblewomen of Persia and Media who have heard about the queen's behavior will say the same to all the king's officials, and there will be no end of contempt and anger. [19] If it pleases the king, let him issue a royal decree, and let it be recorded in the laws of Persia and Media so that it cannot be repealed, that Vashti is never again to appear before King Ahasuerus. Let the king give her royal position to someone else who is better than she. [20] Then when the king's decree is proclaimed throughout his vast kingdom, all women will honor their husbands, from the greatest to the least." [21] The king and the officials liked this advice, and the king did what Memucan proposed. [22] He sent letters to all the royal provinces, to each province in its own script and to each people in its own language, declaring that every man should be ruler over his own household and should speak in the language of his own people.

## CHAPTER 2

[1] Some time later, when King Ahasuerus's anger had cooled, he remembered Vashti, what she had done, and what had been decreed against her. [2] Then the king's personal attendants proposed, "Let a search be made for beautiful young virgins for the king. [3] Let the king appoint commissioners in every province of his realm to bring all the beautiful young virgins to the harem in Susa the citadel. Let them be placed under the care of Hegai, the king's eunuch in charge of the women, and let them be given their beauty treatments. [4] And let the young woman who pleases the king become queen in place of Vashti." The king liked this advice and acted on it. [5] In Susa the citadel there lived a Jew named Mordecai son of Jair, son of Shimei, son of Kish, a Benjaminite, [6] who had been taken into exile from Jerusalem among those deported with Jeconiah king of Judah, whom Nebuchadnezzar king of Babylon had carried into exile. [7] Mordecai had raised Hadassah, also called Esther, his uncle's daughter, because she had no father or mother. The young woman had a lovely figure and was beautiful, and when her father and mother died, Mordecai had taken her as his own daughter. [8] When the king's order and decree had been proclaimed, many young women were brought to Susa the citadel and placed under Hegai's care. Esther too was taken to the king's palace and put in the care of Hegai, who was in charge of the women. [9] The young woman pleased him and gained his favor. He promptly gave her the beauty treatments and her special food, assigned her seven select attendants from the king's palace, and moved her and her attendants to the best quarters in the harem. [10] Esther had not revealed her people or her family background, because Mordecai had ordered her not to reveal it. [11] Each day Mordecai walked back and forth in front of the courtyard of the harem to find out how Esther was doing and what was happening to her. [12] Before each young woman's turn came to go in to King Ahasuerus, she had to complete twelve months of the beauty treatment prescribed for the women: six months with oil of myrrh and six months with spices and cosmetics. [13] Then the young woman would go in to the king this way: she was given whatever she asked for to take with her from the harem to the king's palace. [14] She would go in at evening and in the morning return to a second harem under the care of Shaashgaz, the king's eunuch in charge of the concubines. She would not go in to the king again unless he was pleased with her and summoned her by name. [15] When the turn came for Esther, the daughter of Abihail, Mordecai's uncle, who had adopted her as his daughter, to go in to the king, she asked for nothing except what Hegai, the king's eunuch in charge of the women, suggested. And Esther gained the favor of everyone who saw her. [16] Esther was taken to King Ahasuerus in his royal palace in the tenth month, the month of Tebeth, in the seventh year of his reign. [17] The king loved Esther more than all the other women, and she won his favor and approval more than all the other virgins. So he placed the royal crown on her head and made her queen in place of Vashti. [18] The king then held a great feast, Esther's feast, for all his officials and servants. He proclaimed a holiday throughout the provinces and gave gifts with royal generosity. [19] When the virgins were assembled a second time, Mordecai was sitting at the king's gate. [20] Esther still had not revealed her family background or her people, just as Mordecai had ordered her, for Esther continued to follow Mordecai's instructions as she had done when he was raising her. [21] During those days, while Mordecai was sitting at the king's gate, Bigthan and Teresh, two of the king's eunuchs who guarded the entrance, grew angry and plotted to assassinate King Ahasuerus. [22] Mordecai learned of the plot and told Queen Esther, and Esther reported it to the king, giving Mordecai the credit. [23] The report was investigated and found to be true, and the two men were hanged on a gallows. This was recorded in the book of the chronicles in the king's presence.*

## CHAPTER 3

[1] After these events King Ahasuerus honored Haman son of Hammedatha the Agagite, promoting him and giving him a seat of honor higher than that of all the other officials with him. [2] All the king's servants at the king's gate knelt down and bowed to Haman, because the king had commanded it. But Mordecai would not kneel down or bow. [3] The king's servants at the king's

gate asked Mordecai, "Why do you disobey the king's command?" [4] Day after day they spoke to him, but he refused to listen. So they told Haman, to see whether Mordecai's reason would be accepted, for he had told them he was a Jew. [5] When Haman saw that Mordecai would not kneel down or bow to him, he was enraged. [6] But he scorned the idea of laying hands on Mordecai alone, since they had told him who Mordecai's people were. Instead Haman looked for a way to wipe out all the Jews, Mordecai's people, throughout the whole kingdom of Ahasuerus. [7] In the first month, the month of Nisan, in the twelfth year of King Ahasuerus, they cast pur, that is, the lot, in Haman's presence, day after day and month after month, until it fell on the twelfth month, the month of Adar. [8] Then Haman said to King Ahasuerus, "There is a certain people dispersed and scattered among the peoples in every province of your kingdom. Their laws are different from those of all other peoples, and they do not keep the king's laws. It is not in the king's interest to tolerate them. [9] If it pleases the king, let a decree be written to destroy them, and I will pay ten thousand talents of silver into the hands of the officials in charge of the king's business, for the royal treasuries." [10] So the king took the signet ring off his hand and gave it to Haman son of Hammedatha the Agagite, the enemy of the Jews. [11] "Keep the money," the king told Haman, "and the people too; do with them whatever you like." [12] On the thirteenth day of the first month the royal scribes were called in, and everything Haman ordered was written down to the king's satraps, the governors of each province, and the officials of each people, to each province in its own script and to each people in its own language. It was written in King Ahasuerus's name and sealed with the king's signet ring. [13] The letters were sent by runners to all the king's provinces with the order to destroy, kill, and annihilate all the Jews, young and old, women and little children, on a single day, the thirteenth day of the twelfth month, the month of Adar, and to seize their goods as plunder. [14] A copy of the text was to be issued as law in every province and made known to all the peoples, so they would be ready for that day. [15] At the king's command the runners went out in haste, and the decree was issued in Susa the citadel. The king and Haman sat down to drink, while the city of Susa was thrown into confusion.

## CHAPTER 4

[1] When Mordecai found out all that had been done, he tore his clothes, put on sackcloth and ashes, and went out into the city, wailing loudly and bitterly. [2] He went only as far as the king's gate, because no one dressed in sackcloth was allowed to enter it. [3] In every province where the king's command and decree arrived, there was great mourning among the Jews, with fasting, weeping, and wailing. Many lay in sackcloth and ashes. [4] When Esther's maids and eunuchs came and told her about it, the queen was overcome with distress. She sent clothes for Mordecai to put on instead of his sackcloth, but he refused them. [5] Then Esther summoned Hathach, one of the king's eunuchs assigned to attend her, and ordered him to find out from Mordecai what was happening and why. [6] So Hathach went out to Mordecai in the city square in front of the king's gate. [7] Mordecai told him everything that had happened to him, including the exact amount of money Haman had promised to pay into the royal treasuries for the destruction of the Jews. [8] He also gave him a copy of the text of the decree for their destruction that had been published in Susa, to show to Esther and explain to her, and he told him to urge her to go to the king to beg for mercy and plead with him for her people. [9] Hathach went back and reported to Esther what Mordecai had said. [10] Then Esther told Hathach to say to Mordecai, [11] "All the king's servants and the people of the royal provinces know that for any man or woman who approaches the king in the inner court without being summoned, there is only one law: death, unless the king extends the gold scepter to that person and spares his life. And thirty days have passed since I was summoned to go to the king." [12] When Esther's words were reported to Mordecai, [13] Mordecai sent back this answer to Esther: "Do not think that because you are in the king's palace you alone of all the Jews will escape. [14] If you keep silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father's family will perish. And who knows whether you have come to royal position for such a time as this?" [15] Esther sent this reply to Mordecai: [16] "Go and gather all the Jews to be found in Susa, and fast for me. Do not eat or drink for three days, night or day. My maids and I will fast as you do. After that I will go to the king, even though it is against the law. And if I perish, I perish." [17] Mordecai went off and did everything Esther had instructed him.

## CHAPTER 5

[1] On the third day Esther dressed in her royal attire and took her stand in the inner court of the palace, opposite the king's hall. The king was seated on his royal throne in the throne room, facing its entrance. [2] As soon as the king saw Queen Esther standing in the court, she gained his favor, and he extended to her the gold scepter in his hand. Esther came forward and touched the end of the scepter. [3] "What troubles you, Queen Esther?" the king asked her. "What is it you want? Up to half the kingdom, it will be given to you." [4] Esther answered, "If it pleases the king, let the king come today with Haman to a feast I have prepared for him." [5] The king said, "Bring Haman at once, so we can do what Esther asks." So the king and Haman went to the feast Esther had prepared. [6] While they were drinking wine, the king asked Esther, "What is your petition? It will be granted to you. And what is your request? Up to half the kingdom, it will be done." [7] Esther replied, "This is my petition and my request: [8] If I have found favor with the king, and if it pleases the king to grant my petition and carry out my request, let the king and Haman come to the feast I will prepare for them, and tomorrow I will do as the king has asked." [9] Haman left that day happy and in high spirits. But when he saw Mordecai at the king's gate, and Mordecai neither rose nor showed any fear of him, Haman was furious with Mordecai. [10] Yet Haman controlled himself and went home. He sent for his friends and his wife Zeresh, [11] and

Haman boasted to them about the glory of his wealth, his many sons, and every way the king had honored him and raised him above the officials and servants of the king. [12] "Besides," Haman added, "Queen Esther invited no one but me to accompany the king to the feast she prepared. And I am invited by her again tomorrow along with the king. [13] But none of this satisfies me as long as I see Mordecai the Jew sitting at the king's gate." [14] His wife Zeresh and all his friends told him, "Have a gallows built, fifty cubits high, and in the morning ask the king to have Mordecai hanged on it. Then go with the king to the feast and enjoy yourself." Haman liked the suggestion and had the gallows built.

## CHAPTER 6

[1] That night sleep escaped the king, so he ordered the book of records, the chronicles, to be brought, and they were read to the king. [2] In it was found the record that Mordecai had reported Bigthana and Teresh, two of the king's eunuchs who guarded the entrance, who had plotted to assassinate King Ahasuerus. [3] "What honor or recognition has Mordecai received for this?" the king asked. His personal attendants answered, "Nothing has been done for him." [4] The king asked, "Who is in the court?" Haman had just entered the outer court of the palace to speak to the king about hanging Mordecai on the gallows he had set up for him. [5] The king's attendants told him, "Haman is standing in the court." "Let him come in," the king said. [6] When Haman entered, the king asked him, "What should be done for the man the king takes pleasure in honoring?" Haman thought to himself, "Who is there the king would rather honor than me?" [7] So Haman answered the king, "For the man the king takes pleasure in honoring, [8] have them bring a royal robe the king himself has worn and a horse the king himself has ridden, one with a royal crest placed on its head. [9] Let the robe and the horse be entrusted to one of the king's most noble officials, and let them dress the man the king takes pleasure in honoring and lead him on the horse through the city square, calling out before him, 'This is what is done for the man the king takes pleasure in honoring!'" [10] The king told Haman, "Go at once, take the robe and the horse as you have said, and do this for Mordecai the Jew, who sits at the king's gate. Do not leave out anything you have suggested." [11] So Haman took the robe and the horse. He dressed Mordecai and led him on horseback through the city square, calling out before him, "This is what is done for the man the king takes pleasure in honoring!" [12] Afterward Mordecai went back to the king's gate, but Haman rushed home, grieving, with his head covered. [13] Haman told his wife Zeresh and all his friends everything that had happened to him. His advisers and his wife Zeresh said to him, "Since Mordecai, before whom you have started to fall, is of Jewish descent, you cannot win against him; you will certainly fall before him." [14] While they were still talking with him, the king's eunuchs arrived and hurried Haman off to the feast Esther had prepared.

## CHAPTER 7

[1] So the king and Haman went to dine with Queen Esther. [2] On this second day, as they were drinking wine, the king again asked Esther, "What is your petition, Queen Esther? It will be granted to you. And what is your request? Up to half the kingdom, it will be done." [3] Queen Esther answered, "If I have found favor with you, O king, and if it pleases the king, grant me my life; that is my petition. And spare my people; that is my request. [4] For I and my people have been sold to be destroyed, killed, and annihilated. If we had merely been sold as slaves, men and women, I would have kept quiet, for the distress would not be worth the damage to the king." [5] King Ahasuerus asked Queen Esther, "Who is he? Where is the man who has dared to do such a thing?" [6] Esther said, "An adversary and enemy, this evil Haman!" Haman was terrified before the king and queen. [7] The king got up in a rage, left his wine, and went out into the palace garden. But Haman stayed behind to beg Queen Esther for his life, for he saw that the king had already decided his doom. [8] Just as the king returned from the palace garden to the banquet hall, Haman was falling on the couch where Esther was reclining. The king exclaimed, "Will he even molest the queen while she is with me in my own house?" As soon as the words left the king's mouth, they covered Haman's face. [9] Then Harbonah, one of the eunuchs attending the king, said, "There is a gallows fifty cubits high standing by Haman's house. He had it set up for Mordecai, who spoke up to save the king." The king said, "Hang him on it!" [10] So they hanged Haman on the gallows he had set up for Mordecai, and the king's anger died down.

## CHAPTER 8

[1] That same day King Ahasuerus gave Queen Esther the estate of Haman, the enemy of the Jews. Mordecai came into the king's presence, because Esther had revealed how he was related to her. [2] The king took off his signet ring, which he had recovered from Haman, and gave it to Mordecai. And Esther put Mordecai in charge of Haman's estate. [3] Esther once again pleaded with the king, falling at his feet and weeping. She begged him to put an end to the evil scheme of Haman the Agagite, which he had devised against the Jews. [4] The king extended the gold scepter to Esther, and she got up and stood before the king. [5] "If it pleases the king," she said, "and if I have found favor with him, if he thinks it the right thing to do and if he is pleased with me, let an order be written to revoke the letters Haman son of Hammedatha the Agagite devised and wrote to destroy the Jews in all the king's provinces. [6] For how can I bear to see the disaster that will fall on my people? How can I bear to see the destruction of my family?" [7] King Ahasuerus told Queen Esther and Mordecai the Jew, "I have given Haman's estate to Esther, and they have hanged him on the gallows because he tried to attack the Jews. [8] Now write another decree in the king's name on behalf of the Jews, as you see fit, and seal it with the king's signet ring, for no document written in the king's name and sealed with his signet ring can be revoked." [9] At once the royal scribes were summoned, on the twenty-third day of the third month, the month of Sivan. They wrote down everything Mordecai ordered,

to the Jews and to the satraps, governors, and officials of the hundred and twenty-seven provinces from India to Cush, to each province in its own script and to each people in its own language, and also to the Jews in their own script and language. [10] Mordecai wrote in King Ahasuerus's name, sealed the letters with the king's signet ring, and sent them by mounted couriers riding swift royal steeds bred from the stud.* [11] In these letters the king permitted the Jews in every city to assemble and defend their lives, to destroy, kill, and annihilate any armed force of any people or province that might attack them, along with their children and women, and to seize their goods as plunder, [12] on a single day in all the provinces of King Ahasuerus, the thirteenth day of the twelfth month, the month of Adar. [13] A copy of the text was to be issued as law in every province and made known to all the peoples, so that the Jews would be ready on that day to take revenge on their enemies. [14] The couriers, riding the swift royal steeds, raced out, spurred on by the king's command. And the decree was also issued in Susa the citadel. [15] Mordecai left the king's presence wearing royal garments of violet and white, a large gold crown, and a robe of fine linen and purple. And the city of Susa celebrated with shouts of joy. [16] For the Jews it was a time of light and happiness, joy and honor. [17] In every province and every city where the king's command and decree arrived, the Jews had joy and gladness, with feasting and a holiday. And many of the peoples of the land became Jews, because fear of the Jews had seized them.

## CHAPTER 9

[1] On the thirteenth day of the twelfth month, the month of Adar, when the king's command and decree were to be carried out, the very day the enemies of the Jews had hoped to overpower them, the tables were turned and the Jews overpowered those who hated them. [2] The Jews assembled in their cities in all the provinces of King Ahasuerus to attack those who sought to harm them. No one could stand against them, because fear of them had seized all the peoples. [3] All the officials of the provinces, the satraps, the governors, and the king's administrators supported the Jews, because fear of Mordecai had seized them. [4] Mordecai was powerful in the palace, and his reputation spread through all the provinces, as the man Mordecai became more and more powerful. [5] The Jews struck down all their enemies with the sword, killing and destroying them, and they did what they pleased to those who hated them. [6] In Susa the citadel the Jews killed and destroyed five hundred men. [7] and Parshandatha, Dalphon, Aspatha, [8] Poratha, Adalia, Aridatha, [9] Parmashta, Arisai, Aridai, and Vaizatha, [10] the ten sons of Haman son of Hammedatha, the enemy of the Jews. But they did not touch the plunder. [11] The number of those killed in Susa the citadel was reported to the king that same day. [12] The king said to Queen Esther, "The Jews have killed and destroyed five hundred men and the ten sons of Haman in Susa the citadel. What must they have done in the rest of the royal provinces! Now what is your petition? It will be granted to you. And what more do you request? It will be done." [13] Esther answered, "If it pleases the king, let the Jews in Susa be permitted to act tomorrow as well, in keeping with today's decree, and let the ten sons of Haman be hanged on the gallows." [14] The king ordered that this be done. A decree was issued in Susa, and Haman's ten sons were hanged. [15] The Jews in Susa assembled again on the fourteenth day of the month of Adar, and they killed three hundred men in Susa. But they did not touch the plunder. [16] The other Jews in the king's provinces also assembled to defend their lives and gained relief from their enemies. They killed seventy-five thousand of those who hated them, but they did not touch the plunder. [17] This happened on the thirteenth day of the month of Adar, and on the fourteenth they rested and made it a day of feasting and joy. [18] The Jews in Susa, however, had assembled on the thirteenth and the fourteenth, so on the fifteenth they rested and made it a day of feasting and joy. [19] That is why rural Jews, who live in villages without walls, observe the fourteenth day of the month of Adar as a day of joy and feasting, a holiday on which they send gifts of food to one another. [20] Mordecai recorded these events and sent letters to all the Jews throughout the provinces of King Ahasuerus, near and far, [21] requiring them to celebrate the fourteenth and fifteenth days of the month of Adar every year [22] as the days when the Jews got relief from their enemies, and as the month when their sorrow was turned into joy and their mourning into a holiday. He told them to observe these as days of feasting and joy, sending food to one another and gifts to the poor. [23] So the Jews accepted as a custom what they had begun to do, as Mordecai had written to them. [24] For Haman son of Hammedatha the Agagite, the enemy of all the Jews, had plotted against the Jews to destroy them and had cast pur, that is, the lot, to crush and destroy them. [25] But when the matter came before the king, he gave written orders that the evil scheme Haman had devised against the Jews should come back on his own head, and that he and his sons should be hanged on the gallows. [26] That is why these days are called Purim, from the word pur. So because of everything written in this letter, and because of what they had seen and what had happened to them, [27] the Jews established the custom and bound themselves, their descendants, and all who joined them, to observe without fail these two days every year, as prescribed and at the set time. [28] These days are to be remembered and observed in every generation, by every family, in every province and every city. These days of Purim must never cease to be celebrated among the Jews, and the memory of them must never die out among their descendants. [29] Then Queen Esther, daughter of Abihail, along with Mordecai the Jew, wrote with full authority to confirm this second letter about Purim. [30] Letters were sent to all the Jews in the hundred and twenty-seven provinces of Ahasuerus's kingdom, with words of peace and truth, [31] to establish these days of Purim at their set times, as Mordecai the Jew and Queen Esther had decreed for them and as they had decreed for themselves and their descendants, concerning their times of fasting and lamentation. [32] Esther's command confirmed these regulations about Purim, and it was recorded in writing.

## CHAPTER 10

[1] King Ahasuerus laid a tax on the land and on the coastlands of the sea. [2] All his powerful and mighty deeds, together with a full account of Mordecai's greatness, to which the king had raised him, are they not recorded in the book of the chronicles of the kings of Media and Persia? [3] For Mordecai the Jew ranked second only to King Ahasuerus. He was a great man among the Jews and well regarded by his many fellow Jews, because he worked for the good of his people and spoke up for the welfare of all his descendants.

# JOB

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## CHAPTER 1

[1] There lived in the land of Uz a man named Job, and that man was blameless and upright, fearing God and turning from evil. [2] To him were born seven sons and three daughters. [3] His possessions were seven thousand sheep, three thousand camels, five hundred pairs of oxen and five hundred she-donkeys, with a great many servants besides; and that man was greater than all the sons of the east. [4] His sons would go and make a feast at the house of each one in turn, on his own day, and they would send for their three sisters, inviting them to eat and drink with them. [5] When the round of feast days was complete, Job would send for them and sanctify them. He rose early in the morning and offered up burnt offerings for every one of them, for Job said, "It may be that my sons have sinned and cursed God in their hearts." Job did so at all times. [*] [6] One day the sons of God came to take their stand before the LORD, and Satan too came in among them. [*] [7] The LORD said to Satan, "From where do you come?" And Satan answered the LORD, "From roving about on the earth and walking around in it." [8] Then the LORD said to Satan, "Have you set your mind on my servant Job? There is none like him on earth: a man blameless and upright, who fears God and turns from evil." [9] Satan answered the LORD and said, "Is it without cause that Job fears God? [10] Have you not fenced him in on every side, him and his house and everything he owns? The work of his hands you have blessed, and his flocks and herds have burst out over the land. [11] But put out your hand now and strike all he has, and he will curse you to your very face." [12] And the LORD said to Satan, "See, everything he has is in your power; only against him do not put out your hand." Then Satan left the presence of the LORD. [13] The day came when his sons and daughters were eating and drinking wine at the house of their eldest brother, [14] and a messenger came to Job and said, "The oxen were plowing, and the donkeys were feeding at their side, [15] when the Sabeans swooped down and carried them off. They put the servants to the sword, and I, only I by myself, escaped to tell you." [16] He was still speaking when another came and said, "Fire from God fell from the sky and blazed among the sheep and the servants and devoured them; I, only I by myself, escaped to tell you." [17] He was still speaking when another came and said, "The Chaldeans set out in three bands, rushed upon the camels and carried them off; they put the servants to the sword, and I, only I by myself, escaped to tell you." [18] He was still speaking when another came and said, "Your sons and daughters were eating and drinking wine at the house of their eldest brother, [19] and suddenly a mighty wind came in from beyond the desert and struck the four corners of the house. It fell on the young people, and they are dead; I, only I by myself, escaped to tell you." [20] At this Job rose, tore his robe and shaved his head; then he fell to the ground and bowed in worship. [21] He said, "Naked I came from my mother's womb, and naked I will go back there. The LORD gave and the LORD has taken; may the name of the LORD be blessed." [22] Through all this Job did not sin, nor did he ascribe anything unseemly to God.

## CHAPTER 2

[1] Again the day came when the sons of God came to take their stand before the LORD, and Satan too came among them to take his stand before the LORD. [2] The LORD said to Satan, "From where do you come?" And Satan answered the LORD, "From roving about on the earth and walking around in it." [3] Then the LORD said to Satan, "Have you set your mind on my servant Job? There is none like him on earth: a man blameless and upright, who fears God and turns from evil. He still clings to his integrity, though you stirred me up against him to swallow him up for no cause." [4] Satan answered the LORD and said, "Skin for skin! Everything a man has he will give for his life. [5] But put out your hand now and strike his bone and his flesh, and he will curse you to your very face." [6] And the LORD said to Satan, "See, he is in your power; only preserve his life." [7] Then Satan left the presence of the LORD and struck Job with loathsome sores from the sole of his foot to the top of his head. [8] Job took a potsherd to scratch himself with, as he sat in the midst of the ashes. [9] His wife said to him, "Do you still cling to your integrity? Curse God and die." [10] He said to her, "You speak as one of the senseless women would speak. Shall we receive the good from God, and not receive the evil?" In all this Job did not sin with his lips. [11] When Job's three friends heard of all this harm that had come on him, they set out each from his place, Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite, having arranged together to come and grieve with him and console him. [12] Seeing him from far off, they did not know him; and they lifted up their voices and wept. Each of them tore his robe, and they tossed dust upon their heads toward heaven. [13] They sat with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw how very great his pain was.

## CHAPTER 3

[1] Afterward Job opened his mouth and cursed his day. [2] Job spoke out and said: [3] "Let the day I was born in perish, and the

night that said, 'A boy has been conceived!' [4] That day, let it turn to darkness; may God on high not inquire after it, and may no light beam upon it. [5] May darkness and deep darkness reclaim it; may a cloud dwell over it; may all that blackens the day terrify it.* [6] That night, may gloom take hold of it; may it have no joy among the days of the year, nor enter into the number of the months. [7] See, may that night be childless; may no glad cry come into it. [8] Let them curse it who curse the day, who are skilled at rousing Leviathan.* [9] May its twilight stars grow dark; may it look for light and have none, and never see the eyelids of the dawn, [10] because it did not close the doors of the womb that bore me, and did not hide trouble from my eyes. [11] Why did I not die as I left the womb, come out of the belly and expire? [12] Why were there knees to receive me, and why breasts for me to suck? [13] For by now I would be lying down in quiet; I would be asleep and at rest, [14] with kings and counselors of the earth who built for themselves places that lie desolate, [15] or with princes who owned gold, who filled their houses with silver. [16] Or I would not be, like a stillborn hidden away, like babies that never saw light. [17] There the wicked stop their raging, and there those whose strength is spent find rest. [18] There the captives are at ease together; they no longer hear the shout of the slave driver. [19] Small and great alike are there, and the slave is free of his master. [20] Why does he give light to the wretched, and life to those bitter of soul, [21] who wait for death and it does not come, who dig for it more than for buried treasure, [22] who are glad to the point of exulting, who rejoice when they find the grave, [23] to a man whose way is concealed, and whom God has fenced about? [24] For my sighing comes ahead of my food, and my groanings are poured out like water. [25] For the fear I feared has overtaken me, and what I was afraid of has come to me. [26] I have no peace, no quiet, no rest; and agitation comes."

## CHAPTER 4

[1] Then Eliphaz the Temanite answered and said: [2] "Should someone attempt a word with you, would it weary you? But who can restrain himself from speaking? [3] Look, you have taught many, and you have made feeble hands strong. [4] Your words have kept the stumbler on his feet, and you have braced the knees that buckled. [5] But now it comes to you, and you grow weary; it reaches you, and you are terrified. [6] Is not your piety your confidence, and the blamelessness of your ways your hope? [7] Think now: who has ever perished being innocent? Where were the upright ever wiped out? [8] As far as I have seen, those who plow iniquity and sow mischief harvest it. [9] At the breath of God they perish; at the blast of his nostrils they are finished. [10] The lion roars, the fierce lion growls, yet the teeth of the young lions are broken. [11] The mighty lion perishes for want of prey, and the whelps of the lioness are scattered. [12] A word came stealing to me; my ear received a whisper of it. [13] In the unsettling thoughts of night visions, when deep sleep falls upon men, [14] fear came on me, and trembling, and it set all my bones shaking. [15] A spirit glided past my face; the hair on my body bristled. [16] It stood, but I could not discern its look; a shape was before my eyes; there was a hush, and then I heard a voice: [17] 'Can mortal man be in the right before God, or a man be clean before his Maker? [18] See, he does not rely on his servants, and his angels he charges with folly;* [19] how much more those who dwell in clay houses, whose base is in the dust, who are crushed sooner than a moth! [20] Between morning and evening they are beaten to pieces; unnoticed, they perish for ever. [21] Is not their tent cord plucked up within them? They die, and that without wisdom.'

## CHAPTER 5

[1] "Cry out, then! Is there anyone to answer you? To which of the holy ones will you turn? [2] Surely resentment kills the fool, and envy puts the simple to death. [3] I myself have seen a fool putting down roots, but all at once I cursed his abode. [4] His sons are far from safety; they are trampled in the gate with none to rescue them. [5] His harvest the hungry devour, taking it even from among the thorns, and the thirsty gasp for their wealth.* [6] For misfortune does not grow out of the dust, and trouble does not sprout from the soil; [7] rather, man is born for trouble, just as sparks fly high.* [8] But I, I would seek God, and before God I would set my case, [9] who does great deeds past finding out, wonders that cannot be counted, [10] who sends rain upon the earth and pours water over the open fields, [11] setting the lowly in a high place, and those who mourn are raised up to safety. [12] He thwarts the schemes of the cunning, so that their hands cannot carry them out. [13] He traps the wise in their own cunning, and the plans of the wily are brought to a hasty end. [14] In daylight they meet with darkness; at noon they feel their way as though it were night. [15] So he saves the poor from the sword of their mouths, and from the hand of the strong. [16] So there is hope for the poor, and wickedness closes its mouth. [17] See, happy is the man whom God corrects; so do not spurn the chastening of the Almighty. [18] For he causes pain, and he bandages; he smites, and his hands make whole. [19] In six troubles he will rescue you; in seven, harm will not reach you. [20] In famine he ransoms you from death, and in battle from the power of the sword. [21] From the scourge of the tongue you will be hidden, and you will not be afraid of ruin when it comes. [22] At ruin and hunger you will laugh, and the wild beasts of the earth you will not fear. [23] For you will have a covenant with the stones of the field, and the wild animals will be at peace with you. [24] You will know that your tent is at peace; you will visit your homestead and find nothing amiss. [25] You will know that your seed is numerous, and your offspring like the grass of the land. [26] You will come to your grave in ripe old age, as a shock of grain goes up in its time. [27] See, this is what we have probed; so it stands. Listen to it and take it to heart for yourself."

## CHAPTER 6

[1] Then Job answered and said: [2] "If only my anguish could be weighed, and all my disaster put with it on the balance! [3] Surely now it would outweigh the sand of the seas; that is why my words have been wild. [4] For the arrows of the Almighty are within me, and my spirit drinks in their venom; God's terrors are

lined up against me. [5] Does a wild donkey bray when it has grass? Does an ox bellow over its feed? [6] Is bland food eaten without salt? Is there any taste in the juice of mallow?* [7] My soul refuses to touch them; they are like food that sickens me. [8] If only my request would be granted, and God would give me what I long for: [9] that God would be willing to crush me, that he would set his hand free and cut me off! [10] This would still be my comfort, and I would jump for joy in unsparing pain, that I have not concealed the words of the Holy One. [11] What strength do I have, that I should wait? What is my end, that I should hold out? [12] Is my strength that of stones? Is my flesh made of bronze? [13] Is it not that I have no help within me, and success has been driven far from me? [14] The one who melts in despair should have kindness from his friend, even if he forsakes the fear of the Almighty.* [15] My brothers have proved treacherous as a wadi, like the bed of streams that run dry, [16] that are darkened by ice, in which the snow conceals itself. [17] When the heat strikes them they fade; when it is warm they are gone from their place. [18] Caravans wind off their route; they go up into the empty waste and are lost. [19] The caravans of Tema look for them; the travelers of Sheba count on them. [20] They are put to shame because they had trusted; they arrive there and are confounded. [21] For you have now become like it; you see something dreadful and you are afraid.* [22] Have I said, 'Give to me,' or, 'Pay a bribe for me out of your wealth,' [23] or, 'Rescue me from the enemy's hand,' or, 'Ransom me from the grip of tyrants'? [24] Instruct me, and I will keep quiet; show me where I have erred. [25] How sharp are words that are right! But your rebuking, what does it rebuke? [26] Do you think to rebuke words, while the speeches of a desperate man are for the wind? [27] You would even cast lots for an orphan and haggle over your friend. [28] So now, please, look at me; I would not lie to your face. [29] Turn, please; let there be no wrong; turn again, for my righteousness is still at issue here. [30] Is there wrong on my tongue? Can my palate not tell what is ruinous?

## CHAPTER 7

[1] "Does not man have a term of hard service on earth, and are not his days like a hireling's days? [2] As a slave pants for the shade and a hireling looks for his pay, [3] so I have been made to inherit months of emptiness, and nights of trouble have been counted out to me. [4] If I lie down, I say, 'When will I get up?' But the night is long, and I have my fill of tossing till twilight. [5] My flesh is clothed with maggots and clods of dust; my skin crusts over and festers again. [6] My days go faster than a weaver's shuttle, and they are spent without hope. [7] Remember, my life is but wind; my eye will not see good again. [8] The eye that sees me now will see me no longer; your eyes will look for me, and I will not be there. [9] A cloud fades and goes; so one who goes down to Sheol does not come back up. [10] He will not return to his house again, and his place will no longer know him. [11] So I, for my part, will not hold back my mouth; in the distress of my spirit I will speak, in my soul's bitterness I will complain. [12] Am I the sea, or a sea dragon, that you post a watch over me? [13] When I think, 'My bed will console me, my couch will share the load of my complaint,' [14] then you scare me with dreams and terrify me through visions, [15] and my soul prefers strangling, death rather than these bones. [16] I loathe it; I would not live forever. Leave me be, for my days are a vapor. [17] What is man, that you make so much of him, and that you set your heart on him, [18] that you inspect him every morning and put him to the test every moment? [19] How long until you look away from me, and leave me alone long enough to swallow my spit? [20] Have I sinned? What do I do to you, you watcher of mankind? Why have you set me up as your mark, so that I have become a burden to myself?* [21] And why do you not forgive my transgression and pass over my iniquity? For soon I will lie down in the dust; you will search for me, and I will be gone."

## CHAPTER 8

[1] Then Bildad the Shuhite answered and said: [2] "How long will you talk like this, while the words of your mouth are a blustering wind? [3] Does God twist justice, or does the Almighty twist what is right? [4] If your sons sinned against him, then he gave them over to the power of their transgression. [5] If you yourself will look early to God and seek the favor of the Almighty, [6] if you are pure and upright, then even now he will stir himself on your behalf and restore the dwelling of your righteousness. [7] Your beginning may have been small, but your end would greatly increase. [8] For ask, please, of the generation of old, and give heed to what their fathers discovered; [9] for we are of yesterday and know nothing, because our days on earth are a shadow. [10] Will they not instruct you and speak to you, and bring forth words from their heart? [11] Does the papyrus shoot up without a marsh? Does the reed grow without water? [12] While it is still in flower and uncut, it dries up ahead of any grass. [13] So are the ways of all who forget God; the hope of the godless will come to nothing. [14] What he relies on snaps, and what he trusts is a spider's house. [15] He leans against his house, and it will not stand; he grips it, and it will not hold. [16] He is lush before the sun, and his shoots go out over his garden. [17] His roots are wrapped around a pile of stones; he gazes on a house of stones. [18] If he is uprooted from his place, it will disown him: 'I never saw you.' [19] Look, that is the delight of his way, and from the soil others will sprout. [20] Look, God does not spurn the blameless, nor does he grasp the hand of evildoers. [21] He will yet fill your mouth with laughing and your lips with a glad shout. [22] Those who hate you will be clothed in shame, and the tent of the wicked will be gone."

## CHAPTER 9

[1] Then Job answered and said: [2] "Truly I know it is so; but how can a man be in the right with God? [3] Should one wish to dispute with him, he could not answer him one time in a thousand. [4] Wise in heart and mighty in power is he; who ever stiffened his neck against him and came away whole? [5] It is he who uproots mountains before they are aware, who overturns them in his wrath, [6] who jolts the earth out of its place so that its pillars quake, [7] who speaks to the sun and it does not shine, who puts a seal over the stars, [8] who by himself spreads out the heavens and

walks upon the waves of the sea, [9] who made the Bear and Orion, the Pleiades and the inner rooms of the south, [*] [10] who does great deeds past finding out, and wonders beyond counting. [11] If he goes past me, I do not see him; if he glides on, I do not notice him. [12] If he seizes, who can hinder him? Who can say to him, 'What are you doing?' [13] God does not hold back his anger; beneath him the helpers of Rahab lie bowed. [*] [14] How then could I answer him, picking out my words to reason with him? [15] Even if I were right, I could give no answer; I would have to beg mercy of my judge. [16] If I called and he replied to me, I would not trust that he was giving ear to my voice, [17] he who bruises me with a storm and adds to my wounds for no cause. [18] He does not allow me to get my breath back, but sates me with bitter things. [19] If it is a test of strength, here he is, the mighty one! If it is a case at law, who will summon me? [20] Were I right, my own mouth would condemn me; were I blameless, it would declare me crooked. [21] Blameless I am; I have no regard for myself; I reject my life. [22] It is all the same; that is why I say, 'He brings to an end the blameless and the wicked alike.' [23] If a whip brings sudden death, he laughs at the trial of the innocent. [24] The land is handed over to the power of the wicked; he veils the faces of its judges. If not he, who then is it? [25] My days are faster than a courier; they run off without seeing any good. [26] They slip past like skiffs of reed, like an eagle that swoops down on its food. [27] If I say, 'I will forget my complaint; I will drop my gloomy look and brighten up,' [28] I shrink from all my pains, for I know you will not count me innocent. [29] I am to be held guilty; why then should I toil for nothing? [30] If I scrub myself with snow and make my hands clean with lye, [31] even then you will dip me in the pit, and my own clothes will loathe me. [32] For he is not a man like me, that I could answer him, that we could go to court together. [33] There is no arbiter between us who might set his hand upon us both. [*] [34] Let him remove his rod from me, and let the terror of him not dismay me; [35] then I would speak and not be afraid of him; for I am not so in myself." [*]

## CHAPTER 10

[1] "My soul is sick of my life; I will let my complaint run free; I will speak in my soul's bitterness. [2] I will say to God, 'Do not count me guilty; tell me why you bring a charge against me. [3] Is it good to you that you should oppress, that you should spurn the labor of your hands and favor the scheme of the wicked? [4] Are your eyes eyes of flesh? Do you see the way a man sees? [5] Are your days as a mortal's days, or your years like a man's years, [6] that you go looking for my iniquity and hunt for my sin, [7] when you know I am not guilty, and no one can rescue from your hand? [8] Your hands fashioned and formed me, wholly, all around, and yet you swallow me up. [9] Remember, please, that you shaped me like clay; and will you return me to dust? [10] Did you not pour me out as milk, and curdle me as cheese? [11] With skin and flesh you dressed me, and with bones and sinews you knit me together. [12] Life and steadfast love you have given me, and your care has kept my spirit. [13] Yet these things you stored away in your heart; I know that this was with you. [14] If I sinned, you would keep watch over me and would not clear me of my iniquity. [15] If I am wicked, woe to me! And if I am in the right, I cannot raise my head, sated with shame and seeing my misery. [16] Should it rise up, you hunt me as a lion would, and again you work wonders against me. [17] You renew your witnesses against me and heap up your anger toward me; wave after wave of hosts is with me. [*] [18] Why then did you bring me out from the womb? I should have perished with no eye to see me, [19] and been as if I had never existed, carried off from the womb to the grave. [20] Are my days not few? Then stop, and turn from me, so that I may brighten a little [21] before I go, and do not come back, to a land of darkness and deep darkness, [22] a land of gloom like blackness itself, of deep darkness and no order, where the light is as blackness.'"

## CHAPTER 11

[1] Then Zophar the Naamathite answered and said: [2] "Is a flood of words to go unanswered, and is a man of lips to be found in the right? [3] Shall your empty boasts silence men, and shall you scoff with no one to shame you? [4] For you say, 'My doctrine is pure, and I am clean in your sight.' [5] But if only God would speak, and open his lips against you, [6] and make known to you the secrets of wisdom, for sound wisdom has two sides! Know, then, that God exacts of you less than your iniquity. [*] [7] Can you find out the deep things of God? Can you get to the boundary of the Almighty? [8] It is as high as heaven; what can you do? It is deeper than Sheol; what can you know? [9] Its measure is longer than the earth and wider than the sea. [10] If he sweeps by and shuts someone up, and summons an assembly, who can stop him? [11] For he knows men who are false; he sees iniquity, and does he not take note? [12] But a hollow man will get sense when a wild donkey's colt is born a man. [*] [13] If you yourself prepare your heart and stretch out your palms to him, [14] if there is iniquity in your hand, remove it far off, and let no wrong live in your tents. [15] Then indeed you will raise your face free of stain; you will stand firm and have no fear. [16] For you will forget your trouble; you will recall it as water that has flowed away. [17] Your life will rise brighter than noonday; though it is dark, it will be like the morning. [18] You will be confident, for there is hope; you will search around and rest in safety. [19] You will lie down with no one to frighten you, and many will court your favor. [20] But the eyes of the wicked will waste away; every refuge will be gone from them, and their hope is the breathing out of life."

## CHAPTER 12

[1] Then Job answered and said: [2] "Truly you are the people, and with you wisdom will die! [3] I too have a mind, as you do; I do not fall short of you. Who does not know things like these? [4] I am a joke to my friends, I who called on God and he answered me; the righteous, blameless man is a joke. [5] In the mind of one who is at ease there is contempt for disaster; it is ready for those whose feet are slipping. [*] [6] The tents of plunderers are untroubled, and those who provoke God are secure, who carry their god in their hand. [*] [7] But ask the beasts, and they will teach you, the birds of the

heavens, and they will inform you; [8] or talk to the earth, and it will teach you, and the fish of the sea will recount it to you. [9] Which of all these does not know that the hand of the LORD has done this? [10] In his hand is the life of every living thing and the breath of all mankind. [11] Does not the ear try words, just as the palate tastes food? [12] With the aged is wisdom, and with length of days, understanding. [13] With him are wisdom and power; he has counsel and understanding. [14] If he tears down, there is no rebuilding; if he shuts a man in, there is no opening. [15] If he holds back the waters, they dry up; if he lets them loose, they overwhelm the earth. [16] With him are strength and sound wisdom; both the one who strays and the one who leads astray belong to him. [17] He leads counselors off barefoot, and judges he turns into fools. [18] He undoes the fetters of kings and ties a loincloth about their waists. [19] He leads priests off barefoot and topples those long secure. [20] He silences the speech of trusted men and takes away the judgment of elders. [21] He pours scorn upon princes and slackens the belt of the mighty. [22] He lays bare deep things from out of the darkness and brings deep darkness out into the light. [23] He makes nations grow, and he destroys them; he spreads nations wide, and he leads them off. [24] He strips the chiefs of the earth's people of their sense and sends them wandering in a wasteland with no road. [25] They feel their way in darkness with no light, and he makes them reel like a drunken man.

## CHAPTER 13

[1] "See, my eye has seen it all; my ear has heard it and grasped it. [2] What you know I know as well; I do not fall short of you. [3] But it is to the Almighty that I would speak; I long to plead my case with God. [4] You, however, are plasterers of lies; physicians of no worth, all of you. [5] If only you would keep entirely quiet, and it would count as wisdom in you! [6] Hear my reasoning, please, and attend to the pleas of my lips. [7] Will you speak falsehood on God's behalf, and talk deceit for him? [8] Will you take his side? Will you argue the case for God? [9] Would it go well with you if he examined you? Or will you fool him as one fools a man? [10] He will certainly rebuke you if you secretly take sides. [11] Will his majesty not strike you with fear, and his dread fall on you? [12] Your memorable sayings are proverbs of ash; your bulwarks are bulwarks of clay. [13] Be quiet, leave me alone, and I will speak, and let whatever may come upon me. [14] Why should I carry my flesh in my teeth and take my life in my hand? [15] Though he slay me, I will hope in him; yet I will argue my ways before his face. [*] [16] This too will be my salvation, for no godless man can come before him. [17] Listen closely to what I say, and let my statement enter your ears. [18] Look now, I have prepared my case; I know that I will be found in the right. [19] Who is it that will bring a charge against me? For then I would fall silent and die. [20] Only two things do not do to me, and then I will not hide from your face: [21] take your hand far off from me, and let not your terror dismay me. [22] Then call, and I will reply; or let me speak, and you answer me. [23] How many are my iniquities and my sins? Let me know my transgression and my sin. [24] Why do you conceal your face and regard me as your enemy? [25] Will you torment a windblown leaf? Will you chase after dry chaff? [26] For you write down bitter charges against me and make me heir to the iniquities of my youth. [27] You put my feet in the stocks and keep a watch on all my ways; you trace a line around the soles of my feet, [28] while man wears away like a rotten thing, like a garment eaten by moths.

## CHAPTER 14

[1] "Man, born of a woman, is short of days and full of turmoil. [2] Like a flower he springs up and is cut off; he flits like a shadow and does not stay. [3] Yet on such a one you fix your eyes, and you bring me into judgment with you? [4] Who can bring what is clean out of what is unclean? No one. [5] If his days are decided and the number of his months lies with you, and you have set his bounds that he cannot cross, [6] then turn your gaze from him and let him cease, until, like a hired hand, he has the pleasure of his day. [7] For a tree there is hope: if it is cut down, it will shoot up again, and its new growth will not cease. [8] Though its root ages in the ground and its stump dies in the soil, [9] from the smell of water it will bud and send out branches like a sapling. [10] But a man dies and lies prostrate; a man expires, and where is he? [11] Waters run out of a lake, and a river drains away and dries up; [12] so man lies down and does not get up; till the heavens are gone they will not wake, nor be stirred from their sleep. [13] If only you would hide me in Sheol, conceal me until your wrath turns back, appoint me a set time and then remember me! [14] If a man dies, shall he live again? All the days of my hard service I would wait, till my release came. [*] [15] You would call, and I would answer you; you would yearn for the work of your hands. [16] For now you count my steps; would you not then stop watching for my sin? [17] My transgression would be sealed in a pouch, and you would plaster over my iniquity. [18] Yet a mountain falls and wastes away, and a rock is shifted from its place; [19] water grinds down stones, its floods sweep away the soil of the land; so you make the hope of man perish. [20] You overpower him for good, and he departs; you alter his face and send him off. [21] His sons are honored, and he does not know it; they are humbled, and he is not aware of them. [22] Only his own flesh pains him, and his own soul mourns for him."

## CHAPTER 15

[1] Then Eliphaz the Temanite answered and said: [2] "Does a wise man answer with knowledge of wind and fill his belly with the east wind, [3] arguing with talk that does not profit, with words that do no good? [4] You are even undermining the fear of God and cutting short devotion before God. [5] For your iniquity instructs your mouth, and you pick the tongue of the cunning. [6] It is your own mouth that condemns you, not I; your own lips bear witness against you. [7] Were you born the first of mankind? Were you brought to birth before the hills? [8] Do you listen in at God's council, and keep wisdom all to yourself? [9] What do you know that we do not? What do you grasp that is not with us too? [10] Gray hair and old age are here among us, men older in days

than your father. [11] Are God's consolations too little for you, a word dealt gently with you? [12] Why does your heart sweep you away, and why do your eyes flash, [13] so that you turn your spirit against God and send words like these out of your mouth? [14] What is man, that he should be clean, or one born of woman, that he should be in the right? [15] See, he does not rely on his holy ones, and the heavens are not clean in his eyes; [16] how much less one who is loathsome and corrupt, a man who drinks wrongdoing like water! [17] I will tell you; hear me, and what I have seen I will recount, [18] what wise men have made known and did not conceal, received from their fathers, [19] to whom alone the land was given, when no stranger went about among them: [20] All his days the wicked man is in torment, through the number of years stored up for the tyrant. [21] The noise of terrors fills his ears; while he is at peace the destroyer falls on him. [22] He has no faith that he will come back out of darkness, and he is watched for by the sword. [23] He roams about for bread: 'Where is it?' He knows the day of darkness is close at hand. [24] Distress and anguish dismay him; they overwhelm him like a king set for the attack, [25] because he stretched out his hand against God and made himself great against the Almighty, [26] charging at him with outstretched neck, with the thick bosses of his shields, [27] because he has covered his face with his fatness and laid fat upon his thighs, [28] and has dwelt in ruined cities, in houses no one should inhabit, marked out to become rubble. [29] He will not grow rich, his wealth will not stand, and his yield will not bend to the ground. [30] He will not get away from darkness; a flame will wither his shoots, and by the breath of his mouth he will be carried away. [31] Let him not rely on what is empty, led astray, for emptiness will be his recompense. [32] Before his day it will be paid in full, and his palm frond will not be green. [33] He will drop his sour grapes like a vine, and shed his blossom like an olive tree. [34] For the band of the godless is sterile, and fire devours the tents of the bribe. [35] They conceive mischief and bring forth iniquity, and their belly hatches deceit."

## CHAPTER 16

[1] Then Job answered and said: [2] "I have heard plenty of things like this; miserable comforters are you all! [3] Will words of wind ever end? What goads you to keep answering? [4] I too could talk as you do, if you were in my place; I could join words together against you and wag my head at you. [5] I could encourage you with my mouth, and the comfort of my lips would hold back your pain. [6] If I speak, my pain is not held back; and if I refrain, what of it leaves me? [7] But now he has exhausted me; you have made all my household desolate. [8] You have seized me, and it has become a witness; my gauntness has risen against me and testifies to my face. [9] His wrath has torn me and borne a grudge against me; he grinds his teeth at me; my foe whets his eyes against me. [10] Men have opened their mouths wide at me; they strike my cheek in contempt; they band together against me. [11] God delivers me to the ungodly and tosses me into the hands of the wicked. [12] I was at peace, and he broke me apart; he took me by the neck and smashed me; he set me up as his mark. [13] His arrows ring me round; he pierces my kidneys without mercy; he spills my gall on the ground. [14] He breaches me, breach after breach; he rushes at me like a warrior. [15] I have stitched sackcloth over my skin and laid my horn in the dust. [16] My face is flushed from weeping, and deep darkness lies on my eyelids, [17] though there is no violence in my hands and my prayer is pure. [18] Earth, do not cover up my blood, and let there be no place to rest for my cry. [19] Even now, see, my witness is in heaven, and he who vouches for me is on high. [20] My friends scorn me; to God my eye drips tears, [*] [21] that he would argue a man's case with God, as a son of man does for his neighbor. [22] For a few years will come, and then I will go the road from which I will not return.

## CHAPTER 17

[1] "My spirit is broken, my days are extinguished; the graves are waiting for me. [2] Are there not mockers all around me? My eye must linger on their provocation. [*] [3] Set down a pledge, I beg you; stand surety for me with yourself. Who else will clasp hands with me? [4] For you have hidden their hearts from insight; so you will not let them be exalted. [5] Whoever informs on friends for a share of the spoil, his children's eyes will waste away. [*] [6] He has set me up as a byword among the peoples, a man in whose face they spit. [7] My eye has dimmed with sorrow, and all my members are like a shadow. [8] At this the upright are aghast, and the innocent rouses himself against the godless. [9] Yet the righteous keeps hold of his way, and the one with clean hands gains strength upon strength. [10] But all of you, turn and come again, please; I will not find a wise man among you. [11] My days have gone by; my plans are torn apart, the very wishes of my heart. [12] They make night into day; 'Light is close,' they say, before the face of darkness. [13] If I look to Sheol as my home, if in the dark I spread out my bed, [14] if I call to the pit, 'You are my father,' and to the maggot, 'My mother,' and, 'My sister,' [15] where then is my hope? My hope, who can see it? [16] Will they go down to the bars of Sheol? Shall we sink together into the dust?"

## CHAPTER 18

[1] Then Bildad the Shuhite answered and said: [2] "How long will you hunt for words? Get some understanding, and after that we will speak. [*] [3] Why are we thought of as beasts, counted unclean in your sight? [4] You who rip yourself apart in your rage, is the earth to be abandoned on your account, or the rock shifted from its place? [5] Yes, the light of the wicked goes out, and the flame of his fire does not shine. [6] In his tent the light turns dark, and his lamp over him is snuffed out. [7] His vigorous strides are hemmed in, and his own scheme brings him down. [8] For his own feet lead him into a net, and he steps onto its webbing. [9] A trap grips him by the heel; a snare holds him fast. [10] A cord is concealed for him on the ground, and a trap for him along the way. [11] Terrors startle him all around and dog his every step. [12] His strength goes hungry, and disaster waits ready at his side. [13] It eats away pieces of his skin; the firstborn of death eats away his limbs. [*] [14] He is ripped from the tent he relied on and paraded off to the king of terrors. [15] In his tent dwell those who are none of his; brimstone

is strewn over his home. [16] Below, his roots dry up; above, his branch is cut off. [17] His remembrance vanishes from the land, and he has no name abroad. [18] They thrust him out of light into darkness and drive him from the world. [19] He has no offspring or kin among his people, and no survivor where he once stayed. [20] At his day those in the west are aghast, and those in the east are gripped by horror. [21] Surely these are the homes of the unjust, and this the place of one who does not know God."

## CHAPTER 19

[1] Then Job answered and said: [2] "How long will you grieve my soul and grind me down with words? [3] Ten times now you have insulted me; you are not ashamed to treat me harshly. [4] Even if I have indeed gone astray, my straying stays with me. [5] If you really mean to exalt yourselves over me and make my shame a case against me, [6] then know that it is God who has wronged me and thrown his net around me. [7] Look, I shout, 'Violence!' and get no answer; I cry for help, and there is no justice. [8] He has fenced off my road so that I cannot pass, and he lays darkness over my paths. [9] He has stripped my glory from me and removed the crown from my head. [10] He tears me down on all sides, and I am gone; he has pulled up my hope like a tree. [11] His anger burns against me, and he reckons me among his foes. [12] His troops advance together; they raise up their road against me and camp all around my tent. [13] My brothers he has removed far from me, and my acquaintances are utter strangers to me. [14] My kinsmen have fallen away, and my intimates have forgotten me. [15] Those who lodge in my house and my maidservants regard me as a stranger; I have become an alien in their sight. [16] I summon my servant, and he does not answer; I have to beg him with my own mouth. [17] My breath is repugnant to my wife, and I am loathsome to the sons of my own body. [18] Even little children scorn me; when I get up, they talk against me. [19] All the men of my inner circle detest me, and those I loved have turned on me. [20] My bones stick to my skin and my flesh, and I have slipped away by the skin of my teeth. [21] Pity me, pity me, you my friends, for the hand of God has struck me! [22] Why do you pursue me as God does? Why are you never sated with my flesh? [23] "Oh, that my words were written down now! Oh, that they were engraved in a book, [24] with a pen of iron and with lead, carved in the rock for all time! [25] For I know that my Redeemer lives, and at the last he will rise up upon the dust. [*] [26] And after my skin has been thus destroyed, yet from my flesh I shall see God, [*] [27] whom I shall see for myself, and my own eyes shall behold, and no other. My heart is spent within me! [*] [28] If you say, 'How shall we hound him?' and, 'The root of the matter lies in him,' [29] be afraid of the sword yourselves, for wrath brings the penalties of the sword, so that you may know there is a judgment."[*]

## CHAPTER 20

[1] Then Zophar the Naamathite answered and said: [2] "That is why my unsettled thoughts drive me to reply, on account of the turmoil in me. [3] I hear a reproof that puts me to shame, and a spirit from my understanding gives me an answer. [4] Do you know this, from of old, since man was set upon the earth, [5] that the exulting of the wicked is short-lived, and the gladness of the godless lasts but a moment? [6] Even if his stature rises to the heavens and his head touches the clouds, [7] he will perish for ever like his own dung; those who saw him will ask, 'Where is he?' [8] Like a dream he flies off and cannot be found; he is chased away like a vision of the night. [9] The eye that glimpsed him will not do so again, and his place will no longer look upon him. [10] His sons will have to court the favor of the poor, and his own hands will return his wealth. [11] His bones are full of his youth, but it will lie down with him in the dust. [12] Though wickedness tastes sweet in his mouth, though he tucks it under his tongue, [13] though he spares it and will not let it go, but keeps it back in his palate, [14] his food turns sour in his bowels; it becomes the gall of cobras inside him. [15] He gulps down riches and throws them up again; God drives them out of his belly. [16] He will suck the venom of cobras; the viper's tongue will slay him. [17] He will not gaze upon the streams, the rivers flowing with honey and curds. [18] He will give back what he toiled for and not swallow it down; he will get no joy from the gains of his trade. [19] For he oppressed the poor and left them destitute; he seized a house he had not built. [20] Because he knew no contentment in his belly, he will not escape with anything he craved. [21] Nothing was left over from his eating; so his prosperity will not last. [22] In the fullness of his abundance he will be in straits; the whole power of the wretched will fall upon him. [23] To fill his belly, God will send against him his burning anger and rain it down on him as his food. [*] [24] He may flee from the iron weapon, but a bow of bronze will shoot him through. [25] He draws it, and it comes out of his back; the flashing tip comes from his gall; terrors are upon him. [26] Total darkness lies in wait for his treasures; a fire no one has blown will eat him up; it will consume whatever survives in his tent. [27] The heavens will expose his iniquity, and the earth will stand up against him. [28] The produce of his house will be carried off, washed away on the day of his wrath. [29] Such is the wicked man's portion from God, the inheritance appointed him by God."

## CHAPTER 21

[1] Then Job answered and said: [2] "Hear, oh hear what I say, and let that be the consolation you offer. [3] Put up with me while I speak, and once I have spoken, go on mocking. [4] As for me, is my complaint addressed to a man? Why then should my spirit not be short? [5] Turn to me and be astonished, and put your hand over your mouth. [6] Even when I think of it I am alarmed, and a shudder grips my flesh. [7] Why do the wicked go on living, reach old age, and even grow strong in might? [8] Their seed is firmly settled in their sight, with them, and their offspring before their eyes. [9] Their homes are at peace, free of fear, and no rod of God is on them. [10] Their bull mates and does not fail; their cow gives birth and does not lose her calf. [11] They let their little ones run out like a flock, and their children skip about. [12] They lift their voices to tambourine and lyre and make merry to the sound of the flute. [13] They live out their days in good things, and in an instant they go down to Sheol. [14] And they say to God, 'Keep

away from us! We have no wish to know your ways. 15 Who is
the Almighty, that we should serve him? What would we gain by
entreating him?' 16 See, their good fortune is not in their own
hand; far from me be the counsel of the wicked! 17 How often is
the lamp of the wicked snuffed out, and their ruin comes upon
them, and he deals out sorrows in his anger? 18 How often are
they like straw before the wind, like chaff whisked off by the
storm? 19 You say, 'God stores up a man's iniquity for his sons.'
Let him pay back the man himself, so that he knows it. 20 Let his
own eyes see his ruin, and let him drink of the Almighty's wrath.
21 For what does he care about his house after he is gone, when
the number of his months has been cut short? 22 Will anyone
teach God knowledge, when it is he who judges those on high? 23
One man dies in the fullness of his strength, wholly at ease and
untroubled, 24 his pails brimming with milk, and the marrow of
his bones well moistened.* 25 Another dies with a bitter soul,
having never tasted anything good. 26 Together they lie down in
the dust, and maggots cover them both. 27 See, I know what you
are thinking, and the schemes by which you would do me
violence. 28 For you say, 'Where is the house of the nobleman?
Where is the tent the wicked lived in?' 29 Have you never asked
those who pass along the road? Do you not recognize their
accounts, 30 that the evil man is spared on the day of disaster, that
they are led away on the day of wrath?* 31 Who will confront him
with his way to his face? Who will repay him for what he has
done? 32 He is borne to the grave, and men keep watch over his
tomb. 33 The clods of the valley lie sweet on him; everyone trails
after him, and before him there were countless others. 34 So how
can you comfort me with emptiness, when your answers remain
nothing but treachery?"

## CHAPTER 22

1 Then Eliphaz the Temanite answered and said: 2 "Can a man be
of benefit to God? Surely one who is wise benefits himself. 3
Does the Almighty take pleasure in your being righteous, or is it
gain to him if you make your ways blameless? 4 Is it for your fear
of him that he reproves you and goes to court with you? 5 Is your
evil not great, and your iniquities without limit? 6 For you took
pledges from your brothers without reason and stripped the
clothing off the naked. 7 To the weary you gave no water to
drink, and from the hungry you withheld bread. 8 The land
belonged to the man of might, and the favored man settled in it.
9 You turned widows away empty, and the arms of the orphans
were broken. 10 So snares surround you, and sudden terror
throws you into panic, 11 or darkness, so that you cannot see, and
a deluge of waters covers you. 12 Is not God high in the heavens?
See the topmost stars, how high they are! 13 So you say, 'What
does God know? Does he judge through the dark cloud? 14 Thick
clouds hide him so that he cannot see, as he walks along the circle
of the heavens.' 15 Will you keep to the old road that men of
iniquity have walked, 16 who were seized before their time, their
foundations poured out like a river? 17 They said to God, 'Keep
away from us,' and, 'What can the Almighty do to them?' 18 Yet
it was he who filled their houses with good; far from me be the
counsel of the wicked! 19 The righteous look on and are glad, and
the innocent laugh at them, saying, 20 'Surely our foes are wiped
out, and fire has eaten up their remnant.'* 21 Make friends with
him, I urge you, and be at peace; that way good will come to you.
22 Accept instruction from his mouth, and store up his sayings in
your heart.* 23 If you come back to the Almighty, you will be
restored; if you put wrong far away from your tent, 24 if you
throw your gold into the dust and the gold of Ophir among the
rocks of the streambeds, 25 then the Almighty will be your gold,
your silver in heaps. 26 Then indeed you will take delight in the
Almighty and raise your face to God. 27 You will entreat him,
and he will listen to you, and you will fulfill your vows. 28 You
will make a decision, and it will be established for you, and light
will beam upon your paths. 29 When they are brought down, you
will say, 'Lift up!' and he will save the lowly of eye.* 30 He will
rescue one who is not innocent, who will be rescued by the
cleanness of your hands."*

## CHAPTER 23

1 Then Job answered and said: 2 "Today too my complaint is
defiant; the hand on me weighs heavier than my groaning.* 3 If
only I knew how to find him, how to reach his seat! 4 I would set
out my case in his presence and fill my mouth with arguments. 5
I would learn the words he would answer me, and grasp what he
would tell me. 6 Would he oppose me with his great power? No,
he would surely give me a hearing. 7 There the upright could
argue with him, and I would escape for ever from my judge. 8 If I
go east, he is not there; if west, I cannot make him out; 9 if north,
where he works, I do not glimpse him; if he veers to the south, I
do not see him. 10 But he knows the way I take; when he has
tested me, I will come out like gold. 11 My foot has kept close to
his steps; I have held to his way and not swerved. 12 From the
command of his lips I have not departed; more than my portion
of bread I have stored up the words of his mouth.* 13 But he is
one, and who can turn him? What his soul desires, he does.* 14
For he will finish what he has set for me, and he has many such
plans. 15 That is why I am dismayed before him; I think of it and
I am afraid of him. 16 God has made my heart weak, and the
Almighty has dismayed me, 17 for I have not been silenced by the
darkness, nor by the thick gloom that covers my face.*

## CHAPTER 24

1 "Why does the Almighty not keep set times, and why do those
who know him never see his days? 2 Some move boundary
markers; they steal flocks and graze them. 3 They lead off the
orphan's donkey; they take the widow's ox in pledge. 4 They
thrust the needy from the road; the poor of the land must all hide
themselves together. 5 See, like wild donkeys in the desert they go
out to their work, seeking prey; the wasteland gives him food for
his children. 6 They harvest his fodder in the field and glean the
vineyard of the wicked.* 7 Naked, they pass the night without a
garment, with no covering against the cold. 8 They are drenched
by mountain downpours and hug the rock for want of shelter. 9
The orphan is torn from the breast, and they take pledges from

the poor. [10] Naked, they go about without clothes, and hungry, they carry sheaves. [11] Within the terraces they press oil; they tread the winepresses and are thirsty. [12] From out of the city men groan, and the soul of the wounded cries for help; yet God does not charge it as wrong.* [13] These are among those who rebel against light; they do not recognize its ways or remain in its paths. [14] At daybreak the murderer gets up and kills the poor and needy, and at night he acts the thief. [15] The adulterer's eye watches for dusk, thinking, 'No eye will see me,' and he puts a mask on his face. [16] In the darkness they break into houses; in the daytime they lock themselves in; they have nothing to do with the light. [17] For to them all, morning is deep darkness; they are friends with the terrors of deep darkness. [18] He is swept along on the surface of the water; their share of the land is cursed; he does not turn toward the road of the vineyards.* [19] As drought and heat carry off snow water, so Sheol carries off those who have sinned. [20] The womb forgets him; the maggot feasts on him; he is no longer remembered, and wrongdoing is snapped like a tree. [21] He feeds on the barren who bear no children, and does the widow no good. [22] Yet by his power he drags off the mighty; he rises up, and none has assurance of life. [23] He grants them safety, and they lean on it, yet his eyes are on their ways. [24] They are lifted high, and in a little while they are no more; they are laid low and gathered up like all the rest, and cut off like the tops of ears of grain. [25] If it is not so, who can show me to be a liar and turn my words to nothing?"

## CHAPTER 25

[1] Then Bildad the Shuhite answered and said: [2] "Rule and awe are his; he establishes peace in his heights. [3] Is there any counting his troops? Upon whom does his light not dawn? [4] How then can a mortal be in the right with God, or one born of a woman be clean? [5] Look, even the moon has no brightness, and the stars are not clean in his sight; [6] how much less man, a maggot, and the son of man, a worm!"

## CHAPTER 26

[1] Then Job answered and said: [2] "What help you have been to the powerless! What rescue for the arm without strength! [3] What advice you have given to the one who lacks wisdom, and what abundant insight you have displayed! [4] With whose help have you spoken these words, and whose breath has gone out from you? [5] The shades writhe below, beneath the waters and their inhabitants.* [6] Sheol lies bare before him, and Abaddon has nothing to cover it.* [7] He stretches out the north over the void and hangs the earth on nothing at all. [8] He wraps up the waters in his clouds, and the cloud does not burst beneath their weight. [9] He shuts off the view of his throne, spreading his cloud across it.* [10] He has traced a circle on the surface of the waters, at the edge where light meets darkness. [11] The pillars of the heavens quake and are stunned at his rebuke. [12] With his power he stirred up the sea, and with his skill he shattered Rahab.* [13] By his breath the skies were made clear; his hand ran through the fleeing serpent. [14] Look, these are but the outskirts of his ways, and how faint a whisper is all we hear of him! But who can comprehend the thunder of his might?"

## CHAPTER 27

[1] And Job went on with his discourse and said: [2] "As God lives, who has denied me justice, and the Almighty, who has embittered my soul, [3] for as long as my breath remains in me, and the breath of God is in my nostrils, [4] my lips shall not speak wrong, nor my tongue murmur falsehood. [5] Never will I grant that you are right; until I breathe my last I will not give up my integrity. [6] My righteousness I grip and will not release; my heart does not reproach me for any of my days. [7] May my enemy be like the wicked, and my opponent like the unjust. [8] For what is the hope of the godless when God cuts him off, when God draws out his life?* [9] Will God listen to his cry when trouble comes on him? [10] Will he delight himself in the Almighty, and call upon God at every time? [11] I will instruct you concerning the hand of God; what is in the Almighty's mind I will not conceal. [12] Look, you have all seen it for yourselves; why then have you become so utterly vain? [13] Here is the wicked man's portion from God, the inheritance tyrants get from the Almighty: [14] If his sons multiply, it is for the sword, and his offspring will not have their fill of bread. [15] Those he leaves behind will be buried by the plague, and his widows will not mourn. [16] Though he amasses silver like dust and lays up garments like mounds of clay, [17] he may lay them up, but the righteous will put them on, and the innocent will share out the silver. [18] The house he builds is like a moth's, like a hut put up by a watchman. [19] He goes to bed rich, but he will not be gathered; he opens his eyes, and he is gone.* [20] Terrors catch him like floodwaters; by night a storm steals him away. [21] The east wind picks him up, and off he goes; it whirls him out of his place. [22] It flings itself on him and does not spare; he flees in haste from its grip. [23] It claps its hands at him and hiss him out of his place.

## CHAPTER 28

[1] "There is indeed a mine for silver, and a place for gold that they refine. [2] Iron is drawn out of the earth, and copper is poured from the ore. [3] Man sets an end to darkness, and to the furthest bound he searches out the ore in gloom and deep darkness. [4] He cuts a shaft away from where men dwell, in places forgotten by the foot; far from men they dangle and swing.* [5] The earth, from which bread comes forth, is overturned beneath as if by fire. [6] Its rocks are where sapphires are found, and it has dust of gold. [7] That path no bird of prey knows, and the eye of the falcon has not spotted it. [8] Proud beasts have not set foot on it, and the lion has not prowled along it. [9] Man lays his hand on the flint rock and overturns the mountains from their roots. [10] He carves out tunnels through the rock, and his eye beholds every treasure. [11] He dams the sources of the rivers, and what was hidden he brings into the light. [12] But wisdom, where is it to be found? Where is the place where understanding dwells? [13] Man does not know what it is worth, and it is not to be had in the land of the living. [14] The deep says, 'It is not in me,' and the sea says, 'It is not beside

me.' [15] It cannot be gotten for solid gold, nor can its price be weighed in silver. [16] It cannot be set in the balance with the gold of Ophir, with costly onyx or with sapphire. [17] Neither gold nor glass can equal it, nor can it be exchanged for vessels of pure gold. [18] Coral and crystal do not deserve a mention; the worth of wisdom is beyond pearls. * [19] Topaz from Cush cannot be likened to it; it cannot be weighed against pure gold. [20] So where does wisdom come from? Where is the place where understanding dwells? [21] It is concealed from the eyes of every living thing and hidden from the birds of the heavens. [22] Abaddon and Death say, 'We have heard a report of it with our ears.' [23] It is God who discerns the way to it, and he it is who knows its place. [24] For he gazes to the ends of the earth and beholds all that is beneath the heavens. [25] When he fixed the weight of the wind and apportioned the waters by measure, [26] when he set a limit for the rain and a path for the thunder's flash, [27] then he saw it and recounted it; he set it in place and probed it through. [28] And to man he said, 'See, the fear of the Lord is wisdom, and turning away from evil is understanding.'

## CHAPTER 29

[1] And Job went on with his discourse and said: [2] "If only I were as in months of old, as in the days when God watched over me, [3] when his lamp shone above my head, and by his light I made my way through the dark, [4] as I was in my autumn days, when God's intimate counsel rested on my tent, [5] while the Almighty was yet with me, and my young ones were about me, [6] when my steps were washed in curds, and the rock beside me poured out rivers of oil! * [7] When I went out to the city gate and set up my seat in the open square, [8] the young men saw me and stepped aside, and the aged got up and remained standing; [9] chiefs stopped talking and put a hand over their mouths; [10] the voices of the nobles fell silent, and their tongues clung to their palates. [11] The ear that heard me called me happy, and the eye that saw me spoke in my favor, [12] for I delivered the poor man who cried out, and the orphan with none to help him. [13] The blessing of the dying came upon me, and I made the widow's heart shout for joy. [14] I wore righteousness, and it wore me; my justice was my cloak and my turban. [15] Eyes I was to the blind, and feet to the lame. [16] To the needy I was a father, and I investigated the cause of the stranger. [17] I shattered the jaws of the wrongdoer and plucked the prey out of his teeth. [18] And I thought, 'I will die in my own nest, and like the sand I will make my days many.' * [19] My root lay open to the waters, and the dew lodged all night on my branch. [20] My glory stayed fresh within me, and my bow kept renewing itself in my hand. [21] They heard me and waited expectantly, and kept quiet for my counsel. [22] When I had spoken they did not speak again; my words fell on them drop by drop. [23] They waited for me as for showers, and opened their mouths as for the late rain. [24] When I smiled on them they could hardly believe it, and they did not let the light of my face fall. [25] I chose their road and sat at the head; I lived like a king among his troops, like one who consoles those who mourn.

## CHAPTER 30

[1] "But now they laugh at me, men younger than I in years, whose fathers I would have disdained to set with the dogs of my flock. [2] And what was the strength of their hands to me? Their vigor was gone. [3] Withered with want and famine, they gnaw the dry ground, in the gloom of ruin and wasteland. * [4] They pick mallow from among the brush, and the root of the broom bush is their food. [5] They are banished from the midst of men, who shout at them as at a thief. [6] They must dwell on the slopes of the ravines, in holes in the ground and among the rocks. [7] They bray among the shrubs; they huddle beneath the nettles. [8] A senseless brood, a nameless brood, they were scourged out of the land. [9] And now I am the theme of their song; I have become a byword among them. [10] They detest me, they stand aloof from me, and they do not spare my face their spit. [11] Because God has loosed his cord and humbled me, they have thrown off the bridle in my presence. * [12] At my right hand the brood rises; they push my feet aside and heap up their ruinous ramps against me. [13] They tear up my path; they promote my downfall, though no one helps them. [14] They come in as through a wide breach; amid the wreckage they roll in. [15] Terrors are turned loose on me; they hound my dignity like the wind, and my welfare has vanished like a cloud. [16] And now my soul pours itself out within me; days of misery have laid hold of me. [17] By night my bones are bored through within me, and my gnawing pains do not lie down to rest. [18] With great force my clothing is twisted out of shape; it grips me like the neck of my tunic. [19] He has cast me into the mud, and I have become like dust and ash. [20] I cry to you for help, and you do not answer me; I stand up, and you only look at me. [21] You have changed into a cruel one toward me; with the strength of your hand you persecute me. [22] You lift me onto the wind and let it carry me off, and you toss me about in the roaring storm. * [23] For I know you will return me to death, to the house where all the living meet. [24] Yet does a man not reach out his hand when he is in ruins, or cry out for help in his calamity? * [25] Did I not weep for him whose day was hard? Did my soul not grieve for the poor? [26] But when I looked for good, evil came; when I hoped for light, darkness came. [27] My insides churn and do not rest; days of misery confront me. [28] I go about darkened, though not by the sun; I rise in the assembly and cry for help. [29] I have become a brother of jackals, a companion of ostriches. [30] My skin turns black and peels off me, and my bones burn with fever. [31] So my lyre is given to mourning, and my flute to the voice of weepers.

## CHAPTER 31

[1] "I have made a covenant with my eyes; how then could I look closely at a virgin? [2] What would be the portion from God above, the inheritance from the Almighty on high? [3] Is it not ruin for the unjust, and misfortune for those who do iniquity? [4] Does he not see my ways and number all my steps? [5] If I have gone along with falsehood, or my foot has rushed toward deceit, [6] let him weigh me on a just balance, and let God know that I am

blameless! [7] If my step has strayed from the way, and my heart has followed my eyes, and any spot has stuck to my hands, [8] then let me sow and someone else eat, and let my produce be rooted out. [9] If my heart has been lured by a woman, and I have lurked at my neighbor's door, [10] then let my wife grind grain for another man, and let others crouch over her. [11] For that would be a wicked deed; it would be an iniquity for the judges. [12] For it would be a fire burning all the way to Abaddon, and it would root out all my increase. [13] If I have brushed aside the right of my servant or my maid when they had a grievance with me, [14] what then would I do when God arose? When he examined me, what would I answer him? [15] Did not the One who made me in the womb make him too? Did not one and the same fashion us in the womb? [16] If I have refused the poor what they wanted, or caused the widow's eyes to grow weary, [17] or eaten my bit of bread by myself, and the orphan has not shared it [18] (for from my youth he grew up with me as with a father, and from my mother's womb I was her guide), [19] if I have seen someone dying for want of clothes, or a poor man with nothing to cover him, [20] if his loins did not bless me, and he was not warmed with the wool of my sheep, [21] if I have shaken my fist at the orphan because I saw my backing in the gate, [22] then let my shoulder drop from its socket, and my arm be snapped from its joint. [23] For disaster from God was a dread to me, and before his majesty I could not do such things. [24] If I have put my hope in gold, or called fine gold my security, [25] if I have delighted in the greatness of my wealth, and in how much my hand had acquired, [26] if I have gazed at the sun as it shone, or at the moon advancing in its glory, [27] and my heart was secretly lured, and my mouth kissed my hand, [28] this too would be an iniquity for the judges, for I would have been false to God above. [29] If I have been glad at the downfall of my enemy, or gloated when harm found him [30] (no, I have not allowed my mouth to sin by demanding his life with a curse), [31] if the men of my tent have not said, 'Who can find one who has not been fed from his meat?' [32] (no stranger had to lodge in the street; I kept my doors open to the wayfarer), [33] if I have hidden my transgressions as Adam did, burying my iniquity in my breast, [*] [34] because I stood in fear of the great crowd and the scorn of the clans dismayed me, so that I kept quiet and stayed indoors— [35] If only I had someone to give me a hearing! Here is my mark; let the Almighty answer me! Let my accuser put his charge in writing! [36] I would surely wear it on my shoulder; I would tie it around me like a crown. [37] I would give him a full count of my steps; like a prince I would come near him. [38] If my land has cried out against me and its furrows have wept all together, [39] if I have consumed its produce without payment, or caused the death of its owners, [40] then let thistles come up in place of wheat, and foul weeds in place of barley." The words of Job are finished.

## CHAPTER 32

[1] So these three men ceased answering Job, since he was righteous in his own sight. [2] Then Elihu son of Barachel the Buzite, of the clan of Ram, burned with anger. He was angry with Job for making himself out to be in the right rather than God. [3] He was angry too with his three friends, because they had not found an answer and yet had declared Job guilty. [4] Elihu had held back from speaking to Job, because they were older in years than he. [5] But when Elihu saw that the three men had no answer in their mouths, his anger burned. [6] And Elihu son of Barachel the Buzite spoke up and said: "I am young in days, and you are old; so I was timid and afraid to tell you what I know. [7] I thought, 'Age should speak, and length of years should teach wisdom.' [8] But it is a spirit in man, the breath of the Almighty, that makes them understand. [9] It is not the old who are wise, nor the aged who grasp what is just. [10] So I say, 'Hear me; I too will tell you what I know.' [11] See, I waited while you spoke; I gave ear to your arguments while you hunted for words. [12] I paid close attention to you, and look, not one of you refuted Job; none of you answered what he said. [13] Beware of saying, 'We have found wisdom; God may defeat him, not man.' [14] He has not directed his words at me, and I will not reply to him with your arguments. [15] They are dumbfounded; they answer no longer; words have left them. [16] Shall I wait because they do not speak, because they stand there and no longer reply? [17] I too will answer my share; I too will tell what I know. [18] For I am filled with words; the spirit in my belly constrains me. [19] My belly is like wine that is sealed up; like new wineskins it is about to split. [20] I must speak to get relief; I must open my lips and reply. [21] I will not take anyone's side, nor give flattering titles to any man. [22] For I do not know how to flatter; else my Maker would quickly take me away.

## CHAPTER 33

[1] "Now then, Job, hear what I have to say, and give ear to all my words. [2] Look, I have opened my mouth; my tongue is forming words in my palate. [3] My words spring from the uprightness of my heart, and my lips speak with sincerity what they know. [4] The Spirit of God has made me, and the breath of the Almighty gives me life. [5] Answer me if you can; lay out your case before me; take your position. [6] See, I am the same as you before God; I too was nipped off from clay. [7] So no fear of me should alarm you, and no pressure from me will be heavy upon you. [8] You have indeed said in my ears, and I heard the sound of the words: [9] 'I am clean and free of transgression; I am spotless, and there is no iniquity in me. [10] Look, he invents complaints against me; he regards me as his foe. [11] He sets my feet in the stocks; he keeps a watch on all my ways.' [12] Here you are not in the right, I tell you, for God is greater than man. [13] Why do you quarrel with him because he gives no account of any of his doings? [14] For God speaks in one way, and in two, though man does not notice it. [15] In a dream, in a vision of the night, when deep sleep falls on men, while they slumber upon their beds, [16] then he uncovers the ears of men and seals the warning given them, [17] to turn a man away from what he does and to keep pride hidden from a man. [18] He spares his soul from the pit, and his life from perishing by the weapon. [*] [19] A man is also chastened with pain upon his bed, and with continual strife in his bones, [*] [20] so that his life recoils from bread, and his soul from choice food. [21] His flesh wastes until it cannot

be seen, and his bones, once hidden, poke out. [22] His soul comes close to the pit, and his life to the bringers of death. [23] If there is an angel at his side, a mediator, one out of a thousand, to tell a man what is right for him,* [24] then he shows him grace and says, 'Spare him from going down to the pit; I have found a ransom.' [25] His flesh grows fresher than a child's; he goes back to the days of his youth. [26] He entreats God, and God is pleased with him; he sees his face with a shout of joy, and God gives back to the man his righteousness. [27] He sings out before men and says, 'I sinned and twisted what was right, and I was not paid back for it.' [28] He has ransomed his soul from passing into the pit, and his life will look upon the light. [29] Look, God does all these things two or three times with a man, [30] to turn back his soul from the pit, so that he may be lit with the light of life. [31] Take heed, Job, and hear me; keep quiet, and I will speak. [32] If you have words, answer me; speak up, for I would like to see you justified. [33] If not, you listen to me; keep quiet, and I will teach you wisdom."

## CHAPTER 34

[1] Elihu went on and said: [2] "Hear my words, you wise ones; give ear to me, you who know. [3] For the ear tries words just as the palate tastes food. [4] Let us select for ourselves what is just; let us determine among ourselves what is good. [5] For Job says, 'I am in the right, and God has denied me justice. [6] Despite my right I am made a liar; my arrow wound cannot be healed, though I have not transgressed.' [7] What man is there like Job, who drinks mockery like water, [8] who keeps company with those who do iniquity and goes about with men of wickedness? [9] For he has said, 'A man gains nothing by being on good terms with God.' [10] So hear me, you men of sense: far be it from God to act wickedly, and from the Almighty to do wrong! [11] For he pays a man back for his work, and brings upon each one what his conduct merits. [12] Truly God does no wrong, and the Almighty does not twist justice. [13] Who gave him charge over the earth? Who placed the whole world in his care? [14] If he set his heart on it, and drew back to himself his spirit and his breath, [15] all flesh would perish together, and man would return to dust. [16] If you have understanding, hear this; give ear to what I say. [17] Shall one who hates justice govern? Or will you condemn him who is righteous and mighty, [18]* who says to a king, 'You worthless one!' and to princes, 'You wicked!' [19] who does not take the side of rulers or favor the rich over the poor, for all of them are the work of his hands? [20] In an instant they die; in the middle of the night the people are shaken and pass on, and the mighty are taken away, though not by human hand. [21] For his eyes are on the ways of man, and he sees all his steps. [22] There is no darkness and no deep darkness where those who do iniquity can conceal themselves. [23] For he does not need to consider a man further, that he should go before God for judgment. [24] He smashes the mighty without investigation and puts others in their place. [25] So he takes note of their deeds; he overthrows them by night, and they are crushed. [26] He strikes them as wicked men where others can see, [27] because they turned away from following him and paid no attention to any of his ways, [28] causing the cry of the poor to reach him, so that he hears the cry of the oppressed. [29] If he stays silent, who can condemn? If he hides his face, who can behold him, whether it be a nation or a single man, [30] so that the godless may not rule, and there may be none to ensnare the people? [31] For has anyone said to God, 'I have suffered for it; I will not sin again; [32] show me what I cannot see; if I have done iniquity, I will not do it again'? [33] Should he repay you as you please, because you reject it? You must choose, not I; so tell what you know. [34] Men of understanding will say to me, and so will any wise man who hears me: [35] 'Job talks without knowledge, and his words are without insight.' [36] Would that Job were tested to the limit, for answering like men of iniquity!* [37] For he adds rebellion on top of his sin; he claps his hands among us and piles up his words against God."

## CHAPTER 35

[1] And Elihu went on and said: [2] "Do you consider this just, when you say, 'I am more in the right than God'? [3] For you ask, 'What good does it do you? How am I better off than if I had sinned?' [4] I will give you an answer, you and your friends along with you. [5] Lift your eyes to the heavens and look; observe the clouds, set high above you. [6] If you sin, what do you do to him? If your transgressions multiply, how do you affect him? [7] If you are righteous, what are you giving him? What does he take from your hand? [8] Your wickedness concerns a man like you, and your righteousness a son of man. [9] Under the weight of oppression men cry out; they shout for help under the arm of the powerful. [10] But none of them says, 'Where is God my Maker, who gives songs in the night, [11] who teaches us more than the beasts of the land and gives us more wisdom than the birds of the heavens?' [12] There they cry, but he gives no answer, because of the pride of the wicked. [13] Surely God does not listen to emptiness, and the Almighty pays it no regard. [14] How much less when you say you do not see him, that your case is before him and you are waiting for him! [15] And now, since his anger has not punished, and he does not much heed arrogance,* [16] Job opens his mouth in vain and heaps up words without knowledge."

## CHAPTER 36

[1] Elihu continued and said: [2] "Be patient with me a little longer, and I will show you, for there are still words to say for God. [3] I will bring my knowledge from far away, and I will ascribe righteousness to my Maker. [4] For truly my words are no lie; one complete in knowledge is here with you. [5] See, God is mighty and does not despise anyone; mighty is he in strength of understanding. [6] He does not let the wicked live, but he grants justice to the afflicted. [7] He does not take his eyes off the righteous; he sets them with kings upon the throne for ever, and they are lifted high. [8] And if they are bound with chains and held captive in cords of affliction, [9] then he shows them what they have done, and their transgressions, how they have behaved proudly. [10] He opens their ear to correction and tells them to turn back from iniquity. [11] If they hear and serve him, they will end their days in good things and their years in delights. [12] But if

they do not hear, they will pass away by the weapon and die for lack of knowledge. [13] The godless in heart harbor anger; they do not cry for help when he fetters them. [14] Their soul dies in youth, and their life among the cult prostitutes.* [15] He rescues the afflicted by means of their affliction and opens their ear by oppression. [16] He would also have lured you from the mouth of distress into a broad place with no cramping beneath it, and your table would have been set with rich food. [17] But you are taken up with the judgment due the wicked; judgment and justice have hold of you. [18] Take care that wrath does not entice you into scoffing, and do not let a large ransom lead you astray.* [19] Will your cry for help keep you from distress, or all the force of your strength? [20] Do not pant for the night, when peoples are cut off where they stand. [21] Be on your guard; do not turn to iniquity, for you have preferred it to affliction. [22] See, God acts loftily in his power; who teaches like him? [23] Who has appointed his way for him? Who can say, 'You have done wrong'? [24] Remember to exalt his work, which men have celebrated in song. [25] All men have gazed on it; mortals see it from far off. [26] See, God is great beyond our knowing; the count of his years cannot be searched out. [27] For he draws up the drops of water, which distill into rain from his mist, [28] which the clouds pour down and drip upon man in abundance. [29] Can anyone understand how the clouds spread out, or the crashing from his pavilion? [30] See, he scatters his lightning about him, and he covers the roots of the sea. [31] For by these he judges the peoples; he gives food in plenty. [32] He wraps his hands in the lightning and orders it to hit its target. [33] Its thunder announces him; the cattle also announce what is coming up.*

## CHAPTER 37

[1] "At this too my heart pounds and leaps out of its place. [2] Hear, oh hear the roar of his voice, and the rumble that goes out from his mouth. [3] Under all the heavens he sends it forth, and his lightning to the edges of the earth. [4] After it his voice roars; he thunders with his majestic voice, and he does not restrain the lightnings when his voice is heard. [5] God thunders marvelously with his voice; he does great things that we cannot comprehend. [6] For he says to the snow, 'Fall to the earth,' and to the shower of rain, the shower of his mighty rains. [7] He puts a seal on every man's hand, so that all men he has made may know his work. [8] Then the animals go into hiding and remain in their dens. [9] Out of its chamber the storm comes, and cold from the north winds. [10] By the breath of God ice is formed, and the broad waters are frozen hard. [11] He weighs down the thick cloud with moisture; the clouds spread his lightning abroad. [12] By his direction they wheel about, round and round, to carry out all he commands them over the face of the inhabited world. [13] Whether as a rod, or for his land, or for steadfast love, he causes it to come. [14] Give ear to this, Job; stop and consider God's wonders. [15] Do you know how God gives them his orders and makes the lightning flash from his cloud? [16] Do you understand the hovering of the clouds, the wonders of the One perfect in knowledge, [17] you whose clothes are warm when the land is still because of the south wind? [18] Can you, with him, spread out the skies, hard as a mirror of molten metal? [19] Tell us what to say to him; we cannot draw up our case because of the darkness. [20] Shall it be told him that I would speak? Would a man ask to be swallowed up? [21] And now men cannot look on the light when it shines in the skies, once the wind has passed and swept them clean. [22] Out of the north comes golden splendor; God is clothed in awesome majesty. [23] The Almighty, we cannot reach him; he is exalted in power, and in justice and great righteousness he does not oppress. [24] That is why men fear him; he does not regard any who are wise in their own heart."*

## CHAPTER 38

[1] And the LORD answered Job from the storm and said: [2] "Who is this who makes counsel dark with words that lack knowledge? [3] Gird your loins like a man, now; I will ask you, and you will teach me. [4] Where were you when I founded the earth? Speak, if you have insight. [5] Who set its dimensions, seeing you know? Who stretched a measuring line across it? [6] Into what were its footings sunk, or who set down its cornerstone, [7] while the morning stars were singing together and all the sons of God were shouting for joy? [8] Who closed in the sea behind doors when it gushed forth, issuing from the womb, [9] when I made clouds its clothing and dense darkness its swaddling cloth, [10] when I broke off my boundary for it and fixed bolts and doors, [11] and said, 'You may come this far and no further, and here your proud waves are to halt'? [12] Since your days began, have you given orders to the morning, or taught the dawn its place, [13] so that it might seize the skirts of the earth and shake the wicked out of it? [14] It is transformed like clay beneath a seal, and things stand out like a garment. [15] The wicked are denied their light, and the raised arm is broken. [16] Have you gone down to the sources of the sea, or walked about in the recesses of the deep? [17] Have the gates of death been shown to you? Have you seen the gates of deep darkness? [18] Have you grasped the expanse of the earth? Tell me, if you know it all. [19] Which is the road to where light lives? And darkness, where is its home, [20] that you could lead it to its domain and know the paths to its dwelling? [21] You know it, for you were born back then, and your days are very many! [22] Have you entered the storehouses of the snow, or looked on the storehouses of the hail, [23] which I hold in reserve for a time of distress, for a day of battle and war? [24] Which is the road to where the light is parceled out, where the east wind is spread over the earth? [25] Who has carved a channel for the downpour and a path for the thunder's flash, [26] to send rain on land where no one lives, on a desert with no man in it, [27] to soak the barren wasteland and make the shoots of grass spring up? [28] Has the rain a father? Who fathered the drops of the dew? [29] Out of whose womb came the ice? Who gave birth to the hoarfrost of the heavens, [30] when the waters hide themselves as under stone and the surface of the deep is locked fast? [31] Can you bind the chains of the Pleiades or loosen the ropes of Orion? [32] Can you bring out the Mazzaroth at their appointed time, or lead the Bear along with her cubs?* [33] Do you know the laws of the heavens? Can

you fix their dominion on the earth? [34] Can you raise your voice to the clouds and make an abundance of water cover you? [35] Can you send lightning bolts on their way, so that they report to you, 'Here we are'? [36] Who has placed wisdom in the inward parts, or given understanding to the mind?* [37] Who has the wisdom to number the clouds? Who can tilt the water jars of the heavens, [38] when the dust is fused into a mass and the clods cling together? [39] Do you hunt the prey for the lioness, or fill the appetite of the young lions, [40] when they lie low in their dens or wait in ambush in the thicket? [41] Who gets the raven its provision, when its young cry out to God and stray about without food?

## CHAPTER 39

[1] "Do you know when the wild goats of the rocks give birth? Do you keep watch while the deer are calving? [2] Can you number the months they complete? Do you know the time they give birth, [3] when they bow down, bring forth their young and send away their pangs? [4] Their young thrive and grow up in the open; they go out and do not come back to them. [5] Who let the wild donkey go free? Who untied the ropes of the swift donkey, [6] whose home I made the wilderness, and the salt flats his dwelling place? [7] He scorns the noise of the town; he does not hear a driver's shouting. [8] He ranges the mountains for his pasture and looks for anything green. [9] Is the wild ox willing to be your servant? Will he stay the night by your feeding trough?* [10] Can you tie the wild ox in the furrow with a rope? Will he break up the clods of the valleys after you? [11] Will you depend on him because his strength is great, and hand over your heavy work to him? [12] Will you count on him to bring back your seed and gather it to your threshing floor? [13] The ostrich's wings beat gladly, but is hers the pinion and plumage of the stork?* [14] For she abandons her eggs to the earth and lets them warm in the dust, [15] forgetting that a foot might crush them, or a wild animal tread on them. [16] She is hard on her young as though they were not her own; she does not worry that her labor may be for nothing, [17] for God has withheld wisdom from her and allotted her no understanding. [18] Yet when she lifts herself up to run, she mocks the horse and its rider. [19] Do you give the horse his might? Do you clothe his neck with a quivering mane?* [20] Do you make him spring like a locust? The splendor of his snorting is terrible. [21] He paws the valley floor and delights in his strength; he charges out to face the weapons. [22] He laughs at fear and is not alarmed; he does not shy away from the sword. [23] Above him the quiver rattles, with the glinting spear and the javelin. [24] In a frenzy of excitement he devours the ground; he cannot be held when the trumpet blows. [25] At each blast of the trumpet he says, 'Aha!' From far off he scents the battle, the thunder of commanders and the war cry. [26] Is it by your understanding that the hawk soars and spreads its wings to the south? [27] Is it at your command that the eagle mounts up and makes its nest on high? [28] On the cliff he lives and lodges, on the jagged rock, his fortress. [29] From there he searches for food; his eyes spot it from a distance. [30] His young ones slurp up blood, and wherever the slain are, he is there."

## CHAPTER 40

[1] The LORD went on to answer Job and said: [2] "Shall one who finds fault contend with the Almighty? Let him who reproves God give an answer." [3] And Job answered the LORD and said: [4] "See, I am of small account; what could I answer you? I lay my hand upon my mouth. [5] Once I have spoken, and I will not reply; twice, and I will say no more." [6] And the LORD answered Job from the storm and said: [7] "Gird your loins like a man, now; I will ask you, and you will teach me. [8] Would you even set aside my justice? Would you condemn me so as to be in the right yourself? [9] Have you an arm like God's? Can you thunder with a voice like his? [10] Then deck yourself with majesty and loftiness; put on splendor and glory. [11] Let loose the fury of your anger; look at every proud one and abase him. [12] Look at every proud one and bring him low; crush the wicked where they stand. [13] Bury them together in the dust; bind their faces in the place of hiding. [14] Then I myself will praise you, for your own right hand can save you. [15] See now Behemoth, whom I made as I made you; he feeds on grass like cattle.* [16] Look, his strength is in his loins, and his might in the muscles of his belly. [17] He bends his tail like a cedar; the sinews of his thighs are woven together. [18] His bones are pipes of bronze, his limbs like rods of iron. [19] He is first among the ways of God; his Maker brings his sword near. [20] For the hills bring him their produce, and all the wild beasts play there. [21] Beneath the lotus plants he lies down, hidden among the reeds of the swamp.* [22] The lotus plants screen him with their shade; the willows of the brook enclose him. [23] Look, if the river surges, he is not frightened; he stays calm though the Jordan rushes against his mouth. [24] Can anyone capture him by his eyes, or pierce his nose with a snare?

## CHAPTER 41

[1] "Can you draw out Leviathan with a fishhook, or press down his tongue with a cord?* [2] Can you thread a rope through his nose, or bore through his jaw with a hook? [3] Will he plead with you at length? Will he speak gently to you? [4] Will he strike a covenant with you, for you to take him as a servant for life? [5] Will you make a pet of him like a bird, or tie him up for your girls? [6] Will partners haggle over him? Will they portion him out among the merchants?* [7] Can you riddle his hide with harpoons, or his head with fish spears? [8] Put your hand on him once; think of the fight, and you will never do it again! [9] Look, any hope of mastering him is false; is a man not laid flat by the mere sight of him? [10] None is fierce enough to stir him up. Who then can take his stand before me? [11] Who has given me anything first, that I should repay him? Whatever is under the whole heaven is mine. [12] I will not be silent about his limbs, his mighty power and the beauty of his build. [13] Who can strip off his outer coat? Who can come within a double bridle?* [14] Who can pry open the doors of his face? His teeth are ringed with terror. [15] His pride is his rows of shields, closed up with a tight seal. [16] They are set so close to one another that no breath can get between them. [17] Each is joined fast to the next; they grip one another and cannot be

parted. [18] His sneezing flashes out light, and his eyes are like the eyelids of dawn. [19] Flaming torches pour from his mouth; sparks of fire shoot out. [20] Smoke streams from his nostrils, as from a seething pot over burning reeds. [21] His breath sets coals ablaze, and flame issues from his mouth. [22] Strength resides in his neck, and dismay leaps ahead of him. [23] The folds of his flesh are welded together, firmly set on him and immovable. [24] His heart is solid as stone, solid as a nether millstone. [25] When he rears up, the mighty are terrified; at the crashing they are beside themselves.* [26] A sword that strikes him has no effect, nor spear, nor dart, nor lance. [27] He regards iron as straw, and bronze as wood gone rotten. [28] No arrow will put him to flight; sling stones become chaff to him. [29] A club seems to him like chaff; he laughs at the whirring of the javelin. [30] His underside is jagged potsherds; he leaves a trail in the mud like a threshing sledge. [31] He sets the depths churning like a cauldron; he makes the sea like a pot of ointment. [32] He leaves a glistening path behind him; one would take the deep for white-haired. [33] Nothing on the earth is his equal, a creature made without fear. [34] He looks on all that is lofty; he is king over all the sons of pride."

### CHAPTER 42

[1] And Job answered the LORD and said: [2] "I know that you can do everything, and no purpose of yours can be thwarted. [3] 'Who is this who hides counsel without knowledge?' So I have spoken of what I did not understand, things too wonderful for me, which I did not know. [4] 'Listen, please, and I will speak; I will ask you, and you will teach me.' [5] By the hearing of the ear I had heard of you, but now my own eye has seen you. [6] So I despise myself, and I repent in dust and ashes."* [7] When the LORD had spoken these words to Job, the LORD said to Eliphaz the Temanite, "My anger burns against you and your two friends, because you have not spoken what is right about me, as my servant Job has. [8] Now then, take seven bulls and seven rams, go to my servant Job and offer a burnt offering for yourselves, and my servant Job will pray for you; for I will accept him and not deal with you as your folly deserves. For you have not spoken what is right about me, as my servant Job has." [9] Then Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite went and did what the LORD had told them, and the LORD accepted Job. [10] And the LORD restored the fortunes of Job when he prayed for his friends, and the LORD gave Job twice as much as he had before. [11] Then all his brothers and sisters and all who had known him before came to him and ate bread with him in his house. They consoled him and comforted him over all the trouble the LORD had brought on him, and each of them gave him a piece of money and a ring of gold.* [12] So the LORD blessed the end of Job's life more than its beginning. He came to have fourteen thousand sheep, six thousand camels, a thousand pairs of oxen and a thousand she-donkeys. [13] And he had seven sons and three daughters. [14] The first he named Jemimah, the second Keziah, and the third Keren-happuch. [15] Nowhere in the land were there women as lovely as Job's daughters, and their father gave them an inheritance along with their brothers. [16] After this Job lived a hundred and forty years and saw his sons and his sons' sons to the fourth generation. [17] And Job died, old and satisfied with days.

# PSALMS

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### PSALM 1

[1] Blessed is the man who has not walked in the counsel of the wicked, nor stood in the way of sinners, nor sat in the seat of mockers; [2] but in the law of the LORD is his delight, and in his law he meditates by day and by night. [3] He will be like a tree transplanted beside channels of water, that gives its fruit in its time, whose leaf does not fade; and in everything he does he succeeds. [4] Not so are the wicked; rather, they are like chaff that the wind scatters. [5] So the wicked will not stand up in the judgment, nor sinners in the assembly of the righteous; [6] for the LORD knows the way of the righteous, but the way of the wicked ends in ruin.

### PSALM 2

[1] Why do the nations rage in tumult, and the peoples devise what is empty? [2] The kings of the earth take up position, and rulers sit in council together, against the LORD and against his anointed: [3] "Let us break their chains apart and fling their cords from us." [4] The One enthroned in the heavens laughs; the Lord mocks at them. [5] Then he will address them in his anger and alarm them in his hot displeasure: [6] "As for me, I have set my King in place on Zion, my holy mountain." [7] Let me recount the decree: the LORD said to me, "You are my Son; today I have begotten you. [8] Ask it of me, and I will make the nations your inheritance, and the far ends of the earth your holding. [9] You will break them with an iron rod; like a potter's jar you will smash them."* [10] So now, you kings, show insight; accept correction, you judges of the earth. [11] Serve the LORD in fear, and rejoice with trembling. [12] Kiss the Son, lest he be angry and you perish from the way, for his wrath is quickly kindled. Blessed are all who take refuge in him.*

### PSALM 3

*A Psalm of David, when he fled from Absalom his son.*

[1] O LORD, how numerous my adversaries have become! Many are those who rise against me. [2] Many say of my soul, "There is no deliverance for him in God." Selah.* [3] But you, O LORD, are a shield around me, my glory, and the One who raises my head. [4]

With my voice I call out to the LORD, and he answers me from his holy mountain. Selah. [5] I lay down and fell asleep; I awoke, because the LORD upholds me. [6] I will not fear the myriads of people who have set themselves against me on every side. [7] Rise up, O LORD; save me, my God! For you have struck all my enemies on the jaw; the teeth of the wicked you have shattered. [8] To the LORD belongs salvation; upon your people be your blessing. Selah.

## PSALM 4

*To the choirmaster: on Neginoth. A Psalm of David.* *

[1] When I call, answer me, O God of my righteousness! In my straits you made room for me; be gracious to me and hear my prayer. [2] Sons of men, how long will my glory be turned into disgrace? How long will you love what is empty and chase after falsehood? Selah. [3] Know this: the LORD has set apart for himself the godly one; the LORD will hear when I call to him. * [4] Tremble, and do not sin; speak with your heart on your bed, and keep silent. Selah. [5] Bring sacrifices of righteousness, and trust in the LORD. [6] There are many who say, "Who will let us see good?" Raise over us the light of your face, O LORD. [7] You have put more joy in my heart than they have when their grain and their new wine increase. [8] In peace I will lie down and at once fall asleep, for you alone, O LORD, settle me in safety.

## PSALM 5

*To the choirmaster: for Nehiloth. A Psalm of David.* *

[1] Turn your ear to my words, O LORD; take note of my sighing. [2] Pay attention to the sound of my cry, my King and my God, for to you I am praying. [3] O LORD, in the morning you will hear my voice; in the morning I lay my plea before you and wait expectantly. [4] For you are not a God who takes pleasure in wickedness; evil will not stay as your guest. [5] Boasters will not take their stand before your eyes; you hate all who practice iniquity. [6] You make liars perish; a man of bloodshed and deceit the LORD detests. [7] But as for me, by the greatness of your steadfast love I will come into your house; I will bow toward your holy temple in reverence for you. [8] O LORD, lead me in your righteousness because of those who lie in wait for me; make your way level before me. * [9] For in their mouth there is nothing firm; within, they are destruction; their throat is an opened tomb; they make their tongue smooth. [10] Declare them guilty, O God; let them fall through their own schemes; for their many transgressions thrust them out, because they have defied you. [11] But let all who seek refuge in you be glad; let them sing for joy forever, and may you spread your protection over them; and let those who love your name rejoice in you. [12] For you, O LORD, bless the righteous one; with favor you encircle him as with a large shield.

## PSALM 6

*To the choirmaster: on Neginoth, on the Sheminith. A Psalm of David.* *

[1] O LORD, do not reprove me in your anger, and do not chasten me in your fury. [2] Show me grace, O LORD, for I am withering; heal me, O LORD, for my bones are dismayed. [3] My soul too is dismayed exceedingly; and you, O LORD—how long? [4] Return, O LORD, set my soul free; save me because of your steadfast love. [5] For in death there is no mention of you; in Sheol who will thank you? * [6] I am worn out with my sighing; night after night I make my bed swim; I melt my couch with my tears. [7] My eye is wasted from vexation; it has aged because of all my adversaries. [8] Get away from me, all you who do iniquity, for the LORD has heard the voice of my weeping. [9] The LORD has heard my supplication; the LORD will receive my prayer. [10] All my enemies will be put to shame and sorely dismayed; they will turn back, suddenly ashamed.

## PSALM 7

*A Shiggaion of David, which he sang to the LORD concerning the words of Cush, a Benjamite.* *

[1] O LORD my God, I have taken refuge in you; save me from all my pursuers and rescue me, [2] or like a lion he will tear my soul, ripping it apart with no one to rescue. [3] O LORD my God, if I have done this, if there is wrongdoing on my hands, [4] if I have paid back evil to him who was at peace with me, or plundered my foe without cause, * [5] then let the enemy chase my soul and seize it, let him tread my life into the earth and make my glory dwell in the dust. Selah. [6] Rise up, O LORD, in your anger; lift yourself against the rage of my adversaries; awaken for me the judgment you have commanded. [7] May the congregation of the peoples surround you, and above it return to the heights. [8] The LORD will judge the peoples. Judge me, O LORD, by my righteousness and by the integrity within me. [9] Let the wickedness of the wicked come to an end, and make the righteous firm; for the One who tries hearts and inmost being is the righteous God. * [10] My shield rests upon God, the Savior of the upright in heart. [11] God is a judge who is righteous, a God who shows indignation every day. [12] If one does not turn, he will whet his sword; he has strung his bow and readied it. * [13] He has prepared for him deadly weapons; he makes his arrows into flaming shafts. [14] Look, he travails with wickedness; he is pregnant with trouble and gives birth to a lie. [15] He has dug a pit and hollowed it out, and he falls into the ditch he was making. [16] His trouble comes back on his own head, and on his own crown his violence descends. [17] I will thank the LORD as his righteousness deserves, and sing praises to the name of the LORD Most High.

## PSALM 8

*To the choirmaster: on the Gittith. A Psalm of David.* *

[1] O LORD, our Lord, how majestic is your name through all the earth! You have placed your splendor above the heavens. [2] From the mouths of children and infants you have founded strength on account of your adversaries, to put an end to enemy and avenger. [3] When I see your heavens, the work of your fingers, the moon and the stars that you have fixed in place, [4] what is frail

man, that you keep him in mind, or the son of man, that you look after him? [5] You have made him only a little lower than the angels, and with glory and honor you crown him.* [6] You give him dominion over the works of your hands; all things you have set beneath his feet: [7] flocks and cattle, every one, and even the animals of the open field, [8] the birds of the sky and the fish of the sea, all that travels the paths of the seas. [9] O LORD, our Lord, how majestic is your name through all the earth!

## PSALM 9

*To the choirmaster: on Muth-labben. A Psalm of David.**

[1] I will thank the LORD with all my heart; I will tell of all your marvelous works. [2] I will be glad and celebrate in you; I will make music to your name, O Most High. [3] When my enemies retreat, they stumble and are lost before your face. [4] For you have upheld my right and my cause; you sat on the throne as a righteous judge. [5] You rebuked the nations, you destroyed the wicked; their name you wiped out forever and ever. [6] As for the enemy, they are finished, ruins forever; you tore down their cities; their very memory has perished. [7] But the LORD sits as King forever; he has prepared his throne for judgment. [8] He will judge the world with righteousness; he will render judgment for the peoples in uprightness. [9] So the LORD will be a high refuge for the crushed, a high refuge in times of distress. [10] And those who know your name will put their trust in you, for you have not abandoned those who seek you, O LORD. [11] Sing praise to the LORD, who dwells in Zion; make known his deeds among the peoples. [12] For the One who requires blood remembers them; he has not forgotten the outcry of the afflicted. [13] Have mercy on me, O LORD; look at what I suffer from those who hate me, you who raise me from the gates of death, [14] so that I may tell all your praises in the gates of the daughter of Zion and rejoice in your salvation. [15] The nations have sunk down in the pit they dug; in the net they hid their own foot is caught. [16] The LORD is known by the judgment he has carried out; the wicked is ensnared in the work of his own hands. Higgaion. Selah.* [17] The wicked will turn back to Sheol, all the nations who forget God. [18] For the needy one will not be forgotten forever; the hope of the afflicted will not perish for all time. [19] Rise up, O LORD; let not mortal man grow strong; let the nations be judged in your presence. [20] Set terror upon them, O LORD; let the nations know they are only mortals. Selah.

## PSALM 10

[1] Why, O LORD, do you stand at a distance? Why do you hide in times of distress? [2] Through the arrogance of the wicked the poor is hotly pursued; let them be caught in the plots they have devised. [3] For the wicked man boasts of his soul's craving, and the greedy one blesses himself while he scorns the LORD.* [4] The wicked, with his nose held high, does not inquire; "There is no God" is the sum of his schemes. [5] His ways stand firm at all times; your judgments are high above, out of his view; all his adversaries he puffs at. [6] He says in his heart, "I will not be moved; for generation after generation I will be free from harm." [7] His mouth is filled with curses, with deceit and oppression; beneath his tongue lie trouble and iniquity. [8] He waits in ambush near the villages; in secret places he kills the innocent; his eyes spy out the helpless. [9] He lies in wait in secret like a lion in its lair; he lies in wait to catch the poor; he catches the poor by dragging him into his net. [10] He is crushed and bows down, and the helpless fall by his mighty ones.* [11] He says in his heart, "God has forgotten; he has hidden his face; he will never look." [12] Rise up, O LORD! O God, raise your hand; do not forget the humble. [13] Why has the wicked scorned God? He says in his heart, "You will not demand an account." [14] You have seen it, for you observe trouble and grief, to repay it with your hand; to you the helpless entrusts himself; you have been the helper of the orphan. [15] Shatter the arm of the wicked; and as for the evil man, search out his wickedness until you find nothing more. [16] The LORD is King forever and ever; nations have vanished from his land. [17] You have heard, O LORD, the longing of the humble; you will make their heart firm; you will turn your ear [18] to vindicate the orphan and the crushed, so that man from the earth may no longer cause terror.

## PSALM 11

*To the choirmaster. Of David.*

[1] In the LORD I have taken refuge. How can you say to my soul, "Flee to your mountain like a bird"? [2] For see, the wicked are bending the bow; they have set their arrow on the string to shoot from the darkness at the upright in heart. [3] When the foundations are being torn down, what is the righteous to do? [4] The LORD is in his holy temple; the LORD, his throne is in the heavens; his eyes behold, his eyelids examine the children of men. [5] The LORD examines the righteous, but the wicked and the lover of violence his soul hates. [6] He will rain down snares on the wicked; fire and sulfur and a burning wind are the share of their cup. [7] For the LORD is righteous; he loves righteous acts; the upright will behold his face.

## PSALM 12

*To the choirmaster: on the Sheminith. A Psalm of David.*

[1] Help, O LORD, for the godly man has ceased; the faithful have disappeared from among the children of men. [2] They speak emptiness, each to his neighbor; with smooth lips, with a double heart, they speak. [3] May the LORD cut off every smooth lip, the tongue that utters boasts, [4] those who have said, "By our tongue we will be strong; our lips are with us; who is master over us?" [5] "Because of the plunder of the afflicted, because of the groaning of the needy, now I will rise," says the LORD; "I will place him in the safety for which he longs."* [6] The sayings of the LORD are pure sayings, silver smelted in a furnace of earth, refined seven times. [7] You, O LORD, will guard them; you will preserve him from this generation forever. [8] On every side the wicked walk about, when worthlessness is lifted high among the children of men.

## PSALM 13

*To the choirmaster. A Psalm of David.*

[1] How long, O LORD, will you forget me, forever? How long will you hide your face from me? [2] How long shall I lay up plans in my soul, grief in my heart by day? How long will my enemy be lifted above me? [3] Look on me, answer me, O LORD my God; light up my eyes, lest I fall asleep in death, [4] lest my enemy say, "I have prevailed over him," and my adversaries rejoice when I totter. [5] But I, in your steadfast love I have trusted; my heart will exult in your salvation. [6] I will sing to the LORD, for he has treated me generously.

## PSALM 14

*To the choirmaster. Of David.*

[1] The fool has said in his heart, "There is no God." They act corruptly, they do detestable deeds; no one does good. [2] The LORD has looked down from the heavens upon the children of men to see whether there is anyone who has insight, anyone seeking God. [3] All have turned away; together they have become foul; no one does good, not even one. [4] Do they not know, all the doers of iniquity, who devour my people as they devour bread and do not call on the LORD? [5] There they trembled in terror, for God is in the generation of the righteous. [6] You would shame the plan of the afflicted, but the LORD is his shelter. [7] If only the salvation of Israel would come from Zion! When the LORD restores the fortunes of his people, let Jacob exult, let Israel be glad.*

## PSALM 15

*A Psalm of David.*

[1] O LORD, who may lodge in your tent? Who may settle on your holy mountain? [2] The one who walks with integrity and practices righteousness and speaks the truth in his heart; [3] who has not gone about slandering with his tongue, has not done harm to his companion, and has not heaped insult on his neighbor; [4] in whose eyes a reprobate is despised, while he honors those who fear the LORD; who swears to his own harm and does not retract; [5] who has not given his money at interest or accepted a bribe against the innocent. Whoever does these things will never be moved.

## PSALM 16

*A Michtam of David.**

[1] Guard me, O God, for I have taken refuge in you. [2] You have said to the LORD, O my soul, "You are my Lord; I have no good except in you."* [3] As for the holy ones who are in the land, they are the majestic ones; all my delight is in them.* [4] Many will be the sorrows of those who hurry after another god; I will not pour out their libations of blood, nor lift their names to my lips. [5] The LORD is the portion of my share and my cup; you uphold my lot. [6] Measuring lines have fallen for me in delightful places; yes, a lovely inheritance is mine. [7] I will bless the LORD, who has counseled me; even at night my inmost being admonishes me. [8] I have placed the LORD before me continually; since he is at my right hand, I will not be moved. [9] So my heart rejoices and my glory is glad; my flesh as well will rest secure. [10] For you will not leave my soul to Sheol, nor will you give up your Holy One to see corruption.* [11] You will make me know the way of life; abundance of joys is in your presence, delights at your right hand forever.

## PSALM 17

*A Prayer of David.*

[1] Hear, O LORD, what is right; listen to my cry; give ear to my prayer, which does not come from deceitful lips. [2] May my judgment go out from your presence; may your eyes see with equity. [3] You have examined my heart; you have inspected it at night; you have refined me and found nothing; I purposed that my mouth should not overstep. [4] As for human deeds, by the word of your lips I have kept watch against the ways of the violent. [5] My steps have kept hold of your tracks; my feet have not wavered. [6] I have called on you, for you will answer me, O God; turn your ear to me, hear my speech. [7] Make marvelous your steadfast love, you who save by your right hand those who seek refuge from those who rise up against them. [8] Guard me like the pupil of the eye; hide me under the shadow of your wings [9] from the presence of the wicked who ravage me, enemies against my life who close in around me. [10] Their fat they have closed up; with their mouth they speak proudly. [11] They have tracked our steps; now they have surrounded us; they fix their eyes to bring us down to the earth. [12] He is like a lion that longs to tear, like a young lion crouching in hiding places. [13] Rise, O LORD, go out to meet him, make him bow! Rescue my soul from the wicked by your sword,* [14] from men by your hand, O LORD, from men of the world, whose share is in this life. Their belly you fill with your stored-up treasure; they have plenty of sons, and they leave what remains to their children.* [15] As for me, in righteousness I will see your face; I will be satisfied, when I awake, with your form.

## PSALM 18

*To the choirmaster. Of David the servant of the LORD, who spoke to the LORD the words of this song on the day when the LORD delivered him from the hand of all his enemies and from the hand of Saul.*

[1] He said: "I love you, O LORD, my strength.* [2] The LORD is my crag and my stronghold and the one who rescues me; my God, my rock, in whom I seek shelter; my shield and the horn of my salvation, my high retreat. [3] To the LORD, who is to be praised, I call, and from my enemies I am saved. [4] The ropes of death were wound about me; floods of destruction filled me with terror.* [5] The ropes of Sheol encircled me; the traps of death came to meet me. [6] In my trouble I called on the LORD and cried out to my God for help; he heard my voice from his temple, and my cry came before him, into his ears. [7] Then the earth heaved and shook; the foundations of the mountains quivered and rocked, because his anger burned. [8] Smoke rose from his nostrils, and fire from his mouth devoured; coals were kindled by it. [9] He bent the heavens and descended, with dense darkness beneath his feet. [10] He mounted a cherub and flew; he swooped

on the wings of the wind. [11] He made darkness his hiding place,
his shelter around him: darkness of waters, thick clouds of the
skies. [12] From the radiance before him his clouds passed through,
hail and fiery coals. [13] The LORD thundered in the heavens; the
Most High gave forth his voice, hail and fiery coals. [14] He let fly
his arrows and scattered them; he hurled lightning bolts in
abundance and threw them into confusion. [15] Then the beds of
the waters appeared, and the foundations of the world were
uncovered at your rebuke, O LORD, at the blast of the wind of
your nostrils. [16] He reached down from on high and took hold of
me; he pulled me out of great waters. [17] He rescued me from my
powerful enemy and from those who hated me, for they were
stronger than I. [18] They came against me on the day of my
disaster, but the LORD became my support. [19] He brought me
out into a spacious place; he set me free, because he took pleasure
in me. [20] The LORD rewarded me according to my
righteousness; he paid me back according to the purity of my
hands. [21] For I have guarded the ways of the LORD and have not
acted wickedly against my God. [22] For all his ordinances were in
front of me, and I did not set his statutes aside. [23] I was blameless
with him, and I guarded myself from my own iniquity. [24] And so
the LORD repaid me for my righteousness, for the purity of my
hands before his eyes. [25] With the faithful you prove faithful;
with a blameless man you prove blameless; [26] with the pure you
prove pure; but with the crooked you prove shrewd. [*] [27] For you
rescue a lowly people, but eyes that are lifted high you humble. [28]
For you make my lamp shine; the LORD my God lights up my
darkness. [29] For with you I can rush a troop, and with my God I
can spring over a wall. [30] As for God, his way is blameless; the
word of the LORD is refined; he is a shield for all who seek
refuge in him. [31] For who is God apart from the LORD? And
who is a rock besides our God? [32] God is the one who belts
strength around me and makes my way blameless, [33] who makes
my feet like those of the does and gives me a footing on my
heights, [34] who teaches my hands for battle, so that my arms
bend a bow of bronze. [35] You have given me your shield of
salvation; your right hand has supported me, and your gentleness
makes me great. [*] [36] You give my steps wide room under me, and
my ankles have not slipped. [37] I chased my enemies and caught
them, and did not turn back until I had finished them off. [38] I
shattered them so that they could not rise; they fell beneath my
feet. [39] You armed me with strength for the battle; you made my
assailants sink down under me. [40] You made my enemies show
me their backs, and I destroyed those who hated me. [41] They
called for help, but no one saved them; they called to the LORD,
but he gave them no answer. [42] I ground them fine as dust on the
face of the wind; like mud in the streets I poured them out. [43]
You set me free from the quarrels of the people; you appointed
me head of the nations; a people I did not know serve me. [44] At
the mere report they obey me; sons of foreigners cringe before
me. [45] Sons of foreigners wither and come out trembling from
their fortresses. [46] The LORD is alive! Blessed be my rock, and
may the God of my salvation be exalted, [47] the God who grants
me vengeance and brings down peoples beneath me, [48] who
rescues me from my enemies; indeed, you raise me above my
assailants; from the violent man you deliver me. [49] For this I will
praise you among the nations, O LORD, and make music to
your name. [50] He makes great the victories of his king and shows
steadfast love to his anointed, to David and his seed forever."

## PSALM 19

*To the choirmaster. A Psalm of David.*

[1] The heavens recount the glory of God, and the expanse
announces the work of his hands. [*] [2] One day pours out speech to
the next, and night to night imparts knowledge. [3] There is no
speech, and there are no words; their voice is not heard. [*] [4] Yet
their measuring line has gone out into all the earth, and their
words to the edge of the world. For the sun he has pitched a tent
in them, [5] and it is like a bridegroom coming out from his
canopy; it rejoices like a warrior to run its path. [6] From one end
of the heavens it rises, and its circuit reaches to their other end;
nothing is hidden from its heat. [7] The law of the LORD is
blameless, bringing back the soul; the testimony of the LORD is
trustworthy, giving wisdom to the simple; [8] the precepts of the
LORD are upright, making the heart glad; the commandment of
the LORD is clear, giving light to the eyes; [9] the fear of the
LORD is pure, standing forever; the judgments of the LORD
are truth; they are righteous, all together. [10] They are more
desirable than gold, than much refined gold, and sweeter than
honey and the flow of the combs. [11] Your servant too is warned
by them; in guarding them there is much reward. [12] Errors, who
can perceive them? Declare me innocent of hidden faults. [*] [13]
Also hold back your servant from willful sins; do not let them
rule over me. Then I will be complete and clear of great
transgression. [14] May the sayings of my mouth and the musing of
my heart find favor before you, O LORD, my rock and my
redeemer.

## PSALM 20

*To the choirmaster. A Psalm of David.*

[1] May the LORD answer you on the day of distress; may the
name of the God of Jacob protect you on high. [2] May he send
your help from the holy place and sustain you from Zion. [3] May
he remember all your grain offerings and find your burnt
offering rich. Selah. [4] May he give you what your heart wants and
bring all your counsel to pass. [5] Let us shout for joy at your
victory and raise our banners in the name of our God; may the
LORD fulfill all your requests. [6] Now I know that the LORD
has saved his anointed; he will answer him from his holy heavens
with the mighty saving acts of his right hand. [7] These boast of
chariots and those of horses, but we will make mention of the
name of the LORD our God. [8] They have sunk to their knees
and fallen, but we have risen and stand firm. [9] O LORD, save!
May the King answer us in the day we call. [*]

## PSALM 21

*To the choirmaster. A Psalm of David.*

[1] O LORD, the king rejoices in your strength, and how greatly
he delights in your salvation! [2] The desire of his heart you have
granted him, and the request of his lips you have not refused.
Selah. [3] For you go before him with blessings of good; you place
on his head a crown of pure gold. [4] Life he asked of you, and you
gave it to him, length of days forever and ever. [5] Great is his glory
through your salvation; majesty and splendor you bestow on
him. [6] For you make him a blessing forever; you gladden him
with joy before your face. [7] For the king trusts in the LORD, and
by the steadfast love of the Most High he will not be moved. [8]
Your hand will reach all your enemies; your right hand will reach
those who hate you. [9] You will make them like a blazing oven at
the time of your presence; the LORD in his anger will swallow
them, and fire will devour them. [10] Their fruit you will wipe out
from the earth, and their seed from the children of men. [11]
Though they stretched out evil against you and plotted a scheme,
they will not prevail. [12] For you will make them turn their
shoulder; with your bowstrings you will aim at their faces. [13] Rise
up, O LORD, in your strength; we will sing and make music to
your might.

## PSALM 22

*To the choirmaster: according to Aijeleth Shahar. A Psalm of David.* *

[1] My God, my God, why have you forsaken me? Why so far from
my salvation, from the words of my roaring? * [2] My God, I call by
day, and you do not answer; and by night, and there is no silence
for me. [3] But you are holy, seated as King upon the praises of
Israel. [4] Our fathers trusted in you; they trusted, and you set
them free. [5] They cried out to you and escaped; they trusted in
you and were not disappointed. [6] But I am a worm, and no man,
a reproach of mankind and despised by the people. [7] All who see
me ridicule me; they part their lips, they shake their head: [8] "He
committed himself to the LORD; let him bring him to safety; let
him rescue him, since he takes pleasure in him!" * [9] Yet it was you
who drew me from the womb, who made me feel secure at my
mother's breasts. [10] Upon you I was thrown from the womb;
since my mother's belly you have been my God. [11] Do not stay
far from me, for distress is near, and there is no one to help. [12]
Many bulls have encircled me; mighty ones of Bashan have
hemmed me in. [13] They have opened their mouths against me, a
lion tearing and roaring. [14] Like water I am poured out, and all
my bones have come apart; my heart has become like wax,
melted in the middle of my insides. [15] My strength has dried up
like a shard of pottery, and my tongue clings to my jaws; and you
set me down in the dust of death. [16] For dogs surround me; a
company of evildoers encloses me; they pierced my hands and
my feet. * [17] I can number all my bones; they look and stare at me.
[18] They share out my garments among themselves, and over my
clothing they throw lots. [19] But you, O LORD, do not stay far
away; my strength, hurry to help me! [20] Rescue my soul from the
sword, my only life from the paw of the dog! * [21] Save me from
the lion's mouth; and from the horns of the wild oxen you have
answered me. * [22] I will tell of your name to my brothers; in the
middle of the assembly I will praise you. [23] You who fear the
LORD, praise him; all the seed of Jacob, honor him; be in awe of
him, all the seed of Israel. [24] For he has not despised or loathed
the misery of the afflicted one, and he has not hidden his face
from him; when he cried to him for help, he listened. [25] My
praise in the great assembly is from you; I will fulfill my vows in
front of those who fear him. [26] The afflicted will eat and be filled;
those who seek him will praise the LORD. Let your heart live
forever! [27] All the ends of the earth will remember and return to
the LORD, and all the clans of the nations will bow down before
you. [28] For kingship is the LORD's, and he is ruler among the
nations. [29] All the fat ones of the earth have eaten and bowed
down; before him all who go down to the dust will kneel, even
the one who could not keep his soul alive. * [30] Offspring will serve
him; it will be recounted of the Lord to the next generation. [31]
They will come and announce his righteousness to a people still
to be born, that he has acted.

## PSALM 23

*A Psalm of David.*

[1] The LORD is my shepherd; I shall lack nothing. [2] In grassy
pastures he makes me lie down; beside waters of rest he leads me. *
[3] My soul he brings back; he guides me in tracks of righteousness
for the sake of his name. [4] Even though I walk through the valley
of the shadow of death, I will fear no evil, for you are with me;
your rod and your staff, they comfort me. * [5] You set out a table
before me in front of my adversaries; you have anointed my head
with oil; my cup runs over. [6] Surely goodness and steadfast love
will pursue me all the days of my life, and I will dwell in the
house of the LORD for length of days. *

## PSALM 24

*A Psalm of David.*

[1] To the LORD belongs the earth and its fullness, the world and
those who live in it; [2] for it is he who founded it on the seas and
set it firm on the rivers. [3] Who will go up the mountain of the
LORD? And who will rise up in his holy place? [4] The one clean
of hands and pure of heart, who has not lifted up his soul to
emptiness and has not sworn with deceit. * [5] He will carry away a
blessing from the LORD, and righteousness from the God of his
salvation. [6] This is the generation of those who inquire of him,
who seek your face, O Jacob. Selah. * [7] Raise your heads, you
gates, and be lifted up, you everlasting doors, so that the King of
glory may come in. [8] Who is this King of glory? The LORD,
strong and a warrior, the LORD, a warrior in battle. [9] Raise your
heads, you gates, and lift them up, you everlasting doors, so that
the King of glory may come in. [10] Who is he, this King of glory?
The LORD of hosts, he is the King of glory. Selah.

## PSALM 25

*Of David.* *

[1] To you, O LORD, I lift up my soul. [2] My God, in you I have
trusted; do not let me be shamed; do not let my enemies triumph
over me. [3] Yes, none who hope in you will be shamed; those who
act treacherously for nothing will be shamed. [4] Your ways, O

LORD, make known to me; your paths, teach me. [5] Make me walk in your truth and teach me, for you are the God of my salvation; on you I wait all day. [6] Remember your compassion, O LORD, and your steadfast love, for they are from everlasting. [7] The sins of my youth and my transgressions do not remember; according to your steadfast love remember me, because of your goodness, O LORD. [8] The LORD is good and upright; that is why he shows sinners the way. [9] He guides the humble in justice and teaches the humble his way. [10] Every path of the LORD is steadfast love and truth for those who keep his covenant and his testimonies. [11] For the sake of your name, O LORD, forgive my iniquity, for it is great. [12] Who then is the man who fears the LORD? He will teach him the way he should choose. [13] His soul will lodge in good things, and his seed will possess the land. [14] The intimate counsel of the LORD belongs to those who fear him, and his covenant, to make it known to them. [15] My eyes are continually on the LORD, for he will pull my feet from the net. [16] Turn toward me and show me grace, for I am lonely and afflicted. [17] The distresses of my heart have widened; lead me out of my anguish. [18] See my affliction and my trouble, and take away all my sins. [19] See my enemies, for they are many, and they hate me with violent hatred. [20] Keep my soul and rescue me; let me not be shamed, for I have taken refuge in you. [21] Let integrity and uprightness watch over me, for I hope in you. [22] Ransom Israel, O God, from all his distresses.

## PSALM 26

*Of David.*

[1] Vindicate me, O LORD, for I have walked in my integrity; in the LORD I have trusted, and I will not slip. [*] [2] Test me, O LORD, and try me; smelt my inmost being and my heart. [3] For your steadfast love is in front of my eyes, and I have walked about in your truth. [4] I have not sat with men of falsehood, and with those who hide what they are I do not go. [5] I have hated the gathering of evildoers, and with the wicked I will not sit. [6] I will wash my hands in innocence and walk around your altar, O LORD, [7] to make the sound of thanksgiving heard and to tell of all your wonders. [8] O LORD, I love the habitation of your house and the place where your glory dwells. [9] Do not sweep my soul away with sinners, or my life with men of bloodshed, [10] in whose hands are evil devices, and whose right hand is filled with bribes. [11] But I will walk in my integrity; ransom me and show me grace. [12] My foot has stood on level ground; in the assemblies I will bless the LORD.

## PSALM 27

*Of David.*

[1] The LORD is my light and my salvation; whom shall I fear? The LORD is the fortress of my life; whom shall I dread? [2] When evildoers came near me to eat my flesh, my adversaries and my enemies against me, they stumbled and fell. [3] If an army camps against me, my heart will not be afraid; if war rises up against me, in this I am confident. [4] One thing I have asked from the LORD; it is what I will seek: to live in the house of the LORD all the days of my life, to look upon the delight of the LORD and to inquire in his temple. [5] For he will treasure me in his shelter on the evil day; he will hide me in the secret place of his tent; on a rock he will raise me up. [6] And now my head will be high above my enemies around me, and in his tent I will sacrifice offerings with shouts of joy; I will sing and make music to the LORD. [7] Hear my voice, O LORD, when I call out; have mercy on me and answer me. [8] To you my heart has said, "Seek my face." Your face, O LORD, I do seek. [*] [9] Do not hide your face from me; do not push your servant aside in anger; you have been my help. Do not abandon me and do not leave me, O God of my salvation. [10] Though my father and my mother have left me, the LORD will gather me in. [11] Show me your way, O LORD, and lead me in a straight path because of those who lie in wait for me. [12] Do not hand me over to the desire of my adversaries, for false witnesses have stood up against me, and those who breathe out violence. [13] Unless I had believed that I would see the goodness of the LORD in the land of the living... [*] [14] Look to the LORD in hope; be strong, and let your heart be bold; yes, look to the LORD in hope.

## PSALM 28

*Of David.*

[1] To you, O LORD, I call; my rock, do not turn a deaf ear to me, for if you keep silent toward me, I will be like those who go down into the pit. [2] Hear the sound of my supplications when I cry to you, when I raise my hands toward your holy sanctuary. [*] [3] Do not haul me off with the wicked and with those who do iniquity, who speak peace to their neighbors, yet evil is in their hearts. [4] Give them what their deeds deserve, as the evil of their actions deserves; as the work of their hands deserves, give to them; pay them back their due. [5] For they pay no attention to the works of the LORD or to what his hands have done; he will break them down and not rebuild them. [6] Blessed be the LORD, for he has heard the sound of my supplications. [7] The LORD is my strength and my shield; my heart trusted in him, and I was helped; my heart leaps for joy, and with my song I will thank him. [8] The LORD is strength for them, and he is a stronghold of salvation for his anointed. [9] Save your people and bless your inheritance; be their shepherd and carry them forever.

## PSALM 29

*A Psalm of David.*

[1] Give to the LORD, O sons of the mighty, give to the LORD glory and strength. [*] [2] Give to the LORD the glory due his name; bow down to the LORD in holy splendor. [3] The voice of the LORD is upon the waters; the God of glory has thundered; the LORD is upon great waters. [4] The voice of the LORD comes with power; the voice of the LORD comes with majesty. [5] The voice of the LORD shatters cedars; the LORD shatters the cedars of Lebanon. [6] He makes them leap like a calf, Lebanon and Sirion like a young wild ox. [*] [7] The voice of the LORD splits flames of fire. [8] The voice of the LORD makes the wilderness writhe; the LORD makes the wilderness of Kadesh writhe. [9] The

voice of the LORD makes the does writhe in labor and strips the forests, and in his temple everything says, "Glory!" [10] The LORD was seated over the flood; the LORD is seated as King forever. [11] The LORD will give strength to his people; the LORD will bless his people with peace.

## PSALM 30

*A Psalm. A Song at the dedication of the house. Of David.*

[1] I will extol you, O LORD, for you have lifted me up and have not made my enemies glad over me. [2] O LORD my God, I cried out to you, and you healed me. [3] O LORD, you have brought my soul up from Sheol; you have preserved my life, that I should not go down to the pit. [*] [4] Make music to the LORD, you his godly ones, and give thanks to his holy name. [*] [5] For his anger lasts a moment, his favor a lifetime; in the evening weeping may come to lodge, but in the morning, a shout of joy. [6] As for me, I said in my ease, "I will never be moved." [7] O LORD, by your favor you made my mountain stand firm; you hid your face, and I was terrified. [8] To you, O LORD, I called, and to the Lord I made supplication: [9] "What gain is there in my blood, in my going down to the pit? Will dust give you thanks? Will it tell of your truth? [10] Hear, O LORD, and have mercy on me; O LORD, be a helper to me." [11] You have turned my lament into dancing for me; you have taken off my sackcloth and wrapped me in joy, [12] so that my glory may make music to you and not keep silent. O LORD my God, I will thank you forever.

## PSALM 31

*To the choirmaster. A Psalm of David.*

[1] In you, O LORD, I have sought refuge; let me never be ashamed; in your righteousness set me free. [2] Turn your ear to me; quickly rescue me; be for me a rock of shelter, a house of fortresses to save me. [3] For you are my crag and my fortress; for the sake of your name you will lead me and guide me. [4] You will bring me out of the net they have hidden for me, for you are my stronghold. [5] Into your hand I entrust my spirit; you have ransomed me, O LORD, God of truth. [*] [6] I hate those who cling to empty vanities, but as for me, I trust in the LORD. [7] I will rejoice and be glad in your steadfast love, for you have seen my misery; you have known the anguish of my soul, [8] and you have not shut me up in the hand of the enemy; you have made my feet stand in a wide place. [9] Show me grace, O LORD, for I am in trouble; my eye is worn out with vexation, my soul and my belly as well. [10] For my life is consumed in grief and my years in groaning; my strength stumbles because of my iniquity, and my bones are worn away. [11] Because of all my adversaries I have become a disgrace, above all to my neighbors, and a terror to those who know me; those who see me outside run away from me. [12] I am forgotten like a dead man, out of the heart; I have become like a ruined vessel. [13] For I have heard the slander of many, terror all around, as they conspire together against me; they scheme to take my life. [14] But as for me, I have trusted in you, O LORD; I have said, "You are my God." [15] My times are in your hand; rescue me from the hand of my enemies and from my pursuers. [16] Let your face shine upon your servant; save me in your steadfast love. [17] O LORD, let me not be ashamed, for I have called on you; let the wicked be ashamed; let them be silenced in Sheol. [18] Let lying lips be struck dumb, which speak arrogantly against the righteous with pride and scorn. [19] How great is your goodness, which you have treasured up for those who fear you, which you have done for those who seek refuge in you before the children of men! [20] You hide them in the secret place of your presence from the plots of man; you conceal them in a shelter from the quarreling of tongues. [21] Blessed be the LORD, for he has made his steadfast love wonderful to me in a fortified city. [22] As for me, I said in my haste, "I am cut off from your sight." Yet you heard the sound of my supplications when I cried out to you. [23] Love the LORD, all his godly ones! The LORD guards the faithful and repays in full the one who acts proudly. [24] Be strong and let your heart be bold, all you who wait for the LORD.

## PSALM 32

*A Maschil of David.* [*]

[1] Blessed is the one whose transgression is lifted away, whose sin is covered. [*] [2] Blessed is the man to whom the LORD does not reckon iniquity, and in whose spirit there is no guile. [3] When I was silent, my bones wore away with my groaning all the day. [4] For by day and by night your hand weighed heavy on me; my vitality was turned into the dry heat of summer. Selah. [*] [5] My sin I made known to you, and my iniquity I did not hide; I said, "I will confess my transgressions to the LORD," and you lifted away the iniquity of my sin. Selah. [6] For this let every godly one pray to you at a time of finding; surely, in the flood of great waters, they will not reach him. [7] You are my hiding place; you guard me from distress; with shouts of deliverance you surround me. Selah. [8] I will give you insight and teach you in the way you are to go; I will counsel you, my eye upon you. [9] Do not be like a horse, like a mule, without understanding, whose gear of bit and bridle is for holding them in, or they will not come near you. [*] [10] Many pains belong to the wicked, but the one who trusts in the LORD, steadfast love surrounds him. [11] Rejoice in the LORD and be glad, you righteous; shout for joy, all who are upright in heart.

## PSALM 33

[1] Sing for joy in the LORD, you righteous; praise is lovely from the upright. [2] Praise the LORD with the lyre; on a ten-stringed harp make music to him. [3] Sing a new song to him; play well with a shout of joy. [4] For the word of the LORD is right, and all his work is in faithfulness. [5] He loves righteousness and justice; the steadfast love of the LORD fills the earth. [6] By the word of the LORD the heavens were made, and by the breath of his mouth all their host. [7] He heaps up the waters of the sea as in a mound; he lays up the deeps in treasuries. [8] Let the whole earth fear the LORD; let all who live in the world be in awe of him. [9] For he spoke, and it was; he commanded, and it stood. [10] The LORD has broken up the counsel of the nations; he has thwarted the

designs of the peoples. [11] The counsel of the LORD stands firm forever, the designs of his heart from generation to generation. [12] Blessed is the nation whose God is the LORD, the people he chose for his own inheritance. [13] From the heavens the LORD looks down; he sees all the children of men. [14] From his dwelling place he watches all who live on the earth, [15] he who shapes the heart of them all, who understands all their deeds. [16] No king is saved by a great army; a warrior is not rescued by great strength. [17] A horse is a deceptive hope for deliverance; for all its great strength it cannot save. [18] Look, the eye of the LORD is toward those who fear him, toward those who wait for his steadfast love, [19] to rescue their soul from death and to keep them alive in time of famine. [20] Our soul has waited for the LORD; he is our help and our shield. [21] For in him our heart is glad, for in his holy name we have trusted. [22] May your steadfast love, O LORD, be over us, just as we have waited for you.

## PSALM 34

*Of David, when he changed his behavior before Abimelech, who drove him out, and he went away.* *

[1] I will bless the LORD at every time; his praise will be in my mouth always. [2] In the LORD my soul will boast; the humble will hear and rejoice. [3] Make the LORD great with me, and let us lift high his name together. [4] I inquired of the LORD, and he answered me, and from all my terrors he set me free. [5] They looked to him and shone, and their faces will not be put to shame. [6] This afflicted man called, and the LORD heard, and from all his distresses he saved him. [7] The angel of the LORD camps around those who fear him and sets them free. [8] Taste and see that the LORD is good; blessed is the man who seeks refuge in him. [9] Fear the LORD, you his holy ones, for there is no lack for those who fear him. [10] Young lions go without and are hungry, but those who seek the LORD will not lack any good thing. [11] Come, sons, listen to me; the fear of the LORD I will teach you. [12] Who is the man who takes pleasure in life, who loves days in which to see good? [13] Guard your tongue from evil and your lips from speaking deceit. [14] Depart from evil and do good; look for peace and chase after it. [15] The eyes of the LORD are toward the righteous, and his ears toward their cry for help. [16] The face of the LORD is set against evildoers, to cut off their remembrance from the earth. [17] They cried out, and the LORD heard and rescued them from all their distresses. [18] The LORD is near to the broken in heart, and the crushed in spirit he saves. [19] Many are the evils of the righteous one, but from them all the LORD rescues him. [20] He guards all his bones; not one of them has been broken. [21] Evil will bring death to the wicked, and those who hate the righteous will be held guilty. * [22] The LORD ransoms the soul of his servants, and none who seek refuge in him will be held guilty.

## PSALM 35

*Of David.*

[1] Plead my case, O LORD, against those who contend with me; fight those who fight me. [2] Grasp shield and buckler, and stand up as my help. [3] Draw out the spear and bar the way against my pursuers; say to my soul, "I am your salvation." [4] May those who seek my soul be shamed and humiliated; may those who plan my harm be driven back and disgraced. [5] May they be like chaff in front of the wind, with the angel of the LORD pushing them. [6] May their way be darkness and slick ground, with the angel of the LORD chasing them. [7] For for no reason they hid for me the pit of their net; for no reason they dug it for my soul. [8] Let destruction come on him when he does not know it, and let the net he hid catch him; into that destruction let him fall. [9] And my soul will rejoice in the LORD; it will delight in his salvation. [10] All my bones will say, "O LORD, who is like you, who rescues the afflicted from one stronger than he, the afflicted and the needy from the one who plunders him?" [11] Violent witnesses stand up; they question me about things I do not know. [12] They pay me back evil in place of good; bereavement for my soul. [13] As for me, when they were ill, sackcloth was my clothing; I afflicted my soul with fasting, and my prayer kept returning to my chest. [14] As for a friend, as for a brother of mine, I walked about; like one mourning a mother I bowed low, dressed in dark clothes. [15] But when I stumbled they were glad and gathered; the smiters gathered against me, people I did not know; they tore and would not be silent. * [16] Among profane ones who mock for a bite of bread, they ground their teeth against me. * [17] Lord, how long will you watch? Bring my soul back from their ravages, my only life from the young lions. [18] I will thank you in the great assembly; among a numerous people I will praise you. [19] Let not my lying enemies rejoice over me; let not those who hate me for no reason narrow their eyes. [20] For they do not speak of peace, and against the quiet ones of the land they plot deceitful words. [21] They have opened their mouth wide against me; they have said, "Aha! Aha! Our eye has seen it." [22] You have seen, O LORD; do not keep silent; Lord, do not stay far from me. [23] Rouse yourself, wake up to my judgment, my God and my Lord, to my cause. [24] Judge me according to your righteousness, O LORD my God, and let them not rejoice over me. [25] Let them not say in their heart, "Aha, just as we wished!" Let them not say, "We have devoured him." [26] Let them be ashamed and humiliated together who rejoice at my harm; let them be dressed in shame and dishonor who make themselves great against me. [27] Let them sing for joy and be glad who take pleasure in my righteousness, and let them say always, "May the LORD be magnified, who takes pleasure in the peace of his servant." [28] And my tongue will murmur your righteousness, your praise all day long.

## PSALM 36

*To the choirmaster. Of David the servant of the LORD.*

[1] An oracle of transgression to the wicked within my heart: there is no dread of God before his eyes. * [2] For he flatters himself in his own eyes too much to discover his iniquity and hate it. * [3] The words of his mouth are wickedness and deceit; he has stopped being wise and doing good. [4] On his bed he devises wickedness; he takes his stand on a way that is not good; evil he does not refuse. [5] O LORD, your steadfast love is in the heavens, your

faithfulness up to the skies. [6] Your righteousness is like the mountains of God, your judgments like the great deep; man and beast you preserve, O LORD. [7] How precious is your steadfast love, O God! And the children of men find refuge in the shadow of your wings. [8] They are filled from the rich fare of your house, and from the stream of your delights you give them drink. [9] For with you is the spring of life; in your light we see light. [10] Extend your steadfast love to those who know you, and your righteousness to the upright of heart. [11] Let no foot of pride come against me, and let no hand of the wicked make me wander. [12] There the doers of iniquity lie fallen; they have been pushed down and are not able to rise.

## PSALM 37

*Of David.*

[1] Do not get heated because of evildoers; do not envy those who commit injustice. [2] For like grass they will quickly be cut down, and like green growth they will wither. [3] Trust in the LORD and do good; live in the land and feed on faithfulness.* [4] Take delight in the LORD, and he will grant you the requests of your heart. [5] Roll your way onto the LORD; trust in him, and he will act. [6] He will make your righteousness shine out like the light, and your justice like the noon. [7] Be silent before the LORD and wait longingly for him; do not get heated over the one who succeeds in his way, over the man who carries out evil plots. [8] Let go of anger and abandon fury; do not get heated; it leads only to doing evil. [9] For evildoers will be cut off, but those who hope in the LORD will possess the land. [10] A little longer, and the wicked will be gone; you will look closely at his place, and he will not be there. [11] But the humble will possess the land and take delight in great peace. [12] The wicked schemes against the righteous and grinds his teeth at him; [13] the Lord laughs at him, for he has seen that his day is coming. [14] The wicked have unsheathed the sword and bent their bow to bring down the afflicted and the needy, to slay those who walk uprightly. [15] Their sword will go into their own heart, and their bows will be shattered. [16] The little of the righteous is better than the wealth of many wicked. [17] For the arms of the wicked will be shattered, but the LORD supports the righteous. [18] The LORD knows the days of the blameless, and their inheritance will be forever. [19] They will not be shamed in an evil time, and in days of famine they will be satisfied. [20] But the wicked will perish, and the enemies of the LORD are like the glory of the pastures; they are consumed; in smoke they are consumed.* [21] The wicked borrows and does not pay back, but the righteous shows grace and gives. [22] For those he blesses will possess the land, and those he curses will be cut off. [23] From the LORD a man's steps are made firm, and he takes pleasure in his way.* [24] When he falls, he will not be hurled down, for the LORD holds his hand. [25] I was young and have also grown old, yet I have not seen a righteous man abandoned or his children seeking bread. [26] All day he shows grace and lends, and his offspring are for a blessing. [27] Depart from evil and do good, and remain forever. [28] For the LORD loves justice and will not abandon his godly ones; they are kept forever, but the seed of the wicked will be cut off. [29] The righteous will possess the land and live in it forever. [30] The mouth of the righteous murmurs wisdom, and his tongue speaks what is just. [31] The law of his God is in his heart; his steps will not slide. [32] The wicked keeps watch on the righteous and seeks to kill him. [33] The LORD will not leave him in his hand nor condemn him when he is judged. [34] Hope in the LORD and keep his way, and he will raise you up to possess the land; when the wicked are cut off, you will look on. [35] I have seen a wicked man, a tyrant, spreading himself out like a luxuriant native tree.* [36] Then he passed on, and look, he was gone; I searched for him, but he was not found. [37] Watch the blameless and look at the upright, for the man of peace has a future. [38] But transgressors will be destroyed together; the future of the wicked will be cut off. [39] The salvation of the righteous comes from the LORD, their stronghold in a time of distress. [40] The LORD helps them and rescues them; he rescues them from the wicked and saves them, for they have sought refuge in him.

## PSALM 38

*A Psalm of David, to bring to remembrance.**

[1] O LORD, do not reprove me in your fury, nor chasten me in your hot anger. [2] For your arrows have come down into me, and your hand has pressed down on me. [3] There is nothing sound in my flesh because of your indignation; there is no peace in my bones because of my sin. [4] For my iniquities have passed over my head; like a heavy load, they weigh too much for me. [5] My wounds reek and rot because of my folly. [6] I am bent over, bowed down to the utmost; all day I walk about in dark mourning. [7] For my loins are full of burning, and nothing in my flesh is sound.* [8] I am numb and crushed exceedingly; I roar because of the groaning of my heart. [9] Lord, all my desire is in front of you, and my sighing is not hidden from you. [10] My heart pounds; my strength has left me; and the light of my eyes, even that is no longer with me. [11] My loved ones and my friends stand back from my affliction, and my near ones stand at a distance. [12] Those who seek my soul set traps; those who seek my harm speak of destruction and murmur deceits all day. [13] But I, like a deaf man, do not hear, and like a mute man, I do not open my mouth. [14] I am like a man who does not hear and in whose mouth there are no arguments. [15] For on you, O LORD, I have waited; you will answer, O Lord my God. [16] For I said, "Do not let them rejoice over me; when my foot slips, they make themselves great against me." [17] For I am ready to stumble, and my pain is continually in front of me. [18] For I declare my iniquity; I am anxious because of my sin. [19] But my enemies are alive and powerful, and those who hate me falsely are many. [20] And those who pay back evil in place of good oppose me, because I pursue what is good. [21] Do not abandon me, O LORD; my God, do not stay far from me. [22] Hurry to help me, O Lord, my salvation.

## PSALM 39

*To the choirmaster: to Jeduthun. A Psalm of David.**

[1] I said, "I will watch my ways so as not to sin with my tongue; I will keep a muzzle on my mouth as long as the wicked is in front

of me." [2] I was dumb with silence; I kept quiet, away from good, and my pain was stirred. [3] My heart was hot inside me; in my sighing a fire blazed; I spoke with my tongue: [4] "Let me know, O LORD, my end, and the measure of my days, what it is; let me know how transient I am. [5] Look, you have made my days handbreadths, and my span is like nothing before you. Surely all mankind, even standing firm, is only breath. Selah.* [6] Surely a man walks about as a shadow; surely for breath they make an uproar; he piles up and does not know who will gather.* [7] And now, what am I waiting for, Lord? My hope is in you. [8] From all my transgressions rescue me; do not make me the reproach of the fool. [9] I have become mute; I will not open my mouth, for you are the one who has acted. [10] Take your blow away from me; by the attack of your hand I am finished. [11] With rebukes for iniquity you correct a man, and like a moth you melt away what he treasures; surely all mankind is breath. Selah. [12] Hear my prayer, O LORD, and listen to my cry; do not be deaf to my tears, for I am a stranger with you, a sojourner like all my fathers. [13] Look away from me, so that I may smile again, before I go and am no more."*

## PSALM 40

*To the choirmaster. A Psalm of David.*

[1] I waited and waited for the LORD, and he bent down to me and heard my cry for help. [2] He brought me up out of the roaring pit, out of the muddy clay, and set my feet on a rock; he made my steps firm. [3] He put in my mouth a new song, praise to our God; many will see and fear and trust in the LORD. [4] Blessed is the man who has made the LORD his confidence, and has not turned to the arrogant or to those who swerve into falsehood. [5] You have done many things, O LORD my God, your wonders and your plans for us; there is no one to set beside you. If I would declare and speak of them, they are too many to number. [6] In sacrifice and offering you took no pleasure; ears you have dug for me; burnt offering and sin offering you did not ask for.* [7] Then I said, "Look, I have come; in the scroll of the book it is written about me. [8] To do your will, my God, is my delight, and your law is in the middle of my inward parts." [9] I have proclaimed the good news of righteousness in the great assembly; look, I do not hold back my lips, O LORD; you know it.* [10] Your righteousness I have not covered within my heart; your faithfulness and your salvation I have declared; I have not hidden your steadfast love and your truth from the great assembly. [11] You, O LORD, will not hold back your compassion from me; your steadfast love and your truth will always guard me. [12] For evils past counting have closed around me; my iniquities have caught up with me, and I am unable to see; they outnumber the hairs of my head, and my heart has abandoned me. [13] Be willing, O LORD, to rescue me; O LORD, hurry to help me. [14] Let them be ashamed and humiliated together who seek my soul to snatch it away; let them be driven back and disgraced who take pleasure in my harm. [15] Let them be desolate on account of their shame, those who say to me, "Aha! Aha!" [16] Let all who seek you rejoice and be glad in you; let those who love your salvation say always, "The LORD be magnified!" [17] But I am afflicted and needy; the Lord thinks of me. You are my help and the one who rescues me; my God, do not hold back.

## PSALM 41

*To the choirmaster. A Psalm of David.*

[1] Blessed is the one who pays attention to the weak; in an evil day the LORD will rescue him. [2] The LORD will protect him and preserve his life; he will be blessed in the land; and you will not hand him over to the desire of his enemies. [3] The LORD will support him on the couch of illness; in his sickness you turn over all his bed.* [4] As for me, I said, "O LORD, show me grace; heal my soul, for I have sinned against you." [5] My enemies say evil about me: "When will he die and his name be gone?" [6] And if one comes to visit, he speaks falsehood; his heart collects wickedness for itself; he goes outside and speaks of it. [7] All who hate me whisper together about me; against me they plot what is evil for me: [8] "A thing of destruction is poured out on him; and now that he has lain down, he will not get up again."* [9] Even the man of my peace, in whom I trusted, who ate my bread, has lifted his heel high against me.* [10] But you, O LORD, show me grace and raise me up, and I will pay them back. [11] By this I know that you take pleasure in me, that my enemy will not cheer over me. [12] And as for me, in my integrity you have held me fast, and you set me before your face forever. [13] Blessed be the LORD, the God of Israel, from everlasting and to everlasting! Amen and Amen.*

## PSALM 42

*To the choirmaster. A Maschil of the sons of Korah.*

[1] As the doe longs for channels of water, so my soul longs for you, O God. [2] My soul is thirsty for God, for the living God; when may I come and appear before God? [3] My tears have been bread for me by day and by night, while all day they say to me, "Where is your God?" [4] These things I remember, and I pour out my soul within me: how I would pass on with the crowd and walk with them to the house of God, with a voice of joyful shouting and thanks, a multitude celebrating the feast. [5] Why are you cast down, my soul, and why do you moan within me? Wait for God, for I will yet thank him for the salvation of his presence.* [6] My God, my soul is cast down within me; so I remember you from the land of the Jordan and the Hermons, from Mount Mizar.* [7] Deep calls out to deep at the sound of your cataracts; all your breakers and your billows have swept over me. [8] By day the LORD will command his steadfast love, and at night his song will be with me, a prayer to the God of my life. [9] I will say to God, my crag, "Why have you forgotten me? Why must I walk about in mourning under the oppression of the enemy?" [10] With a shattering in my bones my adversaries reproach me, as they say to me all day, "Where is your God?" [11] Why are you cast down, my soul, and why do you moan within me? Wait for God, for I will yet thank him, the salvation of my face and my God.

## PSALM 43

[1] Judge me, O God, and plead my case against an unfaithful nation; from the deceitful and unjust man rescue me. [2] For you are the God of my strength; why have you cast me off? Why must I walk about in mourning under the oppression of the enemy? [3] Send your light and your truth; they will lead me; they will bring me to your holy mountain and to your dwellings. [4] And I will go to the altar of God, to God, the joy of my gladness, and I will thank you on the lyre, O God, my God. [5] Why are you cast down, my soul, and why do you moan within me? Wait for God, for I will yet thank him, the salvation of my face and my God.

## PSALM 44

*To the choirmaster. A Maschil of the sons of Korah.*

[1] O God, with our ears we have heard; our fathers have recounted to us the deed you worked in their days, in days of long ago. [2] You, by your hand, dispossessed nations, and planted them; you brought harm on peoples, and let them spread out. [*] [3] For it was not by their sword that they took the land, and their arm did not save them; but your right hand and your arm and the light of your face, for you favored them. [4] You are he, my King, O God; command the victories of Jacob. [5] By you we gore our adversaries; by your name we tread down those who rise against us. [6] For I will not rely on my bow, and my sword will not give me victory. [7] For you saved us from our adversaries, and those who hate us you put to shame. [8] In God we have boasted all the day, and your name we will thank forever. Selah. [9] But you have cast us off and disgraced us, and you do not march out with our armies. [10] You make us retreat before the adversary, and those who hate us plunder at will. [11] You hand us over like sheep for food, and among the nations you have scattered us. [12] You sell your people for no wealth and have not grown rich by their price. [13] You make us a disgrace to our neighbors, scorn and ridicule to those all around us. [14] You make us a proverb among the nations, a shaking of the head among the peoples. [15] All day my humiliation is in front of me, and the shame of my face covers me, [16] because of the voice of the one who reproaches and blasphemes, because of the enemy and the one who takes revenge. [17] All this has come on us, though we have not forgotten you and have not dealt falsely with your covenant. [18] Our heart has not turned back, and our steps have not turned aside from your way, [19] yet you have crushed us in a place of jackals and covered us over with the shadow of death. [*] [20] If we had forgotten the name of our God and stretched out our palms to a strange god, [21] would God not search this out? For he knows the hidden things of the heart. [22] But for your sake we are put to death all day; we are counted as sheep for slaughter. [23] Awake! Why are you sleeping, Lord? Wake up! Do not cast us off forever. [24] Why do you hide your face, forgetting our misery and our oppression? [25] For our soul is bowed down to the dust; our belly cleaves to the earth. [26] Rise up, a help for us, and ransom us because of your steadfast love.

## PSALM 45

*To the choirmaster: according to Shoshannim. A Maschil of the sons of Korah. A Song of love.* [*]

[1] My heart is stirring with a good word; I speak my works for the king; my tongue is the pen of a ready scribe. [2] You are fairer than the sons of men; grace is poured out on your lips; so God has blessed you forever. [3] Strap your sword on your thigh, O mighty one, your splendor and your majesty. [4] In your majesty prosper and ride on, for the cause of truth and humility and righteousness, and let your right hand teach you awesome things. [*] [5] Your arrows are sharpened; peoples fall beneath you; they are in the heart of the king's enemies. [6] Your throne, O God, is forever and ever; a scepter of uprightness is the scepter of your kingdom. [*] [7] You have loved righteousness and hated wickedness; that is why God, your God, has anointed you with the oil of joy beyond your companions. [8] Myrrh and aloes and cassia are all your robes; from palaces of ivory stringed instruments have made you glad. [*] [9] Daughters of kings are among your precious ones; the queen stands at your right hand in gold of Ophir. [10] Hear, daughter, and see, and turn your ear; forget your people and the house of your father, [11] and the king will long for your beauty; for he is your lord, so bow to him. [12] And the daughter of Tyre with a gift, the richest of the people, will seek your favor. [13] The king's daughter is all splendor within; her robe is of gold-woven work. [14] In colorful embroidery she is brought to the king; virgins after her, her companions, are brought to you. [15] They are brought with joy and gladness; they come into the king's palace. [16] Instead of your fathers will be your sons; you will set them as princes in all the land. [17] I will make your name remembered in every generation; so peoples will thank you forever and ever.

## PSALM 46

*To the choirmaster: according to Alamoth. A Song of the sons of Korah.* [*]

[1] God is for us a refuge and strength, a help in distresses, readily found. [*] [2] So we will not be afraid when the earth changes and when the mountains totter into the heart of the seas, [3] when its waters roar and churn, when the mountains shake at its pride. Selah. [4] There is a river; its streams make the city of God glad, the holy place of the dwellings of the Most High. [5] God is in her midst; she will not totter; God will help her at the turning of the morning. [6] Nations roared, kingdoms were shaken; he gave out his voice; the earth melts. [7] The LORD of hosts is with us; a high refuge for us is the God of Jacob. Selah. [8] Come, look at the deeds of the LORD, who has set desolations in the earth. [9] He brings wars to an end to the far edge of the earth; he shatters the bow and snaps the spear; the chariots he burns in the fire. [10] "Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth." [11] The LORD of hosts is with us; a high refuge for us is the God of Jacob. Selah.

## PSALM 47

*To the choirmaster. A Psalm of the sons of Korah.*

[1] All peoples, clap your hands; shout to God with a joyful cry. [2] For the LORD Most High is to be feared, a great King over the whole earth. [3] He subdues peoples beneath us and nations beneath our feet. [4] He has chosen our inheritance for us, the pride of Jacob, whom he loves. Selah. [5] God has gone up amid shouting, the LORD amid the sound of the ram's horn. [6] Make music to God, make music; make music to our King, make music. [7] For God is King of all the earth; make music with a Maschil. [*] [8] God rules as King over the nations; God is seated on his holy throne. [9] The nobles of the peoples are gathered as the people of the God of Abraham; for to God belong the shields of the earth; he is greatly exalted.

## PSALM 48

*A Song. A Psalm of the sons of Korah.*

[1] Great is the LORD and much to be praised, in the city of our God, his holy mountain. [2] Lovely in its height, the joy of all the earth, is Mount Zion, in the far north, the city of the great King. [*] [3] God, in her strongholds, has shown himself to be a high refuge. [4] For look, the kings met together; they passed on together. [5] They looked, and then they were amazed; they were dismayed and rushed away. [6] Trembling took hold of them there, pain like that of a woman giving birth, [7] as with an east wind you break the ships of Tarshish. [8] Just as we heard, so we have seen, in the city of the LORD of hosts, in the city of our God; God will make her firm forever. Selah. [9] We have thought on your steadfast love, O God, inside your temple. [10] Like your name, O God, so is your praise to the ends of the earth; your right hand is filled with righteousness. [11] Let Mount Zion rejoice; let the daughters of Judah be glad because of your judgments. [12] Go about Zion and circle her; number her towers. [13] Pay close attention to her ramparts; pass through her citadels, so that you can recount it to a later generation. [14] For this is God, our God, forever and ever; he will lead us until death. [*]

## PSALM 49

*To the choirmaster. A Psalm of the sons of Korah.*

[1] Hear this, all peoples; listen, all who live in the world, [2] both the common and the high-born, rich and needy together. [3] My mouth will speak wisdom, and the musing of my heart is understanding. [4] I will turn my ear to a parable; I will unfold my riddle on the lyre. [5] Why should I be afraid in evil days, when the iniquity of those who dog my heels encircles me, [*] [6] those who rely on their wealth and boast of the greatness of their riches? [7] Truly no man can ransom a brother, nor give to God his ransom, [8] for the ransom of their soul is too costly, and one must abandon it forever, [9] that he should go on living always and never see the pit. [10] For he will see that the wise die; the fool and the senseless perish together and leave their wealth to others. [11] Their inward thought is that their houses are forever, their dwellings from generation to generation; they have called lands after their own names. [12] But man in his honor will not lodge overnight; he is like the beasts that are cut off. [13] This is the way of the foolishly confident, and of those after them who take pleasure in their words. Selah. [*] [14] Like sheep they are set down in Sheol; death will be their shepherd, and the upright will have dominion over them in the morning; their form will wear away in Sheol, far from its lofty dwelling. [15] But God will ransom my soul from the grip of Sheol, for he will take me. Selah. [16] Do not fear when a man grows rich, when the glory of his house becomes great. [17] For in his death he will take nothing; his glory will not follow him down. [18] Though in his lifetime he blessed his soul, and men praise you when you do well for yourself, [19] he will come to the generation of his fathers, who will never again see light. [20] Man in his honor, yet without understanding, is like the beasts that are cut off.

## PSALM 50

*A Psalm of Asaph.*

[1] God, even God the LORD, has spoken, and has called the earth from the sunrise to its setting. [2] From Zion, perfect in beauty, God has shone out. [3] Our God will come and will not be silent; fire devours before him, and around him a fierce tempest rages. [4] He summons the heavens above and the earth, to judge his people: [5] "Gather my godly ones to me, who cut a covenant with me over sacrifice." [6] And the heavens announce his righteousness, for God, he is judge. Selah. [7] "Listen, my people, and I will speak; Israel, I will bear witness against you: God, your God, am I. [8] It is not over your sacrifices that I reprove you, and your burnt offerings are before me always. [9] I will not accept a bull from your house or he-goats from your pens. [10] For every animal of the forest belongs to me, the beasts on a thousand hills. [11] I know every bird of the mountains, and whatever moves in the field is with me. [12] Were I hungry, I would not say so to you, for the world is mine and all that fills it. [13] Will I eat the meat of mighty bulls, or drink the blood of he-goats? [14] Sacrifice thanksgiving to God, and fulfill your vows to the Most High; [15] and call on me on the day of distress; I will rescue you, and you will honor me." [16] But to the wicked God has said: "What business do you have recounting my statutes and taking my covenant on your mouth? [17] You hate correction and toss my words behind you. [18] If you see a thief, you are friendly with him, and you share your portion with adulterers. [19] Your mouth you send out for evil, and your tongue harnesses deceit. [20] You sit and speak against your brother; against the son of your mother you lay a fault. [21] These things you have done, and I kept quiet; you imagined that I was just like you. I will reprove you and set it out in order before your eyes. [22] Understand this, you who forget God, or I will tear you, and there will be no one to rescue. [23] The one who sacrifices thanksgiving honors me, and to the one who sets his way aright I will show the salvation of God."

## PSALM 51

*To the choirmaster. A Psalm of David, when Nathan the prophet came to him, after he had gone in to Bathsheba.*

[1] Show me favor, O God, according to your steadfast love; in the greatness of your compassion wipe out my transgressions. [2]

Wash me fully clean of my iniquity, and purify me from my sin. [3] For I myself know my transgressions, and my sin is in front of me continually. [4] Against you, you alone, I have sinned, and what is evil in your eyes I have done, so that you are in the right when you speak and pure when you judge.* [5] Indeed, in iniquity I was born, and in sin my mother conceived me. [6] Indeed, you take pleasure in truth in the innermost being; in the hidden place you make wisdom known to me. [7] Purge me of sin with hyssop, and I will be clean; wash me, and I will be whiter than snow. [8] Make me hear joy and gladness; may the bones you crushed rejoice. [9] Turn your face away from my sins, and wipe away all my iniquities. [10] Create for me a pure heart, O God, and renew a steadfast spirit within me. [11] Do not cast me out from before you, nor take your Holy Spirit from me.* [12] Bring back to me the joy of your salvation, and sustain me with a willing spirit. [13] I will teach transgressors your ways, and sinners will turn back to you. [14] Rescue me from bloodguilt, O God, God of my salvation; my tongue will shout for joy over your righteousness. [15] Lord, open my lips, and my mouth will make known your praise. [16] For you take no delight in sacrifice, or I would offer it; with burnt offering you are not pleased. [17] The sacrifices of God are a broken spirit; a heart broken and crushed, O God, you will not despise. [18] In your favor do good to Zion; rebuild the walls of Jerusalem. [19] Then you will delight in righteous sacrifices, in burnt offering and whole offering; then they will offer up bulls on your altar.

## PSALM 52

*To the choirmaster. A Maschil of David, when Doeg the Edomite came and told Saul, "David has come to the house of Ahimelech."*

[1] Why do you glory in evil, you mighty man? The steadfast love of God lasts all day long. [2] Your tongue devises ruin; it is like a whetted razor, you who practice deceit. [3] You love evil rather than good, falsehood rather than speaking what is right. Selah. [4] You love every word that swallows up, you tongue of deceit. [5] So God will tear you down for good; he will seize you and pluck you out of your tent, and root you out of the land of the living. Selah. [6] The righteous will see it and be afraid, and they will laugh at him, saying: [7] "Here is the man who did not make God his refuge, but relied on his great wealth and made himself strong in his destruction." [8] But I am like a flourishing olive tree in the house of God; I trust in God's steadfast love for ever and ever. [9] I will give you thanks forever for what you have done; I will wait for your name, for it is good, before your godly ones.

## PSALM 53

*To the choirmaster: according to Mahalath. A Maschil of David.**

[1] The fool says in his heart, "There is no God." They have become corrupt and done abominable wrong; not one of them does good. [2] God looked down from heaven upon the sons of men, to see whether any had understanding, any who sought God. [3] Each of them has fallen away; all alike have turned foul; no one does good, not a single one. [4] Do the workers of iniquity know nothing, they who devour my people as they would eat bread, and do not call upon God? [5] There they were seized with dread where no dread had been; for God has scattered the bones of the one who besieges you. You have put them to shame, because God has despised them.* [6] Oh, that out of Zion would come the salvation of Israel! When God restores the fortunes of his people, Jacob will rejoice and Israel be glad.*

## PSALM 54

*To the choirmaster: on Neginoth. A Maschil of David, when the Ziphites came and said to Saul, "Is not David hiding among us?"*

[1] O God, by your name save me, and by your strength defend my cause. [2] Hear my prayer, O God; listen to the words of my mouth. [3] For strangers have risen up against me, and violent men seek my soul; they do not keep God before them. Selah. [4] But see, God is my help; the Lord is among those who sustain my soul. [5] He will turn the evil back on my foes; in your truth, destroy them. [6] Freely I will sacrifice to you; I will praise your name, O LORD, for it is good. [7] For out of every distress he has rescued me, and my eye has looked with satisfaction on my enemies.

## PSALM 55

*To the choirmaster: on Neginoth. A Maschil of David.*

[1] Listen, O God, to my prayer, and do not hide from my plea. [2] Pay heed to me and answer me; I wander about in my complaint and groan, [3] at the noise of the enemy, at the pressure of the wicked; for they drop trouble on me, and in wrath they nurse hatred against me. [4] My heart is in anguish within me, and the terrors of death have fallen on me. [5] Fear and trembling have come over me, and shuddering covers me. [6] And I said, "Who will give me wings like the dove? I would fly away and settle down. [7] Yes, I would flee far off; I would spend the night in the desert. Selah. [8] I would hasten my escape from the rushing wind, from the tempest." [9] Confound them, O Lord, split their tongues, for I see violence and strife in the city. [10] Day and night they make their rounds on its walls, and iniquity and mischief are within it. [11] Ruin is within it; oppression and fraud never leave its marketplace. [12] For it is not an enemy who reproaches me; that I could endure. It is not one who hates me who lifts himself up against me; from him I could hide. [13] But it is you, a man of my own rank, my companion, my close friend. [14] Together we enjoyed sweet fellowship; into the house of God we walked among the crowd. [15] May death take them by surprise; may they go down to Sheol alive, for wickedness is in their dwellings, among them.* [16] But I will call upon God, and the LORD will save me. [17] Evening, morning and noon I pour out my complaint and groan, and he hears my voice. [18] He has ransomed my soul in safety from the battle waged against me, for many were in conflict with me.* [19] God will hear and bring them low, he who has been enthroned from of old, Selah, those who never change and do not fear God.* [20] He has put out his hand against those who were at peace with him; he has broken his covenant. [21] His speech was smoother than cream, but his heart was set on war; his words were softer than oil, yet they were drawn swords. [22] Cast your burden upon the LORD, and he will hold you up;

never will he allow the righteous to be shaken. [23] And you, O God, will cast them down into the pit of ruin; bloodthirsty and treacherous men will not reach half their days. But as for me, I will trust in you.

## PSALM 56

*To the choirmaster: according to Jonath-elem-rechokim. A Michtam of David, when the Philistines seized him in Gath.* *

[1] Show me favor, O God, for man tramples on me; all day long the fighter presses hard on me. [2] My foes trample on me all day long, for many are those who fight against me arrogantly. * [3] On the day I fear, I will trust in you. [4] In God, whose word I praise, in God I have put my trust; I will not fear. What can flesh do to me? [5] All day they wrest my words; every plan they make against me is for harm. [6] They gather together, they lie in hiding; they mark my footsteps, just as they have lain in wait for my soul. [7] For their iniquity, will they escape? In anger bring down the peoples, O God. [8] You have counted my wanderings; put my tears in your flask. Are they not in your record? * [9] Then my enemies will turn back on the day I call; this I know: God is on my side. [10] In God, whose word I praise, in the LORD, whose word I praise, [11] in God I trust; I will not be afraid. What can man do to me? [12] Your vows are binding on me, O God; I will pay thank offerings to you. [13] For you have rescued my soul from death; have you not kept my feet from slipping, so that I may walk before God in the light of the living?

## PSALM 57

*To the choirmaster: according to Al-taschith. A Michtam of David, when he fled from Saul, in the cave.* *

[1] Show me favor, O God, show me favor, for my soul shelters in you; under the shadow of your wings I will shelter until the ruin has passed. [2] I will call to God Most High, to God who completes what concerns me. [3] He will send from heaven and save me; he rebukes the one who tramples on me. Selah. God will send forth his steadfast love and his truth. [4] My soul is among lions; I lie among those who are ablaze, sons of men whose teeth are spears and arrows, and whose tongue is a sharp sword. * [5] Rise high above the heavens, O God; may your glory be over all the earth. [6] They spread a net for my feet; my soul was bent low. They dug a pit in my path; into the midst of it they fell. Selah. [7] Firm is my heart, O God, firm is my heart; I will sing and play music. [8] Wake up, my glory! Wake up, harp and lyre! I will rouse the dawn. [9] I will praise you among the peoples, O Lord; I will sing of you among the nations. [10] For great as the heavens is your steadfast love, and your truth reaches to the clouds. [11] Rise high above the heavens, O God; may your glory be over all the earth.

## PSALM 58

*To the choirmaster: according to Al-taschith. A Michtam of David.*

[1] Is it righteousness you speak, when you keep silent? Do you judge with equity, you sons of men? * [2] No; in your heart you work out wrongs, and in the land you deal out the violence of your hands. [3] The wicked are alienated from the womb; from birth they wander off, speaking lies. [4] Their poison is like the poison of a snake, like a deaf adder that shuts its ear, [5] which will not listen to the voice of the enchanters, of the one who casts spells with skill. [6] O God, smash the teeth in their mouths; break off the jaw-teeth of the young lions, O LORD. [7] Let them melt away like waters that flow off; when he aims his arrows, let them be as though blunted. [8] Like a slug that melts as it moves along, let them pass away; like a woman's miscarriage, may they not see the sun. [9] Before your pots can feel the thorns, whether raw or burning, he will whirl them away. * [10] The righteous one will rejoice when he sees vengeance; he will bathe his feet in the blood of the wicked. [11] Then men will say, "Truly there is fruit for the righteous; truly there is a God who judges in the earth."

## PSALM 59

*To the choirmaster: according to Al-taschith. A Michtam of David, when Saul sent men and they watched the house in order to kill him.*

[1] Rescue me from my enemies, my God; lift me out of reach of those who rise against me. [2] Rescue me from those who do iniquity, and save me from bloodthirsty men. [3] For look, they ambush my soul; strong men gather against me, not for any transgression or sin of mine, O LORD. [4] Through no guilt of mine they run and take their positions; rouse yourself to meet me, and see! [5] And you, O LORD God of hosts, God of Israel, wake up to punish all the nations; spare none who treacherously do wickedness. Selah. [6] They come back at evening; they snarl like a dog and roam the city. [7] See how they pour out words with their mouths; swords are in their lips, for who, they think, is listening? [8] But you, O LORD, will laugh at them; you will mock all the nations. [9] Because of his strength I will keep watch for you, for God is my high refuge. * [10] The God of my steadfast love will go before me; God will let me look down on my foes. * [11] Do not slay them, lest my people forget; scatter them by your might and bring them low, O Lord, our shield. [12] For the sin of their mouths, the words of their lips, let them be trapped in their arrogance, and for the curse and the falsehood they tell. [13] Finish them in wrath, finish them so that they are gone; and let them know that God rules over Jacob to the ends of the earth. Selah. [14] And they come back at evening; they snarl like a dog and roam the city. [15] They roam about to eat; if they are not filled, they linger through the night. * [16] But I will sing of your power; in the morning I will shout for joy at your steadfast love, for you have been a high refuge to me and a place to flee in the day of my trouble. [17] My Strength, to you I will sing praise; for God is my high refuge, my God of steadfast love.

## PSALM 60

*To the choirmaster: according to Shushan-eduth. A Michtam of David, for teaching, when he fought against Aram-naharaim and Aram-zobah, and Joab returned and struck down twelve thousand of Edom in the Valley of Salt.* *

[1] O God, you have cast us off; you have broken through us; you were angry. Turn back to us! [2] You made the land shake; you tore it open. Mend its fractures, for it is tottering. [3] You have shown

your people hardship; you have made us drink wine that makes us reel. [4] You have given those who fear you a banner, to be lifted up because of the truth. Selah. [*] [5] So that your beloved ones may be rescued, save by your right hand and answer me. [6] God has spoken in his holiness: "I will exult; I will portion out Shechem and measure off the Valley of Succoth. [7] Gilead belongs to me, and Manasseh belongs to me; Ephraim is the stronghold of my head; Judah is my scepter. [8] Moab is my washpot; upon Edom I cast my sandal; Philistia, raise a shout over me!" [*] [9] Who will bring me into the fortified city? Who has led me to Edom? [10] Is it not you, O God, who have cast us off, you who do not march out, O God, with our armies? [11] Grant us help against the foe, for vain is the deliverance of man. [12] Through God we will do mighty deeds, and he it is who will tread down our foes.

## PSALM 61

*To the choirmaster: on Neginah. Of David.*

[1] Hear, O God, my cry; attend to my prayer. [2] From the end of the earth I call out to you as my heart grows weak; lead me up onto a rock too high for me. [3] For you have been my refuge, a tower of strength in the face of the enemy. [4] I will dwell in your tent forever; I will find shelter under the cover of your wings. Selah. [5] For you, O God, have heard my vows; you have given me the inheritance of those who fear your name. [6] You will add days to the king's days; his years will be like generation upon generation. [7] He will sit enthroned before God forever; appoint steadfast love and truth to preserve him. [8] So I will sing of your name forever, paying my vows day by day.

## PSALM 62

*To the choirmaster: according to Jeduthun. A Psalm of David.*

[1] Only for God my soul waits in stillness; from him is my salvation. [2] Only he is my rock and my salvation, my high refuge; I will not be greatly shaken. [3] How long will you all set upon one man to kill him, as if he were a leaning wall, a fence about to fall? [4] They plot only to push him down from his height; they take pleasure in falsehood. With their mouths they bless, but in their hearts they curse. Selah. [5] Only for God wait in stillness, my soul, for from him comes my hope. [6] Only he is my rock and my salvation, my high refuge; I will not be shaken. [7] Upon God rest my salvation and my glory; the rock of my strength, my refuge, is in God. [8] Trust in him at every time, you people; pour out your hearts before him; God is our refuge. Selah. [9] Surely the sons of men are a breath, the sons of man are a lie; on the scales they go up; together they are lighter than a breath. [*] [10] Put no trust in oppression, and do not become vain through plunder; when wealth grows, do not set your heart on it. [11] Once God has spoken; twice I have heard it: that strength belongs to God, [12] and that steadfast love belongs to you, O Lord; for you repay each man according to his deeds.

## PSALM 63

*A Psalm of David, when he was in the wilderness of Judah.*

[1] O God, you are my God; I seek you at dawn; my soul thirsts for you, my flesh longs for you, in a land dry and weary, where there is no water. [*] [2] Thus I have gazed on you in the holy place, to see your strength and your glory. [3] For your steadfast love is better than life; my lips will extol you. [4] So I will bless you all my life; in your name I will raise my hands. [5] As with marrow and fatness my soul will be filled, and with lips that sing for joy my mouth will praise you, [6] when I call you to mind upon my bed and through the watches of the night I meditate on you. [7] For you have been a help to me, and in the shade of your wings I shout for joy. [8] My soul holds fast to you; your right hand holds me up. [9] But those who seek my soul for ruin will go into the lowest parts of the earth. [10] They will be handed over to the sword; they will be the prey of jackals. [*] [11] But the king will be glad in God; all who swear by him will boast, for the mouth of liars will be shut.

## PSALM 64

*To the choirmaster. A Psalm of David.*

[1] Hear my voice, O God, as I complain; guard my life from the terror of the enemy. [2] Hide me from the secret counsel of the wicked, from the tumult of those who do iniquity, [3] who whet their tongue like a sword and fit their arrow, a bitter word, [4] to shoot in hidden places at the blameless; suddenly they shoot at him, without fear. [5] They make firm for themselves an evil matter; they talk of laying snares in secret; they say, "Who will see them?" [6] They search out wrongs: "We have finished a carefully searched-out scheme." The inner self of man and his heart are deep. [*] [7] But God will shoot at them; with an arrow they will suddenly be struck. [8] They will make him stumble, their own tongue against them; all who look on them will shake the head. [9] And all men will fear and declare the deed of God, and they will consider his work. [10] The righteous will be glad in the LORD and find refuge in him; all the upright in heart will boast.

## PSALM 65

*To the choirmaster. A Psalm of David. A Song.*

[1] To you silence is praise, O God, in Zion, and to you the vow shall be fulfilled. [*] [2] O hearer of prayer, to you all flesh comes. [3] Words of iniquities have prevailed against me; our transgressions, you make atonement for them. [*] [4] Blessed is the man you choose and bring near, that he may dwell in your courts! We will be filled with the good things of your house, of your holy temple. [5] By fearsome deeds you answer us in righteousness, O God of our salvation, the trust of all the ends of the earth and of the distant sea, [6] who by his power sets the mountains firm, girded about with might, [7] who quiets the roar of the seas, the roar of their waves, and the uproar of the peoples, [8] so that the dwellers at the earth's ends stand in awe of your signs; you make the outgoings of morning and evening ring with joy. [9] You care for the land and give it drink; you make it very rich; the stream of God is full of water; you prepare their grain, for so you have made it ready. [10] You water its furrows abundantly, settling its ridges; you make it soft with showers and bless what sprouts in it. [11] You have crowned the year with your goodness, and your paths drip with

fatness. [12] The pastures of the wilderness drip, and the hills wrap themselves in rejoicing. [13] The meadows are clothed with flocks, the valleys are wrapped in grain; they shout aloud, they even sing.

## PSALM 66

*To the choirmaster. A Song. A Psalm.*

[1] Raise a joyful shout to God, all the earth! [2] Sing out the glory of his name; make his praise glorious! [3] Say to God, "How fearsome are your deeds! Through the greatness of your strength your enemies feign submission to you. [4] All the earth worships you and sings to you; they sing of your name." Selah. [5] Come and see the works of God, fearsome in his doings toward the sons of men. [6] He changed the sea into dry ground; they crossed the river on foot. There let us rejoice in him, [7] who rules forever by his strength, whose eyes watch over the nations; let not the rebellious lift themselves up. Selah. [8] Bless our God, you peoples, and make the sound of his praise heard, [9] who has set our soul among the living and has not allowed our feet to slip. [10] For you have tried us, O God; you have refined us as one refines silver. [11] You led us into the net; you put a heavy weight upon our loins. [12] You made men ride over our heads; we came through fire and water, but you brought us out into abundance.* [13] I will enter your house with burnt offerings; I will fulfill my vows to you, [14] the vows my lips opened to make and my mouth spoke in my distress. [15] Burnt offerings of fatlings I will offer up to you, with the incense of rams; I will prepare bulls with goats. Selah. [16] Come, listen, all who fear God, and I will recount what he has done for my soul. [17] To him I cried with my mouth, and he was exalted with my tongue. [18] If I had looked on iniquity in my heart, the Lord would not hear. [19] But God has indeed heard; he has paid heed to the voice of my prayer. [20] Blessed be God, who has not turned aside my prayer, nor his steadfast love from me!

## PSALM 67

*To the choirmaster: on Neginoth. A Psalm. A Song.*

[1] God be gracious to us and bless us; may he make his face shine among us, Selah, [2] to make known your way in the earth, among all nations your salvation. [3] May the peoples give you thanks, O God; may all the peoples give you thanks. [4] May the nations rejoice and shout for joy, for you judge the peoples with fairness and lead the nations upon the earth. Selah. [5] May the peoples give you thanks, O God; may all the peoples give you thanks. [6] The land has given its produce; God, our own God, will bless us. [7] God will bless us, and all the ends of the earth will fear him.

## PSALM 68

*To the choirmaster. A Psalm of David. A Song.*

[1] Let God arise, let his enemies be scattered, and let those who hate him flee before him! [2] As smoke is blown away, blow them away; as wax melts in the presence of fire, may the wicked perish in the presence of God. [3] But let the righteous be glad; let them exult before God; let them rejoice with gladness! [4] Sing to God, make music to his name; cast up a way for him who rides through the deserts; the LORD is his name, so exult before him.* [5] Father of the fatherless and judge for the widows is God in his holy dwelling. [6] God gives the lonely a household to live in; he brings out prisoners into prosperity, but the rebellious live in a scorched land.* [7] O God, when you went forth before your people, when you strode through the wasteland, Selah, [8] the earth shook; even the heavens dropped rain at the presence of God; yonder Sinai trembled at the presence of God, the God of Israel. [9] You sent down a generous rain, O God; you strengthened your inheritance when it was worn out. [10] Your company made its home there; in your goodness, O God, you made provision for the afflicted. [11] The Lord gives the word; great is the company of women who proclaim the news:* [12] "Kings of armies run away, they run away!" And the woman at home shares out the plunder. [13] Even if you lie down among the sheepfolds, there are wings of a dove overlaid with silver, and its pinions with yellow gold.* [14] When the Almighty scattered kings in the land, it snowed on Zalmon. [15] The mountain of Bashan is a mountain of God; the mountain of Bashan is a mountain of peaks. [16] Why do you look on in envy, you peaked mountains, at the mount God has chosen to dwell on? Indeed, the LORD will dwell there for all time.* [17] The chariots of God number twenty thousand, thousands upon thousands; the Lord is among them, as at Sinai, in the holy place. [18] You went up on high; you took captives captive; you received gifts among men, even the rebellious, so that the LORD God might dwell there.* [19] Blessed be the Lord, who carries our load day after day, God our salvation. Selah.* [20] Our God is a God who saves, and with GOD the Lord are the ways out from death.* [21] Surely God will crush the head of his enemies, the hairy scalp of the one who goes on in his guilt. [22] The Lord has said, "From Bashan I will bring them back; I will bring them back from the depths of the sea, [23] so that you may dip your foot in blood, and the tongue of your dogs may have its share of the enemies." [24] Your processions have been seen, O God, the processions of my God, my King, in the sanctuary. [25] Singers went first, players of strings after, amid maidens beating tambourines. [26] In the congregations bless God, the LORD, you who come from Israel's spring! [27] There is little Benjamin ruling them, the princes of Judah with their company, the princes of Zebulun, the princes of Naphtali. [28] Your God has ordained your strength; be strong, O God, you who have worked for us. [29] From your temple above Jerusalem kings will bring you tribute. [30] Rebuke the beast of the reeds, the band of bulls with the calves of the peoples, till each submits with bars of silver; scatter the peoples who take pleasure in wars.* [31] Envoys will come out of Egypt; Cush will run to hold out its hands to God. [32] Kingdoms of the earth, sing to God; make music to the Lord, Selah, [33] to him who rides upon the heaven of heavens of old; listen, he gives forth his voice, a voice of strength. [34] Give strength to God; his majesty is over Israel, and his might is in the clouds. [35] Fearsome is God from your holy places; the God of Israel is he who gives strength and power to the people. Blessed be God!

## PSALM 69

*To the choirmaster: according to Shoshannim. Of David.*

[1] Save me, O God, for the waters have come in up to my throat.* [2] I have sunk in deep mud, and there is no place to stand; I have come into the depths of the waters, and the current overwhelms me. [3] I am worn out from crying; my throat is scorched; my eyes give out while I wait for my God. [4] Those who hate me for no reason outnumber the hairs of my head; strong are those who would silence me, my enemies without cause. What I did not steal I must then give back.* [5] O God, you know my foolishness, and my guilt is not concealed from you. [6] Do not let those who hope in you be ashamed because of me, Lord GOD of hosts; do not let those who seek you be humiliated because of me, O God of Israel. [7] For on your account I have endured reproach; shame has covered my face. [8] I have become a stranger to my brothers and an alien to my mother's children. [9] For the zeal of your house has eaten me up, and the insults of those who insult you have fallen upon me. [10] When I wept, with fasting for my soul, that became an insult to me. [11] When I put on sackcloth for clothing, I became a proverb to them. [12] Those sitting in the gate talk of me, and the drinkers of strong drink make songs about me. [13] But as for me, my prayer goes to you, O LORD, in a time of favor; O God, in your great steadfast love answer me with the truth of your salvation. [14] Pull me out of the mud, and let me not sink; let me be rescued from those who hate me and from the depths of the waters. [15] Let not the torrent of waters overwhelm me, nor the deep swallow me, nor the pit shut its mouth over me. [16] Answer me, O LORD, for good is your steadfast love; in your great compassion turn toward me. [17] And do not hide your face from your servant, for I am in trouble; make haste to answer me. [18] Come near to my soul and redeem it; set me free because of my foes. [19] You know my reproach, my shame, my dishonor; my adversaries are all in your sight. [20] Reproach has broken my heart, and I am deathly ill. I hoped for sympathy, but there was none, and for comforters, and found none. [21] They put gall in my food, and in my thirst they made me drink vinegar.* [22] May their table before them become a trap, and for those at ease a snare.* [23] May their eyes grow dim so they do not see, and make their loins shake continually. [24] Pour out your wrath upon them, and let the heat of your anger catch them. [25] May their camp be laid waste; in their tents may there be no one living. [26] For the one you have struck they pursue, and they talk about the pain of those you have pierced. [27] Put guilt upon their guilt, and let them not enter into your righteousness. [28] May they be wiped out of the book of the living and not be written with the righteous. [29] But I am lowly and in pain; may your salvation, O God, lift me to safety. [30] I will praise the name of God in song; I will make him great with thanksgiving. [31] And it will please the LORD more than an ox, or a bull that has horns and divided hoofs. [32] The lowly will see it and rejoice; you who seek God, may your hearts live! [33] For the LORD hears the needy and does not despise his own who are bound. [34] May heaven and earth praise him, the seas and all that stirs in them. [35] For God will save Zion and rebuild the cities of Judah; and they will live there and take possession of it. [36] The descendants of his servants will inherit it, and those who love his name will settle there.

## PSALM 70

*To the choirmaster. Of David, to bring to remembrance.**

[1] O God, come to rescue me! O LORD, hurry to my help! [2] May those who seek my soul be put to shame and confusion; may those who desire my hurt be driven back and humiliated. [3] May those who say, "Aha, aha!" turn back on account of their shame. [4] May all who seek you exult and rejoice in you; may those who love your salvation always say, "Let God be magnified!" [5] But I am lowly and poor; O God, hurry to me! You are my help and my rescuer; O LORD, do not linger.

## PSALM 71

[1] In you, O LORD, I have sought refuge; let me never be put to shame. [2] By your righteousness rescue me and set me free; turn your ear to me and save me. [3] Be for me a rock to dwell in, where I can always go; you have commanded my salvation, for you are my crag and my stronghold. [4] My God, deliver me from the hand of the wicked, from the clutch of the wrongdoer and the cruel. [5] For you are my hope, Lord GOD, my confidence since my youth. [6] On you I have relied from the womb; from my mother's belly you drew me out; my praise is always about you.* [7] I have been like a wonder to many, but you are my strong shelter. [8] My mouth is full of your praise, of your glory all day long. [9] Do not throw me aside in my old age; when my strength fails, do not abandon me. [10] For my enemies talk about me, and those who watch for my soul plot together, [11] saying, "God has abandoned him; chase him and catch him, for no one will rescue him." [12] O God, do not stay far from me; my God, hurry to my help! [13] May those who oppose my soul be shamed and brought to an end; may those who seek my hurt be covered with reproach and dishonor. [14] As for me, I will always hope, and I will add to all your praise. [15] My mouth will recount your righteousness, your salvation all day long, though I cannot know their sum. [16] I will go in the strength of the Lord GOD; I will call to mind your righteousness, yours only. [17] O God, since my youth you have taught me, and until now I proclaim your wonders. [18] And even to old age and gray hair, O God, do not abandon me, until I proclaim your arm to the next generation, your power to everyone who is to come. [19] And your righteousness, O God, is high as the heavens; you have done great things. O God, who is like you? [20] You who have shown me many hard troubles will give me life again, and from the depths of the earth you will bring me up again. [21] You will multiply my greatness and turn again to comfort me. [22] I too will thank you with the harp for your truth, my God; I will make music to you on the lyre, O Holy One of Israel. [23] My lips will sing for joy as I make music to you, and my soul too, which you have ransomed. [24] My tongue also will speak of your righteousness all day, for those who seek my harm have been shamed and abashed.

## PSALM 72

*Of Solomon.*

[1] Give the king your judgments, O God, and your righteousness to the son of the king. [2] He will judge your people in righteousness, and your lowly ones with justice. [3] The mountains will bring peace to the people, and the hills, through righteousness. [4] He will vindicate the lowly among the people, save the sons of the poor, and crush the oppressor. [5] They will fear you as long as the sun lasts, and while the moon shines, generation after generation. [*] [6] He will come down like rain upon cut grass, like showers sprinkling the land. [7] In his days the righteous will flourish, with peace in plenty until the moon is gone. [8] And he will rule from sea to sea, and from the River to the ends of the earth. [9] Before him the dwellers of the desert will bow, and his enemies will lick the dust. [10] The kings of Tarshish and of the islands will bring presents; the kings of Sheba and Seba will offer tribute. [11] Yes, all kings will bow down before him; all nations will serve him. [12] For he will rescue the poor who cry out, the lowly one who has no one to help. [13] He will take pity on the weak and the poor, and the souls of the poor he will save. [14] From oppression and violence he will redeem their soul, and their blood will be precious in his eyes. [15] So may he live, and may the gold of Sheba be given him; may they pray for him always and bless him all day long. [16] May there be plenty of grain in the land, up on the mountaintops; may its fruit rustle like Lebanon, and may those of the city blossom like the grass of the earth. [*] [17] May his name last forever; as long as the sun his name will flourish; may men be blessed in him; may all nations call him happy. [18] Blessed be the LORD God, the God of Israel, who alone works wonders. [19] And blessed be his glorious name forever; and may the whole earth be filled with his glory. Amen and Amen. [20] Here end the prayers of David the son of Jesse. [*]

## PSALM 73

*A Psalm of Asaph.*

[1] Surely God is good to Israel, to such as are pure in heart. [2] As for me, my feet had all but strayed; my steps had almost slid away. [3] For I envied the arrogant as I saw the peace of the wicked. [4] For there are no torments in their death; their body is well fed. [*] [5] They do not share in the toil of mortals, nor are they struck like the rest of men. [6] So pride is the chain around their neck; a garment of violence covers them. [7] Their eye bulges with fat; the fancies of their heart run over. [8] They scoff and speak in wickedness of oppression; from on high they speak. [9] They have set their mouth against the heavens, and their tongue struts through the earth. [10] So his people turn back to this place, and they drink up waters in full measure. [*] [11] And they say, "How can God know? Is there knowledge with the Most High?" [12] See, such are the wicked: ever at ease, they pile up wealth. [13] Surely for nothing have I kept my heart clean and washed my hands in innocence. [14] For I have been struck all day long, and my rebuke comes every morning. [15] Had I said, "I will talk this way," I would have been false to the generation of your sons. [16] When I tried to understand this, it seemed wearisome in my eyes, [17] until I came into God's holy places; then I discerned their end. [18] Surely you put them on slippery ground; you cast them down to ruins. [19] How they are made desolate in an instant! They are finished, brought to an end by terrors. [20] As a dream after waking, O Lord, so when you rouse yourself you will scorn their image. [*] [21] For my heart was soured, and I was stabbed in my inmost being; [*] [22] I was senseless and without knowledge; I was a beast before you. [23] Yet I am always with you; you have taken hold of my right hand. [24] By your counsel you will lead me, and afterward you will take me into glory. [25] Whom have I in the heavens? And with you, there is nothing on earth I desire. [26] My flesh and my heart may waste away, but God is the rock of my heart and my portion forever. [27] For see, those far from you will perish; you put an end to everyone who strays from you like a harlot. [28] But for me it is good to draw near to God; I have made the Lord GOD my shelter, to tell of all your works.

## PSALM 74

*A Maschil of Asaph.*

[1] Why, O God, have you rejected us forever? Why does your anger fume against the flock of your pasture? [2] Remember your congregation, which you bought in days of old, which you redeemed as the tribe of your inheritance, this Mount Zion where you have lived. [3] Raise your feet toward the endless ruins, all the evil the enemy has done in the holy place. [4] Your foes have roared within your meeting place; they have set up their emblems as signs. [5] It looks as when one raises axes high in a thicket of trees. [*] [6] And now its carvings, all together, they beat down with axe and hammers. [7] They have sent your sanctuary up in flames; to the ground they have defiled the dwelling of your name. [8] They said in their hearts, "Let us oppress them all together." They have burned every meeting place of God in the land. [9] Our signs we do not see; there is no prophet anymore, nor anyone among us who knows for how long. [10] Until when, O God, will the foe revile? Shall the enemy scorn your name for good? [11] Why do you draw back your hand, your right hand? Take it from your bosom and destroy them! [12] But God is my King from ancient times, who does saving deeds in the middle of the earth. [13] You split the sea by your might; you shattered the heads of the dragons upon the waters. [14] You smashed the heads of Leviathan; you gave him as food to the people of the desert. [*] [15] You broke open fountain and stream; you dried up mighty rivers. [16] Yours is the day, and yours the night as well; you set in place the light and the sun. [17] You fixed all the borders of the earth; summer and winter, you made them. [18] Remember this: the enemy has reviled, O LORD, and a senseless people has scorned your name. [19] Do not hand over the soul of your dove to the beast; do not forget the life of your poor forever. [20] Have regard for the covenant, for the dark corners of the land are full of the dwellings of violence. [21] Let not the crushed one go back disgraced; let the poor and needy praise your name. [22] Rise up, O God, defend your cause; remember the fool's reproach against you all day long. [23] Do not forget the clamor of your foes, the tumult of your opponents that rises ever higher.

## PSALM 75

*To the choirmaster: according to Al-taschith. A Psalm of Asaph. A Song.*

[1] We thank you, O God, we thank you; your name is near; they recount your wonders. [2] "When I seize the set time, I myself will judge rightly. [3] The earth and all who live in it are melting; I have made its pillars firm. Selah. [4] I said to the boasters, 'Do not boast,' and to the wicked, 'Do not raise the horn; [5] do not raise your horn on high or speak with a stiff neck.'" [6] For lifting up comes neither from the east nor from the west, nor from the desert; [*] [7] but it is God who judges; this one he puts down, and that one he raises. [8] For a cup is in the LORD's hand, with wine that foams, well mixed, and he pours from it; surely its dregs all the wicked of the earth will drain and drink. [9] But I will proclaim it forever; I will make music to the God of Jacob. [10] And all the horns of the wicked I will cut down; the horns of the righteous will be raised high.

## PSALM 76

*To the choirmaster: on Neginoth. A Psalm of Asaph. A Song.*

[1] God is known in Judah; in Israel his name is great. [2] In Salem is his tent, and his dwelling in Zion. [3] There he shattered the fiery shafts of the bow, shield and sword and war. Selah. [4] You are resplendent, more glorious than the mountains of prey. [5] The bold of heart have been stripped; they slept their sleep, and all the men of strength could not find their hands. [6] At your rebuke, O God of Jacob, chariot and horse sank into deep sleep. [7] You, fearsome are you! And who can stand in your presence when you are angry? [8] From the heavens you sounded out judgment; the earth was afraid and grew quiet [9] when God rose up for judgment, to save all the lowly of the earth. Selah. [10] For the wrath of man will praise you; the rest of wrath you will wrap around you. [*] [11] Vow, and fulfill your vows to the LORD your God; let all around him bring tribute to the One to be feared. [12] He cuts short the breath of princes; he is fearsome to the kings of the earth.

## PSALM 77

*To the choirmaster: according to Jeduthun. A Psalm of Asaph.*

[1] My voice goes to God, and I will cry out; my voice goes to God, and he will listen to me. [2] In the day of my distress I sought the Lord; at night my hand was stretched out and did not tire; my soul would not be comforted. [3] I think of God, and I groan; I ponder, and my spirit faints. Selah. [4] You have held my eyes awake; I am troubled and cannot speak. [5] I have thought about the days of old, the years of long ago. [6] I call to mind my music in the night; with my heart I reflect, and my spirit searches diligently: [7] "Will the Lord reject forever? Will he be favorable no more? [8] Is his steadfast love gone for good? Has his word failed for generation after generation? [9] Has God forgotten to show favor? Has he shut up his compassion in anger?" Selah. [10] Then I said, "It is my affliction, that the right hand of the Most High has changed." [*] [11] I will call to mind the works of the LORD; indeed, I will remember your wonders of long ago. [12] I will ponder all your work and reflect on your deeds. [13] O God, your way is in the holy place; what god is as great as God? [14] You are the God who does wonders; you have made your strength known among the peoples. [15] You redeemed your people with your arm, the sons of Jacob and Joseph. Selah. [16] The waters saw you, O God, the waters saw you and were in anguish; the deeps too shook. [17] The clouds poured down water; the skies sent out thunder; your arrows went flying here and there. [18] The sound of your thunder was in the whirlwind; flashes lit up the world; the earth shook and quaked. [19] Through the sea was your way, and your paths through mighty waters, and your footprints were not seen. [20] You guided your people like a flock by the hand of Moses and Aaron.

## PSALM 78

*A Maschil of Asaph.*

[1] Listen, my people, to my law; bend your ears to the words of my mouth. [2] I will open my mouth with a parable; I will utter dark sayings from long ago, [3] things we have heard and come to know, which our fathers recounted to us. [4] We will not conceal them from their sons; to a later generation we will recount the praises of the LORD, his strength, and the wonders he has performed. [5] For he set up a testimony in Jacob and placed a law in Israel, which he commanded our fathers to teach to their sons, [6] that a later generation might know them, sons who were yet to be born, and that they might arise and recount them to their sons, [7] so that they would put their confidence in God and not forget the deeds of God, but keep his commandments, [8] and not be like their fathers, a generation stubborn and defiant, a generation whose heart was not firm and whose spirit was not true to God. [9] The sons of Ephraim, armed and shooting with bows, turned back in the day of battle. [10] They did not keep the covenant of God, and they refused to walk in his law. [11] They forgot what he had done, the wonders he had let them see. [12] Before their fathers he worked marvels in the land of Egypt, the field of Zoan. [13] He divided the sea and brought them across, and he made the waters stand up like a heap. [14] By day he guided them with the cloud, and through the whole night with the light of fire. [15] He split rocks in the desert and gave them drink in plenty, as from the great deep. [16] He brought out streams from the rock and caused waters to flow down like rivers. [17] But they kept on sinning against him still more, defying the Most High in the parched land. [18] They put God to the test in their hearts, demanding food for their appetite. [19] They spoke against God, saying, "Is God able to spread a table in the desert? [20] True, he struck the rock so that water gushed and streams flowed in floods; but can he give bread too, or supply meat for his people?" [21] So when the LORD heard, he was furious; fire blazed against Jacob, and anger too went up against Israel, [22] for they did not believe God or rely on his salvation. [23] And he gave command to the clouds above and opened the doors of the heavens; [24] he rained manna upon them to eat and gave them the grain of the heavens. [25] Each man ate the bread of the mighty; he sent them

food to the full.* [26] He set the east wind going in the heavens and
led out the south wind by his strength. [27] He rained flesh upon
them like dust, and birds on the wing like the sand of the seas; [28]
he made them drop in the middle of their camp, around their
dwellings. [29] And they ate and were filled to the full; he gave
them what they longed for. [30] They had not yet turned from
their craving, while their food was still in their mouths, [31] when
the anger of God went up against them; he slew the strongest
among them and laid low the chosen men of Israel. [32] In spite of
all this they sinned still, and they did not believe in his wonders.
[33] So he ended their days in emptiness, and their years in sudden
dread. [34] Whenever he slew them, they would inquire after him;
they would turn and seek God early. [35] They would remember
that God was their rock, and God Most High their redeemer. [36]
Yet they deceived him with their mouths, and with their tongues
they lied to him. [37] Their heart was not firm toward him, nor
were they true to his covenant. [38] But he, full of compassion,
made atonement for iniquity and did not destroy; often he held
back his anger and did not rouse all his wrath.* [39] He
remembered that they were flesh, a breath that goes away and
does not return. [40] How many times they defied him in the desert
and pained him in the wasteland! [41] They tested God again and
again and provoked the Holy One of Israel.* [42] They did not
remember his hand, the day he ransomed them from the foe, [43]
how he put his signs in Egypt and his marvels in the field of
Zoan. [44] He changed their rivers to blood, and their streams too,
so that they could not drink. [45] He sent among them swarms of
flies that ate them up, and frogs that ruined them. [46] He handed
their produce to the grasshopper, and the fruit of their toil to the
locust. [47] He destroyed their vines with hail, and their sycamore
figs with frost. [48] He gave up their cattle to the hail, and their
herds to flashes of lightning. [49] He let loose on them his burning
anger, wrath and fury and trouble, a company of messengers of
harm. [50] He made a way for his anger; he did not keep their soul
from death, but gave their life up to the pestilence. [51] He struck
down all the firstborn in Egypt, the first of their vigor in the
tents of Ham. [52] But he brought out his people like sheep and led
them through the wilderness like a flock. [53] He guided them
securely, and they did not fear, but the sea overwhelmed their
enemies. [54] And he brought them to his holy territory, to this
mountain his right hand had gained. [55] He cast out the nations
before them and apportioned them as an inheritance by line, and
settled the tribes of Israel in their tents. [56] But they tested and
defied God Most High and did not observe his testimonies. [57]
They fell away and were faithless like their fathers; they turned
like a bow that cannot be trusted. [58] They angered him with their
high places and stirred his jealousy with their carved idols. [59]
When God heard, he was furious and wholly rejected Israel. [60]
He forsook the tabernacle at Shiloh, the tent he had set up
among men. [61] He handed over his strength to captivity, and his
glory into the foe's hand. [62] He delivered his people to the sword
and was furious with his inheritance. [63] Fire consumed his young
men, and his maidens were not praised in song. [64] His priests fell
by the sword, and his widows could not lament. [65] Then the
Lord woke as from sleep, like a warrior shouting from wine. [66]
He beat back his foes; he gave them lasting disgrace. [67] He
spurned the tent of Joseph and did not choose the tribe of
Ephraim; [68] he chose instead the tribe of Judah, Mount Zion,
which he loved. [69] And he built his sanctuary like the high places,
like the earth that he founded for all time. [70] And he chose David
his servant and took him from the pens of the sheep; [71] from
tending the ewes with young he brought him to shepherd Jacob
his people and Israel his inheritance. [72] And he shepherded them
with an upright heart and led them with skillful hands.

## PSALM 79

*A Psalm of Asaph.*

[1] O God, nations have entered your inheritance; they have
defiled your holy temple; they have made Jerusalem a heap of
ruins. [2] They have given the dead bodies of your servants to the
birds of the sky for food, the flesh of your godly ones to the
animals of the earth. [3] They have spilled their blood like water
around Jerusalem, and no one buries them. [4] We have become a
scorn to our neighbors, a joke and a laughingstock to those
around us. [5] Until when, O LORD? Will you be angry for good?
Will your jealousy blaze like fire? [6] Pour out your fury on the
nations that do not know you, on the kingdoms that do not call
upon your name, [7] for they have eaten up Jacob and made his
pasture desolate. [8] Do not hold against us the iniquities of those
before us; let your mercies hurry to meet us, for we are brought
very low. [9] Help us, God of our salvation, for the sake of the
glory of your name; rescue us and make atonement for our sins
for your name's sake. [10] Why should the nations say, "Where is
their God?" Let the vengeance for your servants' spilled blood be
known among the nations in our sight. [11] Let the sighing of the
captive come before you; by the greatness of your arm, keep alive
the children of death. [12] And pay back to our neighbors seven
times into their lap the taunts with which they have taunted you,
O Lord. [13] And we, your people and the flock of your pasture,
will thank you forever; to generation after generation we will
recount your praise.

## PSALM 80

*To the choirmaster: according to Shoshannim-eduth. A Psalm of Asaph.**

[1] Listen, Shepherd of Israel, who leads Joseph like a flock; you
who sit enthroned between the cherubim, shine out! [2] Before
Ephraim, Benjamin and Manasseh, rouse your might and come
to our salvation. [3] Bring us back, O God; let your face shine, and
we will be saved. [4] LORD God of hosts, how long will you
smoke with anger against your people's prayer?* [5] You have fed
them the bread of tears and given them tears to drink by the
measure.* [6] You make us a cause of contention to our neighbors,
and our enemies laugh at us. [7] O God of hosts, bring us back; let
your face shine, and we will be saved. [8] A vine you brought out
of Egypt; you drove out nations and planted it. [9] You prepared
room before it; it struck its roots deep and filled the land. [10] Its
shade covered the mountains, and its boughs the cedars of God.

11 It stretched out its branches to the sea, and its shoots toward
the River. 12 Why have you torn down its fences, so that
everyone passing by picks its fruit? 13 The wild boar out of the
woods tears at it, and the creatures of the field graze on it. 14 God
of hosts, return, we beg you; look from heaven and see, and take
care of this vine, 15 the root your right hand planted, and the son
you made strong for yourself.* 16 It is burned with fire and cut
down; at the rebuke of your face they perish. 17 May your hand
rest on the man at your right hand, on the son of man you
strengthened for yourself. 18 And we will not turn away from
you; revive us, and we will call upon your name. 19 LORD God
of hosts, bring us back; let your face shine, and we will be saved.

## PSALM 81

*To the choirmaster: on the Gittith. Of Asaph.*

1 Shout for joy to God our strength; raise a shout to the God of
Jacob. 2 Lift up a song and strike the tambourine, the sweet lyre
along with the harp. 3 Sound the horn at the new moon, at the
full moon, for the day of our feast. 4 For this is a statute for Israel,
a rule of the God of Jacob. 5 He made it a testimony in Joseph
when he went out over the land of Egypt. A speech I did not
know I heard:* 6 "I took the load off his shoulder; his hands were
set free from the basket. 7 You called in trouble, and I set you
free; I answered you from the secret place of thunder; I proved
you at the waters of Meribah. Selah. 8 Listen, my people, and I
will warn you; Israel, if you would only hear me! 9 Let there be
no foreign god among you, and do not worship an alien god. 10 I
am the LORD your God, who brought you up from the land of
Egypt; open wide your mouth, and I will fill it. 11 But my people
did not heed my voice, and Israel was not willing to have me. 12
So I sent them off in the hardness of their hearts, to walk by their
own plans. 13 If only my people were listening to me, if Israel
would walk in my ways, 14 in a moment I would humble their
enemies and turn my hand against their foes. 15 Those who hate
the LORD would come cringing to him, and their time would
be forever. 16 And he would feed them with the fat of the wheat,
and with honey out of the rock I would satisfy you."

## PSALM 82

*A Psalm of Asaph.*

1 God takes his stand in the congregation of God; among the
gods he gives judgment.* 2 Until when will you judge with
injustice and lift up the faces of the wicked? Selah. 3 Defend the
poor and the orphan; vindicate the afflicted and the needy. 4 Set
free the poor and the needy; rescue them from the grip of the
wicked. 5 They neither know nor understand; in darkness they
walk to and fro; all the foundations of the earth totter. 6 I said,
"You are gods; sons of the Most High are you all. 7 Yet like men
you will die, and like one of the princes you will fall." 8 Rise, O
God, judge the earth, for you will take all the nations as your
inheritance.

## PSALM 83

*A Song. A Psalm of Asaph.*

1 O God, do not keep still; do not be silent, and do not be quiet,
O God. 2 For see, your enemies roar, and those who hate you
have raised their heads. 3 Against your people they plot
cunningly; they take counsel together against your hidden ones. 4
They have said, "Come, let us cut them off from being a nation,
so that the name of Israel is remembered no longer." 5 For with
one mind they have plotted together; against you they make a
covenant: 6 the tents of Edom and the Ishmaelites, Moab and the
Hagrites, 7 Gebal, Ammon and Amalek, Philistia with those who
live in Tyre; 8 Asshur too has joined itself to them; they have
become the strength of the children of Lot. Selah. 9 Deal with
them as with Midian, as with Sisera and Jabin at the river Kishon,
10 who perished at En-dor and became manure for the soil. 11
Make their nobles like Oreb and like Zeeb, and all their rulers like
Zebah and like Zalmunna, 12 who said, "Let us take for ourselves
the dwellings of God as our possession." 13 My God, make them
like a tumbleweed, like straw before the wind. 14 Like fire that
burns up the woods, like flame that scorches the mountains, 15 so
chase them with your gale and dismay them with your storm
wind. 16 Cover their faces with disgrace, so that they will seek
your name, O LORD. 17 May they be put to shame and
dismayed for ever; may they be humiliated and perish, 18 and let
them know that you, whose name is the LORD, you only are the
Most High over all the earth.

## PSALM 84

*To the choirmaster: on the Gittith. A Psalm of the sons of Korah.*

1 How beloved are your dwellings, O LORD of hosts! 2 My soul
yearns, even wastes away, for the courts of the LORD; my heart
and my flesh sing for joy to the living God. 3 The sparrow too has
found a house, and the swallow a nest of her own, where she has
set her young, at your altars, O LORD of hosts, my King and my
God. 4 Blessed are they who live in your house; they will praise
you continually. Selah. 5 Blessed is the man whose strength is in
you, in whose heart are the highways.* 6 As they pass through the
Valley of Baca they turn it into a spring; the early rain, too,
clothes it with blessings.* 7 They go from strength to strength;
each one appears before God in Zion. 8 LORD God of hosts,
hear my prayer; listen, God of Jacob. Selah. 9 Look upon our
shield, O God; regard the face of your anointed. 10 For better is
one day in your courts than a thousand; I would choose to stand
at the door of the house of my God rather than live in the tents
of wickedness. 11 For the LORD God is sun and shield; the
LORD bestows grace and glory; no good thing will he hold back
from those who walk uprightly. 12 LORD of hosts, blessed is the
man who trusts in you!

## PSALM 85

*To the choirmaster. A Psalm of the sons of Korah.*

1 You have been favorable to your land, O LORD; you have
restored the fortunes of Jacob.* 2 You have lifted away the
iniquity of your people; you have covered all their sin. Selah. 3
You have gathered up all your wrath; you have turned from the
heat of your anger. 4 Turn us back, God of our salvation, and

break off your displeasure with us. [5] Will you be angry with us for all time? Will you prolong your anger to generation after generation? [6] Will you not turn and give us life again, that your people may be glad in you? [7] Let us see your steadfast love, O LORD, and give us your salvation. [8] I will listen for what God the LORD will say, for he will speak peace to his people and to his godly ones; only let them not return to foolishness. [9] Surely near to those who fear him is his salvation, that glory may dwell in our land. [10] Steadfast love and truth meet; righteousness and peace kiss. [11] Truth sprouts from the earth, and righteousness gazes down from the heavens. [12] The LORD will indeed give what is good, and our land will give its yield. [13] Righteousness will walk before him and set his steps on the way.

## PSALM 86

*A Prayer of David.*

[1] Turn your ear, O LORD, answer me, for I am poor and needy. [2] Guard my soul, for I am godly; you are my God; save your servant, who trusts in you. [3] Show me favor, O Lord, for I call to you all day long. [4] Make your servant's soul rejoice, for to you, O Lord, I raise my soul. [5] For you, Lord, are good and forgiving, rich in steadfast love toward all who call upon you. [6] Listen, O LORD, to my prayer, and pay heed to the sound of my pleading. [7] On the day of my distress I will call to you, for you answer me. [8] Among the gods there is none like you, O Lord, nor any deeds like yours. [9] All the nations you have made will come and worship before you, O Lord, and will give glory to your name. [10] For you are great and you do marvels; you are God, you alone. [11] Show me your way, O LORD; I will walk in your truth; make my heart one to fear your name. [12] I will praise you, O Lord my God, with my whole heart, and give glory to your name forever. [13] For your steadfast love toward me is great, and you have rescued my soul from the lowest Sheol. [*] [14] O God, the proud have risen against me, a gang of violent men seeks my soul, and they have not put you before them. [15] But you, Lord, are a God merciful and gracious, slow to anger, and rich in steadfast love and truth. [16] Turn toward me and show me favor; give your strength to your servant and save the son of your handmaid. [17] Work for me a sign of goodness, that those who hate me may see and be ashamed, because you, O LORD, have helped me and comforted me.

## PSALM 87

*A Psalm of the sons of Korah. A Song.*

[1] His foundation is on the holy mountains. [2] The LORD loves Zion's gates above all the dwellings of Jacob. [3] Glorious things are spoken about you, O city of God. Selah. [4] I will name Rahab and Babylon among those who know me; see, Philistia and Tyre, with Cush: "This one was born there." [*] [5] And of Zion it will be said, "Each and every man was born in her," and the Most High himself will make her firm. [6] The LORD will record as he registers the peoples, "This one was born there." Selah. [7] And singers, as well as dancers: "All my fountains are in you." [*]

## PSALM 88

*A Song. A Psalm of the sons of Korah. To the choirmaster: according to Mahalath Leannoth. A Maschil of Heman the Ezrahite.* [*]

[1] LORD, God of my salvation, by day I have cried out, and in the night, in your presence. [2] May my prayer come before you; turn your ear to my cry. [3] For my soul has had its fill of evils, and my life has come close to Sheol. [4] I am reckoned with those who go down into the pit; I am like a man without strength, [5] free among the dead, like the slain lying in the grave, whom you no longer remember, cut off from your hand. [6] You have laid me in the lowest pit, in dark places, in the deeps. [7] Your fury presses hard on me, and with all your waves you have afflicted me. Selah. [8] You have put my friends far away from me; you have made me a horror to them; I am shut up and cannot get out. [9] My eye wastes away from affliction; every day I call on you, O LORD; I stretch out my hands to you. [10] Is it for the dead that you will do wonders? Will the shades rise and praise you? Selah. [*] [11] Will your steadfast love be recounted in the grave, your faithfulness in Abaddon? [*] [12] Will your marvels be known in the dark, your righteousness in the land where all is forgotten? [13] But as for me, I cry to you, O LORD; in the morning my prayer meets you. [14] Why, O LORD, do you reject my soul? Why do you hide your face from me? [15] I am afflicted and dying from my youth; I suffer your terrors; I am helpless. [*] [16] Your fierce wrath has passed over me; your terrors have put an end to me. [17] They encircle me like water all day; all together they close around me. [18] Friend and neighbor you have put far from me; my acquaintances are darkness. [*]

## PSALM 89

*A Maschil of Ethan the Ezrahite.*

[1] Of the steadfast love of the LORD I will sing forever; to generation after generation I will make your faithfulness known with my mouth. [2] For I said, "Steadfast love will be built forever; in the heavens you will make your faithfulness firm." [3] "I have cut a covenant with my chosen one; I have sworn to David my servant: [4] 'Forever I will establish your seed, and I will build your throne for generation after generation.'" Selah. [5] And the heavens will praise your wonders, O LORD, your faithfulness too in the congregation of the holy ones. [6] For who in the clouds can be ranked with the LORD? Who among the sons of the mighty is like the LORD, [*] [7] a God dreaded greatly in the council of the holy ones, and feared above all who surround him? [8] LORD God of hosts, who is strong like you, O LORD? Your faithfulness is all around you. [9] You rule over the pride of the sea; when its waves lift up, you calm them. [10] You crushed Rahab like a slain man; with your strong arm you scattered your enemies. [11] Yours are the heavens, and yours the earth as well; the world and its fullness, you founded them. [12] North and south, you created them; Tabor and Hermon sing for joy at your name. [13] You have an arm with strength; strong is your hand, high is your right hand. [14] Righteousness and justice are the base of your throne; steadfast love and truth go before you. [15] Blessed is the people

who know the festal shout; O LORD, they walk in the light of your face. [16] In your name they rejoice all the day, and through your righteousness they are lifted up. [17] For you are the splendor of their strength, and by your favor our horn is raised high. [18] For our shield is the LORD's, and our king belongs to the Holy One of Israel. [19] Once you spoke in a vision to your godly ones and said: "I have granted help to a mighty man; I have raised up one chosen from among the people. [20] I found David my servant; with my holy oil I anointed him. [21] My hand will stay firm with him, and my arm will strengthen him. [22] No enemy will get the better of him, and no son of wickedness will humble him.* [23] I will beat down his foes before him and strike those who hate him. [24] My faithfulness and my steadfast love will be with him, and in my name his horn will be lifted high. [25] I will put his hand upon the sea, and his right hand upon the rivers. [26] He will call to me, 'You are my Father, my God, and the rock of my salvation.' [27] And I will make him firstborn, highest over the kings of the earth. [28] Forever I will keep my steadfast love for him, and my covenant with him will stand firm. [29] I will make his seed endure forever, and his throne like the days of the heavens. [30] If his sons abandon my law and do not walk by my judgments, [31] if they violate my statutes and do not keep my commandments, [32] then I will visit their transgression with the rod, and their iniquity with blows, [33] but my steadfast love I will not break off from him, nor prove false in my faithfulness. [34] I will not profane my covenant or change what has passed my lips. [35] Once I have sworn by my holiness: I will not lie to David. [36] His seed will last forever, and his throne like the sun before me. [37] Like the moon it will be established forever, and the witness in the clouds is faithful." Selah. [38] But you have cast off and spurned; you are furious with your anointed. [39] You have repudiated the covenant with your servant; you have defiled his crown to the ground. [40] You have breached all his walls; you have turned his fortresses into rubble. [41] Everyone who travels the road plunders him; he has become a scorn to his neighbors. [42] You have raised the right hand of his foes; you have made all his enemies glad. [43] You have even turned back the edge of his sword and have not held him up in the battle. [44] You have put an end to his brightness and thrown his throne down to the earth. [45] You have cut short the days of his youth; you have wrapped him in shame. Selah. [46] How long, O LORD? Will you hide for good? Will your wrath burn on like fire? [47] Remember what my span of life is; for what futility you have created all the sons of men! [48] Who is the man who will live and not see death, who will rescue his soul from the hand of Sheol? Selah. [49] Where are your steadfast loves of old, O Lord, that you swore to David in your faithfulness? [50] Remember, Lord, the scorn heaped on your servants, how I bear in my bosom the scorn of all the many peoples, [51] with which your enemies have scorned, O LORD, with which they have scorned the footsteps of your anointed. [52] Blessed be the LORD forever! Amen and Amen.

## PSALM 90

*A Prayer of Moses, the man of God.*

[1] Lord, you have been a dwelling for us in generation after generation. [2] Before the mountains were brought forth, before you gave birth to the earth and the world, from eternity to eternity you are God. [3] You turn mortal man back to dust, and you say, "Return, you sons of men."* [4] For a thousand years in your eyes are as yesterday once it has gone by, and as a watch in the night. [5] You flood them away; they are a sleep; in the morning they are like grass that sprouts. [6] In the morning it blooms and sprouts; at evening it is cut down and withers. [7] For we are finished by your anger, and by your fury we are dismayed. [8] You have placed our iniquities in front of you, our hidden sins in the light of your presence. [9] For all our days decline in your wrath; we finish our years like a murmur.* [10] The days of our years, in them are seventy years, or with strength eighty years; yet their boast is labor and sorrow, for it passes quickly, and we fly off. [11] Who knows the strength of your anger, and your wrath as the fear of you deserves? [12] Teach us, then, to count our days, so that we may bring in a heart of wisdom. [13] Turn back, O LORD! How long? Relent concerning your servants. [14] Fill us in the morning with your steadfast love, so that we may shout for joy and rejoice all our days. [15] Gladden us according to the days you have afflicted us, the years we have seen trouble. [16] May your deeds appear to your servants, and your majesty upon their sons. [17] And may the beauty of the Lord our God rest on us; make firm for us the work of our hands; yes, the work of our hands, make it firm.

## PSALM 91

[1] Whoever dwells in the secret place of the Most High will abide in the shadow of the Almighty. [2] I will say to the LORD, "My refuge and my stronghold, my God, in whom I put my trust." [3] For he will rescue you from the trap of the fowler, from the pestilence that destroys. [4] With his feathers he will cover you, and beneath his wings you will take shelter; his truth is shield and rampart. [5] You will not be afraid of terror by night or of the arrow that flies by day, [6] of pestilence that walks in the gloom, or of plague that ravages at midday. [7] A thousand will fall at your side, ten thousand at your right hand; to you it will not come near. [8] Only with your eyes you will look on and see the payback of the wicked. [9] For you, O LORD, are my refuge. The Most High you have made your dwelling;* [10] no harm will happen to you, and no plague will approach your tent. [11] For he will give his angels charge over you, to keep you in all your ways. [12] On their hands they will carry you, so that you will not strike your foot on a stone. [13] On lion and adder you will tread; you will trample down young lion and serpent. [14] "Because he has clung to me in love, I will rescue him; I will lift him high, for he knows my name. [15] He will call me, and I will answer him; with him I will be in distress; I will deliver him and give him honor. [16] With long life I will satisfy him, and I will let him see my salvation."

## PSALM 92

*A Psalm. A Song for the Sabbath day.*

[1] It is good to thank the LORD and to make music to your
name, O Most High, [2] to proclaim your steadfast love in the
morning and your faithfulness in the nights, [3] on the ten strings
and on the harp, to the sound of the lyre. [4] For you have made
me glad, O LORD, by what you have done; I will shout for joy at
the works of your hands. [5] How great are your deeds, O LORD!
Your plans go very deep. [6] A senseless man cannot know, and a
fool cannot grasp this: [7] when the wicked spring up like grass and
all who do iniquity blossom, it is that they may be destroyed for
all time. [8] But you are on high forever, O LORD. [9] For see, your
enemies, O LORD, see, your enemies will perish; all who do
iniquity will be scattered. [10] But you have raised my horn like the
wild ox's; I am anointed with fresh oil.* [11] My eye has looked
down on my watchful foes; my ears have heard about the
evildoers who rise against me. [12] The righteous will blossom like
the palm; like a cedar in Lebanon he will grow tall. [13] Those
planted in the house of the LORD will blossom in the courts of
our God. [14] Even in old age they will still yield fruit; they will be
rich and green, [15] to make known that the LORD is upright; he
is my rock, and there is no wrong in him.

## PSALM 93

[1] The LORD is King; he has put on majesty; the LORD has put
on strength, he has belted it on. The world also is made firm; it
will not be shaken. [2] Your throne stands firm from long ago;
from eternity you are. [3] The rivers have raised, O LORD, the
rivers have raised their voice; the rivers raise their crashing. [4]
Above the voices of many waters, the mighty breakers of the sea,
mighty on high is the LORD. [5] Your testimonies are fully
trustworthy; holiness is fitting for your house, O LORD, for
endless days.

## PSALM 94

[1] God of vengeance, O LORD, God of vengeance, shine out! [2]
Lift yourself up, Judge of the earth; pay back to the proud what
they have earned. [3] Until when will the wicked, O LORD, until
when will the wicked triumph? [4] They pour forth insolent
speech; all who do iniquity talk big. [5] Your people, O LORD,
they crush, and your inheritance they oppress. [6] Widow and
stranger they slay, and orphans they murder. [7] And they say,
"The LORD does not see; the God of Jacob pays no attention." [8]
Take note, you senseless among the people! Fools, when will you
have insight? [9] Does the one who planted the ear not hear? Does
the one who shaped the eye not see? [10] Does the one who
corrects nations not punish, the one who teaches man
knowledge? [11] The LORD knows the thoughts of man, that they
are a vapor. [12] Blessed is the man you correct, O LORD, and
instruct from your law, [13] to give him quiet from days of evil,
until a pit is dug for the wicked. [14] For the LORD will not
abandon his people, nor forsake his inheritance; [15] for judgment
will turn back to righteousness, and all the upright of heart will
go after it. [16] Who will rise for me against the wicked? Who will
take a stand for me against those who do iniquity? [17] Unless the
LORD had helped me, my soul would almost have dwelt in
silence. [18] If I said, "My foot is slipping," your steadfast love, O
LORD, supported me. [19] When my worries multiply within me,
your comforts delight my soul. [20] Can the throne of ruin be your
partner, one that shapes trouble by decree? [21] They gather against
the soul of the righteous and condemn innocent blood. [22] But
the LORD has been my high refuge, and my God the rock where
I take shelter. [23] And he will turn their iniquity back on them and
cut them off in their own evil; the LORD our God will cut them
off.

## PSALM 95

[1] Come, let us sing out to the LORD; let us raise a shout to the
rock of our salvation. [2] Let us come into his presence with
thanksgiving; with songs let us shout to him. [3] For the LORD is
a great God, and a great King over all gods. [4] The deep places of
the earth are in his hand, and the heights of the mountains
belong to him. [5] His is the sea, for he made it, and the dry ground
his hands shaped. [6] Come, let us bow down and bend low; let us
kneel before the LORD who made us. [7] For he is our God, and
we are the people he pastures and the flock under his hand.
Today, if you will hear his voice, [8] "Do not harden your hearts as
at Meribah, as in the day of Massah in the desert,* [9] where your
fathers tested me, tried me, even though they had seen my deeds.
[10] Forty years I was disgusted with that generation, and I said,
'They are a people who wander in heart, and they do not know
my ways.' [11] Therefore I swore in my anger, 'They will not come
into my rest.'"

## PSALM 96

[1] Sing a new song to the LORD; sing to the LORD, all the earth.
[2] Sing to the LORD, bless his name; announce his salvation day
after day. [3] Recount his glory among the nations, his marvels
among all peoples. [4] For great is the LORD and worthy of much
praise; fearsome is he above all gods. [5] For all the gods of the
peoples are worthless idols, but it is the LORD who made the
heavens. [6] Honor and majesty are before him; strength and
beauty are in his holy place. [7] Give to the LORD, you clans of
the peoples, give to the LORD glory and strength. [8] Give to the
LORD the glory of his name; bring a grain offering and come
into his courts.* [9] Worship the LORD in holy array; tremble at
his presence, all the earth. [10] Say among the nations, "The
LORD is King! The world too is made firm; it will not be
shaken; he will judge the peoples with fairness." [11] May the
heavens rejoice and the earth be glad; may the sea thunder, and
everything in it; [12] may the fields be jubilant, and all that is in
them; then all the trees of the woods will shout for joy [13] in the
presence of the LORD, for he is coming, he is coming to judge
the earth; he will judge the world with righteousness and the
peoples with his truth.

## PSALM 97

[1] The LORD is King; let the earth be glad; let the many islands
rejoice. [2] Cloud and deep darkness surround him; righteousness
and justice are the base of his throne. [3] Fire goes ahead of him

and burns up his foes on every side. [4] His lightning flashes light the world; the earth has seen and trembled. [5] The mountains melt like wax at the presence of the LORD, at the presence of the Lord of the whole earth. [6] The heavens proclaim his righteousness, and all peoples have seen his glory. [7] Ashamed are all who serve carved images, who boast in worthless idols; worship him, all you gods! [8] Zion has heard and rejoiced, and the daughters of Judah are glad, because of your judgments, O LORD. [9] For you, O LORD, are the Most High over all the earth; you are lifted far above all gods. [10] You who love the LORD, hate what is evil! He guards the souls of his godly ones; from the hand of the wicked he rescues them. [11] Light is sown for the righteous man, and joy for the upright of heart. [12] Be glad in the LORD, you righteous, and give thanks at the remembrance of his holiness.

## PSALM 98

*A Psalm.*

[1] Sing a new song to the LORD, for he has done marvels; his right hand and his holy arm have brought him salvation. [2] The LORD has made his salvation known; before the eyes of the nations he has revealed his righteousness. [3] He has remembered his steadfast love and his faithfulness toward the house of Israel; all the ends of the earth have seen the salvation of our God. [4] Raise a shout to the LORD, all the earth; burst out, shout for joy, and make music. [5] Make music to the LORD with the lyre, with the lyre and the sound of song. [6] With trumpets and the sound of the ram's horn, shout before the King, the LORD. [7] Let the sea thunder, and all within it, the world and those who live in it. [8] Let the rivers clap their hands; together let the mountains shout for joy [9] before the LORD, for he is coming to judge the earth; he will judge the world in righteousness and the peoples with fairness.

## PSALM 99

[1] The LORD is King; let the peoples tremble! He sits enthroned on the cherubim; let the earth shake! [2] Great is the LORD in Zion, and high is he over all the peoples. [3] Let them praise your name, great and fearsome; holy is he! [4] And the strength of the King loves justice; you have set equity firm; justice and righteousness in Jacob you have done. [5] Lift high the LORD our God, and worship at his footstool; holy is he! [6] Moses and Aaron among his priests, and Samuel among those who call on his name, called to the LORD, and he answered them. [7] In the pillar of cloud he spoke to them; they kept his testimonies and the statute he gave them. [8] LORD our God, you answered them; you were to them a God who forgives, yet one who avenged their deeds. [9] Lift high the LORD our God, and worship at his holy mountain; for holy is the LORD our God.

## PSALM 100

*A Psalm for thanksgiving.*

[1] Raise a shout to the LORD, all the earth! [2] Serve the LORD with joy; come into his presence with a ringing song. [3] Know that the LORD is God! He made us, and we are his; his people and the flock he pastures. [*] [4] Come into his gates with thanksgiving, into his courts with praise; give thanks to him, bless his name. [5] For the LORD is good; his steadfast love is forever, and his faithfulness to generation after generation.

## PSALM 101

*A Psalm of David.*

[1] Of steadfast love and justice I will sing; to you, O LORD, I will make music. [2] I will give careful thought to a blameless way. When will you come to me? Inside my house I will walk with integrity of heart. [3] I will not put any worthless thing before my eyes. The deeds of those who turn aside I hate; they will not cling to me. [*] [4] A crooked heart will be far from me; evil I will not know. [5] The one who slanders his neighbor in secret, I will put an end to him; the one with haughty eyes and a swollen heart, I will not tolerate him. [6] My eyes are on the faithful in the land, so that they may live with me; whoever walks in a blameless way, he is the one who will serve me. [7] Whoever works deceit will not live inside my house; whoever speaks lies will not remain before my eyes. [8] Each morning I will put to silence all the wicked of the land, cutting off from the city of the LORD all who do evil.

## PSALM 102

*A Prayer of one afflicted, when he grows faint and pours out his complaint before the LORD.*

[1] LORD, hear my prayer; let my cry for help reach you. [2] Do not hide your face from me on the day I am in distress; turn your ear to me; on the day I call, hurry and answer me. [3] For my days come to an end in smoke, and my bones are charred like a hearth. [4] My heart is struck like grass and has dried up, for I have forgotten to eat my food. [5] At the sound of my groaning my bones stick to my flesh. [6] I resemble a pelican of the wilderness; I am like an owl of the desolate places. [7] I keep watch, and I am like a solitary bird upon a roof. [8] My enemies revile me all day long; those who rage against me make an oath of my name. [9] For I have eaten ashes as my bread and mixed my drink with tears, [10] because of your indignation and your anger; for you picked me up and cast me away. [11] My days are like a shadow stretched out, and I—like grass I dry up. [12] But you, LORD, sit enthroned forever, and the memory of you lasts from generation to generation. [13] You will rise up and show mercy to Zion, for it is the time to favor her; yes, the set time has come. [14] For your servants delight in her stones and feel pity for her dust. [15] So the nations will fear the name of the LORD, and all the kings of the earth will fear your glory. [16] For the LORD has built Zion; he has appeared in his glory. [17] He has turned toward the prayer of the destitute and has not scorned their prayer. [18] Let this be written down for a later generation, so that a people not yet created may praise the LORD. [19] For he has looked down from his holy height; from heaven the LORD has looked upon the earth, [20] to hear the groaning of the captive, to release those doomed to death, [21] that they may tell of the name of the LORD in Zion and of his praise in Jerusalem, [22] when the peoples are gathered

together, and the kingdoms, to serve the LORD. [23] He has brought my strength low on the way; he has cut short my days.* [24] I said, "My God, do not take me up in the middle of my days—your years run through all generations." [25] Long ago you founded the earth, and the heavens are what your hands have made. [26] They will perish, but you will stand; all of them will wear out like a garment. Like clothing you will change them, and they will be gone. [27] But you remain the same, and your years will never come to an end. [28] The children of your servants will live on, and their descendants will be established before you.

## PSALM 103

*Of David.*

[1] Bless the LORD, O my soul, and all my inmost being, bless his holy name. [2] Bless the LORD, O my soul, and forget none of his benefits— [3] who pardons all your iniquity and heals all your sicknesses, [4] who redeems your life from the pit and crowns you with steadfast love and tender mercies, [5] who satisfies your desire with good things, so that your youth renews itself like the eagle's.* [6] The LORD does righteous deeds and brings justice to all the oppressed. [7] He made his ways known to Moses, his deeds to the children of Israel. [8] The LORD is merciful and gracious, slow to anger and rich in steadfast love. [9] He will not always accuse, and he will not keep his anger forever. [10] He has not done to us according to our sins, nor paid us back according to our iniquities. [11] For as the heavens are high above the earth, so mighty is his steadfast love toward those who fear him. [12] As far as east is from west, so far has he put our transgressions away from us. [13] As a father shows compassion to his children, the LORD shows compassion to those who fear him. [14] For he knows how we are made; he is mindful that we are dust. [15] Man—his days are like grass; he blooms like a flower of the field; [16] when the wind passes over it, it is gone, and its place recognizes it no longer. [17] But the steadfast love of the LORD is from everlasting to everlasting upon those who fear him, and his righteousness reaches to their children's children, [18] to those who keep his covenant and remember to carry out his precepts. [19] The LORD has set up his throne in the heavens, and his kingdom has dominion over all. [20] Bless the LORD, you his angels, you mighty ones strong in power who do his word, listening to the voice of his word. [21] Bless the LORD, all you his hosts, you his servants who carry out his will. [22] Bless the LORD, all you his works, in every place of his dominion. Bless the LORD, O my soul.

## PSALM 104

[1] Bless the LORD, O my soul. LORD my God, you are exceedingly great; you have clothed yourself with splendor and majesty. [2] You wrap yourself in light like a robe; you stretch out the heavens like a curtain. [3] He sets the beams of his upper rooms in the waters; he makes the clouds his chariot; he goes about on the wings of the wind. [4] He makes his messengers winds, his servants a blazing fire.* [5] He founded the earth upon its bases; it will not be shaken forever and ever. [6] With the deep you covered it like a robe; above the mountains the waters stood. [7] At your rebuke they fled; at the voice of your thunder they rushed away. [8] Mountains rose, valleys went down, to the place you had appointed for them.* [9] You fixed a limit they will not cross; they will not turn back to cover the earth. [10] He sends out springs into the ravines; they run between the hills. [11] They water every creature of the field; the wild donkeys satisfy their thirst. [12] By them the birds of the sky make their home; from among the leaves they sing. [13] He waters the mountains from his upper rooms; the earth is filled with the fruit of your works. [14] He makes the grass sprout for the cattle and plants for man to tend, bringing food out of the earth, [15] and wine to gladden the human heart, making faces shine with oil, and bread that sustains the human heart. [16] The trees of the LORD drink their fill, the cedars of Lebanon which he planted, [17] where birds make their nests; the stork—her home is in the fir trees. [18] The lofty mountains belong to the wild goats; the rocks are a shelter for the rock badgers. [19] He made the moon for the seasons; the sun knows when to set. [20] You make darkness, and night comes, in which all the animals of the forest stir. [21] The young lions roar after prey and seek their food from God. [22] The sun rises; they slip away and lie down in their lairs. [23] Then man goes out to his work, to his labor till evening. [24] How many are your works, LORD! You made them all with wisdom; the earth is filled with your creatures. [25] There is the sea, vast and wide on every side; in it are moving things beyond number, living things small and large. [26] There ships travel, and Leviathan, whom you formed to frolic in it. [27] All of them wait for you to give them their food at the right time. [28] You give to them, and they gather it; you open your hand, and they are filled with good. [29] You hide your face, and they are terrified; you take away their breath, and they die and go back to their dust. [30] You send out your Spirit, and they are created; and you make new the face of the ground.* [31] Let the glory of the LORD be forever; let the LORD rejoice in his works— [32] he who looks at the earth and it trembles, who touches the mountains and they smoke. [33] I will sing to the LORD all my life; I will make music to my God as long as I exist. [34] Let my meditation be sweet to him; I will be glad in the LORD. [35] May sinners vanish from the earth, and may the wicked be no more.* Bless the LORD, O my soul. Hallelujah!

## PSALM 105

[1] Give thanks to the LORD, call upon his name; among the peoples make his deeds known. [2] Sing to him, make music to him; speak of all his wonders. [3] Make your boast in his holy name; let the heart of those who seek the LORD be glad. [4] Seek the LORD and his strength; seek his face always. [5] Remember the wonders he has done, his marvels and the judgments from his mouth, [6] you offspring of Abraham his servant, you sons of Jacob, his chosen ones! [7] He is the LORD our God; his judgments are over all the earth. [8] He is mindful of his covenant forever, of the word he ordained for a thousand generations, [9] the covenant he made with Abraham, his sworn oath to Isaac, [10] which he established for Jacob as a decree, for Israel as a covenant

for all time, [11] saying, "To you I will give the land of Canaan, the share of your inheritance," [12] when they were but a handful of men, very few, and strangers in it, [13] going about from nation to nation, from one kingdom to another people. [14] He let no one oppress them, and he rebuked kings on their account: [15] "Do not touch my anointed ones; do no harm to my prophets." [16] He summoned a famine upon the land and broke every staff of bread. [17] He sent a man before them—Joseph, sold as a slave. [18] They hurt his feet with shackles; his soul came into iron, [*] [19] until the time his word came true; the word of the LORD refined him. [20] The king sent and set him loose; the ruler of peoples let him go free. [21] He made him master of his household and ruler over all he owned, [22] to bind his officials as he pleased and to make his elders wise. [23] So Israel came to Egypt; Jacob lived as a sojourner in the land of Ham. [24] And he made his people exceedingly fruitful and made them mightier than their foes. [25] He turned their hearts to hate his people, to act with cunning against his servants. [26] He sent his servant Moses, and Aaron whom he had chosen. [27] They performed his signs among them, and wonders in the land of Ham. [28] He sent darkness and it grew dark, and they did not defy his word. [*] [29] He changed their waters into blood and killed their fish. [30] Their land teemed with frogs, even in the rooms of their kings. [31] He spoke, and swarms of flies came, gnats in all their borders. [32] He gave them hail in place of rain, flaming fire in their land. [33] He struck their vines and their fig trees and broke the trees throughout their borders. [34] He spoke, and locusts came, and grasshoppers beyond counting, [35] and they ate up every plant in their land and ate the fruit of their soil. [36] He struck every firstborn in their land, the first of all their strength. [37] Then he led them out with silver and gold, and not one among his tribes stumbled. [38] Egypt rejoiced when they left, for fear of them had fallen on it. [39] He spread out a cloud as a screen, and fire to light up the night. [40] They asked, and he brought quail and filled them with bread from heaven. [41] He opened the rock, and water poured out; it ran in the dry land like a river. [42] For he remembered his holy word and his servant Abraham. [43] And he led out his people with rejoicing, his chosen ones with shouts of joy. [44] He gave them the lands of the nations, and they inherited what the peoples had labored for, [45] so that they would keep his decrees and observe his laws. Hallelujah!

## PSALM 106

[1] Hallelujah! Give thanks to the LORD, for he is good, for his steadfast love endures forever. [2] Who can tell the mighty acts of the LORD or proclaim all his praise? [3] How blessed are those who guard justice, who do what is right at all times! [4] Remember me, LORD, when you show favor to your people; come to me with your salvation, [5] that I may see the good of your chosen ones, rejoice in the joy of your nation, and boast along with your inheritance. [6] We have sinned, we and our fathers; we have done wrong and acted wickedly. [7] Our fathers in Egypt gave no thought to your wonders; they did not remember your many acts of steadfast love, but rebelled at the sea, at the Red Sea. [*] [8] But he saved them for the sake of his name, to make his might known. [9] He rebuked the Red Sea and it dried up, and he led them through the deeps as through a desert. [10] He saved them from the hand of the hater and redeemed them from the power of the enemy. [11] The waters covered their foes; not a single one of them remained. [12] Then they believed his words and sang his praise. [13] But soon they forgot his works; they did not wait for his counsel. [14] They gave way to craving in the wilderness and put God to the test in the wasteland. [15] He gave them their request but sent a wasting sickness upon their soul. [16] They envied Moses in the camp, and Aaron, the holy one of the LORD. [17] The earth opened up and swallowed Dathan and closed over the band of Abiram. [18] Fire burned among their band; flame consumed the wicked. [19] At Horeb they made a calf and worshiped a molten image. [20] They traded their glory for the likeness of a grass-eating ox. [21] They forgot God, their deliverer, who had done great things in Egypt, [22] wonders in the land of Ham, fearful deeds at the Red Sea. [23] And he said he would destroy them—had not Moses, his chosen one, stood in the breach before him to turn back his wrath from destroying. [24] Then they spurned the desirable land; they put no faith in his word. [25] They grumbled in their tents and would not listen to the voice of the LORD. [26] So he lifted up his hand against them, that he would make them fall in the wilderness, [*] [27] and make their descendants fall among the nations and scatter them across the lands. [28] They attached themselves to Baal of Peor and ate sacrifices to the dead. [29] They stirred up his anger with their deeds, and a plague broke out upon them. [30] Then Phinehas rose and intervened, and the plague was held back. [31] And this was credited to him as righteousness, for generation after generation, forever. [32] They also provoked him at the waters of Meribah, and it went ill with Moses because of them, [33] for they rebelled against his spirit, and he spoke thoughtlessly with his lips. [*] [34] They did not destroy the peoples as the LORD had told them, [35] but mixed with the nations and learned their ways. [36] They served their idols, and these became a snare to them. [37] They offered their sons and their daughters as sacrifices to demons; [38] they shed innocent blood, the blood of their sons and daughters, whom they sacrificed to Canaan's idols, so that the land was defiled with bloodshed. [39] So they made themselves unclean by their works and prostituted themselves by their deeds. [40] Then the LORD's anger burned against his people, and he loathed his inheritance. [41] He handed them over to the nations, and those who hated them ruled them. [42] Their enemies oppressed them, and they were humbled beneath their hand. [43] Many times he rescued them, but they rebelled with their schemes and sank down in their iniquity. [44] Yet he saw their distress when he heard their cry of pleading. [45] He remembered his covenant for their sake and relented according to the greatness of his steadfast love. [46] He made them objects of compassion before all who held them captive. [47] Save us, LORD our God, and gather us out of the nations, so that we may give thanks to your holy name and make our boast in your praise. [48] Blessed be the LORD, the God of Israel, from everlasting to everlasting! And all the people shall say, "Amen." Hallelujah!

## PSALM 107

[1] Give thanks to the LORD, for he is good, for his steadfast love endures forever. [2] So let the redeemed of the LORD say it, those he has redeemed from the hand of the adversary [3] and gathered out of the lands, from east and from west, from north and from the sea. [*] [4] They strayed in the wilderness, on a desert track; they found no city to settle in. [5] They were hungry and thirsty; their life was ebbing away within them. [6] Then in their trouble they cried out to the LORD, and he rescued them from their distresses. [7] He guided them along a straight road, to reach a city where they could live. [8] Let them thank the LORD for his steadfast love, for his wonders done for the sons of men. [9] For he has satisfied the thirsting soul and filled the hungry soul with good things. [10] Some sat in darkness and in the shadow of death, bound in misery and in iron, [11] for they had defied the words of God and despised the counsel of the Most High. [12] So he bowed their hearts down with toil; they fell, and no one helped. [13] Then in their trouble they cried out to the LORD, and he saved them from their distresses. [14] He led them out of darkness and the shadow of death and snapped their chains. [15] Let them thank the LORD for his steadfast love, for his wonders done for the sons of men. [16] For he shatters gates of bronze and cuts in two the bars of iron. [17] Fools suffered affliction because of their rebellious way and because of their iniquities. [18] They loathed every kind of food and came near the gates of death. [19] Then in their trouble they cried out to the LORD, and he saved them from their distresses. [20] He sent out his word and healed them; he rescued them from their pits. [21] Let them thank the LORD for his steadfast love, for his wonders done for the sons of men. [22] Let them sacrifice thank offerings and recount his works with joyful shouts. [23] Some went down to the sea in ships, plying their trade on the mighty waters; [24] they saw the works of the LORD, his wonders in the deep. [25] He spoke, and he stirred up a storm wind that raised the waves of the sea. [26] They rose up to the sky and dropped down to the depths; their courage melted in their peril. [27] They reeled and lurched like drunken men, and all their skill came to nothing. [28] Then in their trouble they cried out to the LORD, and he brought them out of their distresses. [29] He turned the storm into a calm, and its waves fell silent. [30] They were glad when things grew quiet, and he brought them to the harbor they longed for. [31] Let them thank the LORD for his steadfast love, for his wonders done for the sons of men. [32] Let them extol him in the congregation of the people and praise him where the elders sit. [33] He changes rivers into desert and springs of water into parched ground, [34] fruitful land into salt flats, because of the evil of its inhabitants. [35] He changes desert into pools of water and dry land into flowing springs. [36] He settles the hungry there, and they build a city to live in. [37] They sow fields and plant vineyards and gather a fruitful yield. [38] He blesses them, and they become very numerous, and he does not let their livestock dwindle. [39] Then they are reduced and bowed down by oppression, trouble and grief. [40] He pours contempt upon nobles and makes them wander in a pathless wasteland. [41] But he lifts the needy out of affliction and makes their families like flocks. [42] The upright see and are glad, and all injustice closes its mouth. [43] Who is wise? Let him take note of these things, and let them ponder the steadfast love of the LORD.

## PSALM 108

*A Song. A Psalm of David.*

[1] My heart is firm, O God; I will sing and make music—yes, with my glory. [2] Wake up, harp and lyre! I will rouse the dawn. [3] I will thank you among the peoples, LORD; I will praise you in song among the nations. [4] For your steadfast love is great, higher than the heavens, and your faithfulness reaches the skies. [5] Rise high above the heavens, O God, and let your glory be over all the earth, [6] so that those you love may be rescued; save by your right hand and answer me. [7] God has spoken in his holiness: "I will rejoice; I will parcel out Shechem and measure off the Valley of Succoth. [8] Gilead belongs to me, Manasseh belongs to me; Ephraim is the defense of my head; Judah is my ruler's staff. [9] Moab is my basin for washing; upon Edom I throw my sandal; over Philistia I raise a shout of triumph." [10] Who will bring me to the fortified city? Who will lead me as far as Edom? [11] Have you not rejected us, O God? Will you not go out, O God, with our armies? [12] Grant us help against the enemy, for human deliverance is worthless. [13] With God we will act mightily, and he will trample our foes.

## PSALM 109

*To the choirmaster. A Psalm of David.*

[1] God whom I praise, do not be silent! [2] For a wicked mouth and a deceitful mouth have opened against me; they have talked to me with a lying tongue. [3] With hateful words they surround me and attack me for no reason. [4] In return for my love they act as my accusers—but I am all prayer. [5] They have laid evil on me in exchange for good, and hatred in exchange for my love. [6] Set a wicked man over him; let an accuser stand at his right. [*] [7] When he is tried, may he come out guilty, and may his prayer be counted as sin. [8] May his days be few; may someone else take his office. [9] May his children become orphans and his wife a widow. [10] May his children wander on and on and beg, seeking a living far from their ruins. [11] May the creditor lay a snare for all he owns, and may strangers plunder what he has toiled for. [12] May no one continue kindness to him, nor anyone take pity on his orphans. [13] May his descendants be cut off; in the next generation may their name be erased. [14] May the iniquity of his fathers be remembered before the LORD, and may his mother's sin never be erased. [15] May they always be before the LORD, and may he cut off their memory from the earth, [16] because he did not remember to show kindness but hounded the poor and needy and the brokenhearted, to kill them. [17] He loved cursing, and it has come to him; he had no delight in blessing, and it has stayed far from him. [18] He put on cursing like his robe; it seeped into his body like water, and like oil into his bones. [19] May it be like a cloak he wraps around him, like a sash he always ties on. [20] May this be the LORD's payment to my accusers, to those who

speak evil against my soul. [21] But you, O GOD the Lord, act on my behalf for the sake of your name; since your steadfast love is good, rescue me. [22] For I am afflicted and needy, and my heart is wounded within me. [23] Like a shadow when it stretches out I fade away; I am shaken out like a locust. [24] My knees give way from fasting; my body is thin and has lost its fat. [25] I have become an object of scorn to them; when they look at me, they wag their heads. [26] Help me, LORD my God; save me in keeping with your steadfast love, [27] so they will know that this is your hand, that you, LORD, have done it. [28] They may curse, but you will bless; when they rise up they will be ashamed, but your servant will be glad. [29] May my accusers be dressed in disgrace and wrapped in their shame as in a cloak. [30] With my mouth I will give great thanks to the LORD; among the multitude I will praise him. [31] For he stands at the right hand of the needy one, to save him from those who pass sentence on his soul.

## PSALM 110

*A Psalm of David.*

[1] The LORD said to my Lord, "Sit at my right hand, until I make your enemies your footstool." [*] [2] From Zion the LORD will extend your mighty scepter. Rule among your enemies! [3] Your people will offer themselves freely on the day of your power; in the splendor of holiness, from the womb of the dawn, yours is the dew of your youth. [*] [4] The LORD has sworn and will not change his mind: "You are a priest forever after the order of Melchizedek." [5] The Lord at your right hand shatters kings on the day of his anger. [6] He will execute judgment among the nations, filling them with corpses; he will crush the head over the broad earth. [*] [7] He will drink from the stream beside the road; therefore he will raise his head high.

## PSALM 111

[1] Hallelujah! With all my heart I will thank the LORD, in the company of the upright and in the assembly. [2] The works of the LORD are great, searched out by all who take pleasure in them. [3] His work is splendor and majesty, and his righteousness stands forever. [4] He has caused his wonders to be remembered; gracious and merciful is the LORD. [5] He provides food for those who fear him; he will remember his covenant forever. [6] He has made known to his people the might of his works by giving them the heritage of the nations. [7] What his hands do is faithful and just; all his precepts can be relied on. [8] They stand firm forever and ever, carried out in truth and uprightness. [9] He sent redemption to his people; he has ordained his covenant forever. His name is holy and fearsome. [10] The beginning of wisdom is the fear of the LORD; good insight belongs to all who practice them. His praise stands forever.

## PSALM 112

[1] Hallelujah! How blessed is the man who fears the LORD, who takes great delight in his commandments! [*] [2] His descendants will be powerful in the land; the generation of the upright will be blessed. [3] Wealth and riches are in his house, and his righteousness stands forever. [4] For the upright, light rises in the darkness—gracious, merciful and righteous. [5] Good comes to the man who shows favor and lends; he manages his affairs with justice. [6] For he will never be moved; the righteous will be remembered forever. [7] He does not fear evil tidings; his heart is firm, trusting in the LORD. [8] His heart is steady; he will not fear, until he gazes on his foes. [9] He has distributed freely, he has given to the needy; his righteousness stands forever; his horn will be lifted high in honor. [10] The wicked man sees it and is angry; he grinds his teeth and wastes away; the longing of the wicked will come to nothing.

## PSALM 113

[1] Hallelujah! Give praise, you servants of the LORD; praise the name of the LORD! [2] May the name of the LORD be blessed from now on and forever. [3] From where the sun rises to where it sets, the name of the LORD is worthy of praise. [4] The LORD is exalted over all nations; his glory is above the heavens. [5] Who is like the LORD our God, who is seated on high, [6] who bends low to look upon the heavens and the earth? [7] He lifts the poor out of the dust and raises the needy from the ash heap, [8] to give him a seat with nobles, with the nobles of his people. [9] He settles the childless woman in her house as a joyful mother of children. Hallelujah!

## PSALM 114

[1] When Israel came out of Egypt, the house of Jacob from a people of foreign speech, [2] Judah became his holy place, Israel his domain. [3] The sea looked and fled; the Jordan turned back. [4] The mountains leaped like rams, the hills like young sheep. [5] What is it with you, O sea, that you flee? O Jordan, that you turn back? [6] O mountains, that you leap like rams? O hills, like young sheep? [7] Tremble, O earth, before the Lord, before the God of Jacob, [8] who turns the rock into a pool of water, the flint into a spring of water.

## PSALM 115

[1] Not to us, LORD, not to us, but to your name give glory, because of your steadfast love, because of your faithfulness. [2] Why should the nations say, "Where, then, is their God?" [3] Our God is in heaven; whatever he wishes, he does. [4] Their idols are silver and gold, made by human hands. [5] They have a mouth but cannot speak, eyes but cannot see; [6] they have ears but cannot hear, a nose but cannot smell; [7] they have hands but cannot feel, feet but cannot walk; no sound comes from their throat. [8] Those who make them will become like them, and so will all who trust in them. [9] Israel, trust in the LORD—he is their help and their shield. [10] House of Aaron, trust in the LORD—he is their help and their shield. [11] You who fear the LORD, trust in the LORD—he is their help and their shield. [12] The LORD has remembered us and will bless—he will bless the house of Israel, he will bless the house of Aaron; [13] he will bless those who fear the LORD, the small together with the great. [14] May the LORD give you increase, you and your children. [15] May you be blessed

by the LORD, the Maker of heaven and earth. [16] The heavens—the heavens belong to the LORD, but the earth he has given to the sons of men. [17] It is not the dead who praise the LORD, nor any who go down into the silence. [18] But we will bless the LORD from now on and forever. Hallelujah!

## PSALM 116

[1] I love the LORD because he has listened to my voice and my pleading. [2] Because he has turned his ear to me, I will call on him all my days. [3] The cords of death were wrapped around me, the anguish of Sheol took hold of me; I met with distress and grief. [4] Then I called on the name of the LORD: "Please, LORD, rescue my soul!" [5] The LORD is gracious and righteous; our God is merciful. [6] The LORD watches over the simple; when I was brought low, he saved me. [7] Come back to your rest, my soul, for the LORD has been good to you. [8] For you have rescued my soul from death, my eye from tears, my foot from stumbling. [9] I will walk before the LORD in the lands of the living. [10] I believed, therefore I spoke: "I am deeply afflicted."* [11] In my haste I said, "Everyone is a liar." [12] How can I repay the LORD for all his goodness to me? [13] I will raise the cup of salvation and call upon the name of the LORD. [14] I will fulfill my vows to the LORD—yes, in the presence of all his people. [15] Costly in the eyes of the LORD is the death of his faithful ones. [16] Please, LORD—for I am your servant; I am your servant, the son of your maidservant; you have untied my bonds. [17] To you I will offer a thank offering and call upon the name of the LORD. [18] I will fulfill my vows to the LORD—yes, in the presence of all his people— [19] in the courts of the LORD's house, in your midst, Jerusalem. Hallelujah!

## PSALM 117

[1] Praise the LORD, all nations! Laud him, all peoples! [2] For his steadfast love toward us is strong, and the LORD's faithfulness lasts forever. Hallelujah!

## PSALM 118

[1] Give thanks to the LORD, for he is good, for his steadfast love endures forever. [2] Let Israel now say, "His steadfast love endures forever." [3] Let the house of Aaron now say, "His steadfast love endures forever." [4] Let those who fear the LORD now say, "His steadfast love endures forever." [5] From my distress I called to the LORD; the LORD answered me and brought me into a spacious place. [6] The LORD is for me; I will not be afraid. What can a man do to me? [7] The LORD is for me as my helper, and I will look upon those who hate me. [8] Better to take shelter in the LORD than to rely on man. [9] Better to take shelter in the LORD than to rely on nobles. [10] All nations encircled me; in the name of the LORD I cut them off.* [11] They encircled me, yes, they encircled me; in the name of the LORD I cut them off. [12] They swarmed around me like bees; they were snuffed out like a fire of thorns; in the name of the LORD I cut them off. [13] You pushed me hard to make me fall, but the LORD helped me. [14] The LORD is my strength and my song, and he has become my salvation.* [15] A sound of joyful shouting and salvation is in the tents of the righteous: "The right hand of the LORD acts mightily; [16] the right hand of the LORD is lifted high; the right hand of the LORD acts mightily." [17] I will not die, but live, and tell of the deeds of the LORD. [18] The LORD has disciplined me hard, but he has not handed me over to death. [19] Open the gates of righteousness for me; I will go in through them and thank the LORD. [20] This is the LORD's gate; the righteous will go in through it. [21] I thank you that you answered me and have become my salvation. [22] The stone that the builders rejected has become the head of the corner. [23] This came from the LORD; it is wonderful in our eyes. [24] This is the day the LORD has made; let us be glad and rejoice in it. [25] Save us, we pray, O LORD! O LORD, we pray, grant us success!* [26] Blessed is he who comes in the name of the LORD! From the house of the LORD we bless you. [27] The LORD is God, and he has shone on us. Tie the festival sacrifice with ropes to the horns of the altar. [28] You are my God, and I will thank you; my God, I will exalt you. [29] Give thanks to the LORD, for he is good, for his steadfast love endures forever.

## PSALM 119

[1] How blessed are those whose way is without blame, who walk in the LORD's law!* [2] How blessed are those who guard his testimonies, who seek him with all their heart! [3] They do no wrong; they walk in his ways. [4] You have laid down your precepts, to be kept with all care. [5] If only my ways were firm in keeping your statutes! [6] Then I would not be ashamed, as I fix my eyes on all your commandments. [7] I will thank you with an honest heart as I learn your righteous judgments. [8] Your statutes I will keep; do not abandon me completely. [9] How will a young man keep his course clean? By guarding it as your word directs. [10] With all my heart I have sought you; let me not wander from your commandments. [11] I have treasured your word in my heart so that I will not sin against you. [12] Blessed are you, LORD; teach me your statutes. [13] With my lips I recount all the judgments you have spoken. [14] I rejoice in the way of your testimonies as much as in all wealth. [15] I will ponder your precepts and keep my eyes on your paths. [16] In your statutes I will find delight; I will not forget your word. [17] Be good to your servant, so that I may live and keep your word. [18] Uncover my eyes, so that I may see wonderful things from your law. [19] I am a stranger on the earth; do not hide your commandments from me. [20] My soul is worn out with longing for your judgments at every moment. [21] You rebuke the arrogant, accursed ones who wander from your commandments. [22] Take scorn and contempt off me, for I have kept your testimonies. [23] Though rulers sit and talk together against me, your servant ponders your statutes. [24] Yes, your testimonies are my delight; they are my advisers. [25] My soul lies in the dust; give me life according to your word. [26] I recounted my ways and you answered me; teach me your statutes. [27] Help me grasp the way of your precepts, and I will ponder your wonders. [28] My soul drips away with grief; make me strong according to your word. [29] Keep the false way far from me, and be gracious to

me with your law. [30] The way of faithfulness I have chosen; your judgments I have placed before me. [31] I hold fast to your testimonies; LORD, do not let me be ashamed. [32] I run in the way of your commandments, for you widen my heart. [33] Teach me, LORD, the way of your statutes, and I will keep it to the end. [34] Give me insight, and I will observe your law and keep it with all my heart. [35] Guide me along the path of your commandments, for in it I take delight. [36] Bend my heart toward your testimonies and not toward greed. [37] Turn my eyes from gazing at what is worthless; give me life in your ways. [38] Fulfill your word to your servant, which leads to the fear of you.* [39] Remove the disgrace I dread, for your judgments are good. [40] Look, I long for your precepts; in your righteousness give me life. [41] May your acts of steadfast love reach me, LORD, your salvation as you have spoken; [42] then I will have a word to answer the one who taunts me, for I trust in your word. [43] Do not snatch the word of truth entirely from my mouth, for I have put my hope in your judgments. [44] I will keep your law always, forever and ever. [45] I will walk about in freedom, for I have searched out your precepts. [46] I will speak of your testimonies before kings and not be ashamed. [47] I will find my delight in your commandments, which I love. [48] I will raise my hands to your commandments, which I love, and I will ponder your statutes. [49] Remember your word to your servant, by which you have given me hope. [50] This is my comfort in my affliction: your word has given me life. [51] The arrogant mock me without restraint, yet I have not swerved from your law. [52] I remember your judgments of long ago, LORD, and I find comfort. [53] Burning anger grips me because of the wicked who abandon your law. [54] Your statutes have been my songs in the house where I sojourn. [55] In the night I remember your name, LORD, and I keep your law. [56] This has been my lot: I have kept your precepts. [57] The LORD is my portion; I have said I will keep your words. [58] I have sought your face with all my heart; be gracious to me according to your promise. [59] I thought about my ways and turned my feet back to your testimonies. [60] I hastened and did not linger in keeping your commandments. [61] The ropes of the wicked are wound around me, yet I have not forgotten your law. [62] In the middle of the night I get up to thank you for your righteous judgments. [63] I am a friend to all who fear you, to those who keep your precepts. [64] Your steadfast love, LORD, fills the earth; teach me your statutes. [65] You have done good to your servant, LORD, as your word said. [66] Teach me good discernment and knowledge, for I trust your commandments. [67] Before I was afflicted I was straying, but now I keep your word. [68] You are good, and you do good; teach me your statutes. [69] The arrogant have plastered me with lies, but with all my heart I keep your precepts. [70] Their heart is dull as fat, but I delight in your law. [71] It was good for me to be afflicted, so that I could learn your statutes. [72] The law from your mouth is better to me than thousands of gold and silver pieces. [73] Your hands made me and formed me; give me insight so that I may learn your commandments. [74] May those who fear you see me and be glad, for I have hoped in your word. [75] I know, LORD, that your judgments are right, and that you afflicted me in faithfulness. [76] Please let your steadfast love be my comfort, as you promised your servant. [77] Let your compassion come to me so that I may live, for your law is my delight. [78] May the arrogant be ashamed, for they have wronged me with lies; but I will ponder your precepts. [79] May those who fear you turn to me, those who know your testimonies. [80] May my heart be whole in your statutes, so that I will not be ashamed. [81] My soul wastes away for your salvation; I hope in your word. [82] My eyes are worn out looking for your word; I ask, "When will you comfort me?" [83] Though I have become like a wineskin in the smoke, I have not forgotten your statutes.* [84] How many are your servant's days? When will you bring judgment on those who hound me? [85] The arrogant have dug pits for me; they do not follow your law. [86] All your commandments are trustworthy; they hound me with lies—help me! [87] They nearly finished me off on earth, but I did not forsake your precepts. [88] Give me life in keeping with your steadfast love, and I will keep the testimony from your mouth. [89] Your word, LORD, stands forever, fixed in the heavens. [90] Your faithfulness lasts from generation to generation; you set the earth in place, and it stands. [91] By your ordinances they stand today, for everything serves you. [92] Had your law not been my delight, I would have perished in my affliction. [93] I will never forget your precepts, for through them you have given me life. [94] I belong to you; save me, for I have searched out your precepts. [95] The wicked wait to destroy me, but I give heed to your testimonies. [96] I have seen an end to every perfection, but your commandment is boundless. [97] How I love your law! All day long it is what I ponder. [98] Your commandment makes me wiser than my enemies, for it is always with me. [99] I have more insight than all who teach me, because your testimonies are what I ponder. [100] I discern more than the elders, for I have kept your precepts. [101] I have kept my feet from every evil road so that I may keep your word. [102] I have not departed from your judgments, for you are the one who has taught me. [103] How pleasant your word is to my palate, more than honey to my mouth! [104] I gain discernment from your precepts; that is why I hate every road of falsehood. [105] Your word is a lamp for my foot and a light for my path. [106] I have sworn an oath and will carry it out: to keep your righteous judgments. [107] I am deeply afflicted; LORD, give me life according to your word. [108] LORD, please accept the willing offerings of my mouth, and teach me your judgments. [109] My life is always in my hands, yet I do not forget your law. [110] The wicked have set a trap for me, but I have not wandered from your precepts. [111] Your testimonies are my inheritance forever; they are the joy of my heart. [112] I have set my heart on doing your statutes, forever, to the very end. [113] I hate those who are divided in heart, but your law I love. [114] You are my shelter and my shield; I put my hope in your word. [115] Get away from me, you evildoers, so that I may keep the commandments of my God. [116] Sustain me as you have promised, and I will live; do not let me be ashamed of my hope. [117] Support me, and I will be safe and will always look to your statutes. [118] You spurn all who wander from your statutes, for their deceit is a lie. [119] You remove all the

wicked of the earth like dross; that is why I love your testimonies. [120] My flesh shudders in dread of you; I stand in fear of your judgments. [121] I have done what is just and right; do not abandon me to my oppressors. [122] Guarantee your servant's welfare; do not let the arrogant oppress me. [123] My eyes are worn out looking for your salvation and for your righteous word. [124] Treat your servant according to your steadfast love, and teach me your statutes. [125] I am your servant; give me insight so that I may know your testimonies. [126] It is time for the LORD to act; they have broken your law. [127] That is why I love your commandments more than gold, more than pure gold. [128] That is why I consider all your precepts right in every matter; I hate every road of falsehood. [129] Your testimonies are wonderful; that is why my soul keeps them. [130] The opening of your words sheds light; it gives insight to the simple. [131] I open my mouth and pant, because I long for your commandments. [132] Turn toward me and be gracious to me, as you do for those who love your name. [133] Make my steps firm by your word, and let no evil rule over me. [134] Ransom me from the oppression of men, so that I may keep your precepts. [135] Let your face shine on your servant, and teach me your statutes. [136] My eyes pour down streams of water because your law is not kept. [137] You are righteous, LORD, and your judgments are right. [138] You have laid down your testimonies in righteousness and in great faithfulness. [139] My zeal wears me out, because my enemies forget your words. [140] Your word is well tested, and your servant loves it. [141] I am small and looked down on, yet I have not forgotten your precepts. [142] Your righteousness is righteous forever, and your law is truth. [143] Distress and hardship have come upon me, yet your commandments are my delight. [144] Your testimonies are right forever; give me insight, and I will live. [145] I call out with all my heart; answer me, LORD; I will keep your statutes. [146] I call out to you; save me, and I will keep your testimonies. [147] Before dawn I rise and cry for help; I have put my hope in your word. [148] My eyes are open before the night watches, so I can ponder your word. [149] Hear my voice in keeping with your steadfast love; LORD, give me life in keeping with your judgments. [150] Those who chase after wickedness come near; they are far from your law. [151] Yet you are near, LORD, and all your commandments are true. [152] From long ago I have known from your testimonies that you established them forever. [153] See my affliction and rescue me, for I have not forgotten your law. [154] Take up my case and redeem me; give me life according to your word. [155] Salvation is far from the wicked, because they have not sought your statutes. [156] Your mercies are many, LORD; give me life in keeping with your judgments. [157] Many hound me and oppose me, yet I have not turned from your testimonies. [158] I see the faithless and am disgusted, for they do not keep your word. [159] See how I love your precepts! LORD, give me life according to your steadfast love. [160] The whole of your word is truth, and every righteous judgment of yours lasts forever. [161] Rulers hound me without cause, but my heart trembles at your word. [162] I rejoice over your word like one who takes much plunder. [163] Falsehood I hate and detest; your law I love. [164] Seven times each day I praise you because of your righteous judgments. [165] Those who love your law have great peace; nothing causes them to stumble. [166] I wait for your salvation, LORD, and I carry out your commandments. [167] My soul keeps your testimonies, and I love them very much. [168] I keep your precepts and your testimonies, for all my ways lie open before you. [169] May my cry reach your presence, LORD; give me insight according to your word. [170] May my plea come before you; rescue me according to your promise. [171] Let my lips overflow with praise, for you teach me your statutes. [172] Let my tongue sing of your word, for all your commandments are right. [173] Let your hand be there to help me, for I have chosen your precepts. [174] I long for your salvation, LORD; your law is my delight. [175] Let my soul live so that it may praise you, and may your judgments help me. [176] I have strayed like a lost sheep; seek your servant, for I have not forgotten your commandments.

## PSALM 120

*A Song of Ascents.* *

[1] To the LORD I called in my distress, and he answered me. [2] LORD, rescue my soul from lips that lie, from a tongue that deceives. [3] What will he give you, and what more will he add to you, you deceitful tongue? [4] Sharp arrows of a warrior, with red-hot coals of broom wood! [5] Woe to me, for I live as a stranger in Meshech; I dwell beside the tents of Kedar. [6] Long enough has my soul lived with those who hate peace. [7] I am for peace; but when I speak, they are for war.

## PSALM 121

*A Song of Ascents.*

[1] I raise my eyes toward the mountains—where does my help come from? [2] My help is from the LORD, the Maker of heaven and earth. [3] He will not allow your foot to slide; your guardian will not doze. [4] Look—the guardian of Israel neither dozes nor sleeps. [5] The LORD is your guardian; the LORD is your shade beside your right hand. [6] By day the sun will not strike you, nor the moon at night. [7] The LORD will guard you from all harm; he will guard your life. [8] The LORD will guard your going out and your coming in, from now on and forever.

## PSALM 122

*A Song of Ascents. Of David.*

[1] I rejoiced when they said to me, "Let us go to the LORD's house." [2] Our feet are standing inside your gates, Jerusalem— [3] Jerusalem, built as a city joined closely together, [4] to which the tribes go up, the tribes of the LORD—a testimony to Israel—to give thanks to the name of the LORD. [5] For there the thrones of judgment stand, the thrones of David's house. [6] Ask for the peace of Jerusalem: "May those who love you be at ease. [7] May there be peace inside your ramparts, ease within your citadels." [8] For the sake of my brothers and friends, let me say, "Peace be inside you." [9] For the sake of the house of the LORD our God I will seek your welfare.

## PSALM 123

*A Song of Ascents.*

[1] To you I raise my eyes, you who sit enthroned in heaven. [2] Look—as the eyes of servants are on their master's hand, as the eyes of a maid are on her mistress's hand, so our eyes are on the LORD our God until he shows us favor. [3] Show us favor, LORD, show us favor, for we have had our fill of contempt. [4] Our soul is more than full of the mockery of the complacent, of the contempt of the arrogant.

## PSALM 124

*A Song of Ascents. Of David.*

[1] Had it not been the LORD who was for us—let Israel say it now— [2] had it not been the LORD who was for us when men rose up against us, [3] they would have swallowed us alive when their anger burned against us; [4] the waters would have swept us away; the torrent would have passed over our soul; [5] the surging waters would have passed over our soul. [6] Blessed is the LORD, who did not hand us over as prey for their teeth! [7] Our soul has slipped free like a bird from the hunters' trap; the trap is broken, and we have slipped free. [8] Our help is in the name of the LORD, the Maker of heaven and earth.

## PSALM 125

*A Song of Ascents.*

[1] Those who trust in the LORD are like Mount Zion; it cannot be shaken but stands forever. [2] Jerusalem—mountains are around her, and the LORD is around his people from now on and forever. [3] For the scepter of wickedness will not rest on the portion of the righteous, so that the righteous will not put their hands to wrongdoing. [4] LORD, do good to the good and to those who are upright in heart. [5] But those who turn aside onto their twisted paths the LORD will lead off with the evildoers. Peace upon Israel!

## PSALM 126

*A Song of Ascents.*

[1] When the LORD brought back the captives of Zion, we were as people dreaming. [*] [2] Then our mouth was full of laughter and our tongue of joyful song; then it was said among the nations, "The LORD has done great things for these people." [3] The LORD has done great things for us; we were full of joy. [4] LORD, restore our fortunes like the streambeds of the Negev. [5] Those who sow with tears will reap with songs of joy. [6] One who goes out weeping, carrying the seed to sow, will surely come back singing for joy, carrying his sheaves.

## PSALM 127

*A Song of Ascents. Of Solomon.*

[1] If the LORD does not build the house, its builders toil over it for nothing; if the LORD does not guard the city, the watchman keeps awake for nothing. [2] It is for nothing that you rise early and stay up late, eating the bread of hard toil; for so he gives to his beloved sleep. [*] [3] Look—sons are an inheritance from the LORD; the fruit of the womb is a reward. [4] Like arrows in a warrior's hand, so are the sons of one's youth. [5] How blessed is the man whose quiver is full of them! They will not be shamed when they speak with enemies in the gate.

## PSALM 128

*A Song of Ascents.*

[1] How blessed is everyone who fears the LORD and walks in his ways! [2] You will eat what your hands have worked for; you will be blessed, and all will go well with you. [3] Your wife will be like a vine heavy with fruit in the inner rooms of your house; your sons like olive saplings around your table. [4] Look—this is how the man who fears the LORD will be blessed. [5] May the LORD bless you out of Zion, and may you see the good of Jerusalem all the days of your life, [6] and may you see your children's children. Peace upon Israel!

## PSALM 129

*A Song of Ascents.*

[1] "Many a time they have attacked me since my youth"—let Israel say it now— [2] "many a time they have attacked me since my youth, yet they have not overcome me. [3] Plowmen plowed across my back; they drew their furrows long." [4] The LORD is righteous; he has cut the ropes of the wicked in two. [5] May all who hate Zion be shamed and driven back. [6] May they be like grass on the roofs, which dries up before it can shoot up, [7] which does not fill the reaper's hand or the lap of the one who binds sheaves, [8] and those passing by do not say, "The LORD's blessing be on you! We bless you in the LORD's name!"

## PSALM 130

*A Song of Ascents.*

[1] From the depths I call to you, LORD. [2] Lord, listen to my voice! Let your ears pay attention to the sound of my pleading. [3] If you, LORD, kept count of iniquities—Lord, who could stand? [4] But forgiveness is with you, so that you may be feared. [5] I wait for the LORD; my soul waits, and I put my hope in his word. [6] My soul looks for the Lord more than watchmen for the morning—yes, more than watchmen for the morning. [7] Israel, put your hope in the LORD, for with the LORD is steadfast love, and with him is abundant redemption. [8] He himself will redeem Israel from all its iniquities.

## PSALM 131

*A Song of Ascents. Of David.*

[1] LORD, my heart is not proud, and my eyes are not haughty; I do not concern myself with matters too great and too wondrous for me. [2] Surely I have made my soul calm and still, like a weaned child on its mother; like the weaned child, so is my soul within me. [*] [3] Israel, hope in the LORD from now on and forever.

## PSALM 132

*A Song of Ascents.*

[1] Remember, LORD, for David's sake, all his afflictions, [2] how he swore an oath to the LORD and made a vow to the Mighty One of Jacob: [3] "I will not go into the tent that is my house or

climb onto the couch of my bed, [4] I will not allow my eyes to sleep or my eyelids to slumber, [5] until I find a place for the LORD, a dwelling for the Mighty One of Jacob." [6] See, we heard of it in Ephrathah; in the fields of Jaar we found it. [*] [7] "Let us go into his dwelling place; let us bow down at his footstool!" [8] Rise up, LORD, and come to your resting place, you and the ark of your might. [9] May your priests put on righteousness, and may your faithful ones sing for joy. [10] For your servant David's sake, do not turn away the face of your anointed one. [11] The LORD swore to David a sure oath that he will not go back on: "From the fruit of your body I will set someone on your throne. [12] If your sons keep my covenant and the testimonies I will teach them, their sons too will sit on your throne forever." [13] For the LORD has chosen Zion; he has longed for it as his home: [14] "This is my resting place forever and ever; here I will live, for I have longed for it. [15] I will richly bless her provisions; her poor I will fill with bread. [16] I will dress her priests in salvation, and her faithful ones will sing aloud for joy. [17] There I will make a horn grow for David; I have set out a lamp for my anointed one. [18] I will dress his enemies in shame, but upon him his crown will gleam."

## PSALM 133

*A Song of Ascents. Of David.*

[1] Look how good and how delightful it is for brothers to live together as one! [2] It is like the fine oil on the head, flowing down upon the beard, Aaron's beard, flowing down upon the collar of his garments; [*] [3] like the dew of Hermon that comes down on the mountains of Zion. For there the LORD has ordained the blessing—life forever.

## PSALM 134

*A Song of Ascents.*

[1] Come now, bless the LORD, all you servants of the LORD, who stand through the nights in the house of the LORD! [2] Raise your hands toward the holy place and bless the LORD! [3] May the LORD, the Maker of heaven and earth, bless you from Zion!

## PSALM 135

[1] Hallelujah! Praise the name of the LORD; praise him, you servants of the LORD, [2] who stand in the LORD's house, in the courts of the house of our God. [3] Praise the LORD, for the LORD is good; make music to his name, for it is lovely. [4] For the LORD chose Jacob for his own, Israel as his special treasure. [5] For I know that the LORD is great, and our Lord is greater than all gods. [6] All that the LORD desires he does, in the heavens and on the earth, in the seas and all the depths. [7] He brings up the mists from the ends of the earth; he makes lightning for the rain; he brings the wind out of his storehouses. [8] He struck Egypt's firstborn, from man to beast. [9] He sent signs and wonders into your midst, Egypt, upon Pharaoh and all his servants. [10] He struck many nations and slew powerful kings— [11] Sihon king of the Amorites, Og king of Bashan, and all the kingdoms of Canaan— [12] and he gave their land as a heritage, a heritage for Israel his people. [13] LORD, your name is forever; LORD, your remembrance is from generation to generation. [14] For the LORD will judge in favor of his people and take pity on his servants. [15] The idols of the nations are silver and gold, made by human hands. [16] They have a mouth but cannot speak, eyes but cannot see; [17] they have ears but cannot hear, and there is no breath at all in their mouths. [18] Those who make them will become like them, and so will all who trust in them. [19] House of Israel, bless the LORD! House of Aaron, bless the LORD! [20] House of Levi, bless the LORD! You who fear the LORD, bless the LORD! [21] Blessed from Zion be the LORD, who dwells in Jerusalem! Hallelujah!

## PSALM 136

[1] Give thanks to the LORD, for he is good, for his steadfast love endures forever. [2] Give thanks to the God of gods, for his steadfast love endures forever. [3] Give thanks to the Lord of lords, for his steadfast love endures forever. [4] to him who alone works great wonders, for his steadfast love endures forever. [5] to him who made the heavens by his understanding, for his steadfast love endures forever. [6] to him who stretched out the earth upon the waters, for his steadfast love endures forever. [7] to him who made the great lights, for his steadfast love endures forever. [8] the sun to govern the day, for his steadfast love endures forever. [9] the moon and the stars to govern the night, for his steadfast love endures forever. [10] to him who struck Egypt through their firstborn, for his steadfast love endures forever. [11] and led Israel out from their midst, for his steadfast love endures forever. [12] with a mighty hand and an arm stretched out, for his steadfast love endures forever. [13] to him who cut the Red Sea into parts, for his steadfast love endures forever. [*] [14] and brought Israel across through the middle of it, for his steadfast love endures forever. [15] but tossed Pharaoh and his army into the Red Sea, for his steadfast love endures forever. [16] to him who guided his people in the wilderness, for his steadfast love endures forever. [17] to him who struck great kings, for his steadfast love endures forever. [18] and killed majestic kings, for his steadfast love endures forever. [19] Sihon king of the Amorites, for his steadfast love endures forever. [20] and Og king of Bashan, for his steadfast love endures forever. [21] and gave their land as a heritage, for his steadfast love endures forever. [22] a heritage to Israel his servant, for his steadfast love endures forever. [23] who remembered us when we were brought low, for his steadfast love endures forever. [24] and snatched us away from our foes, for his steadfast love endures forever. [25] who gives bread to all flesh, for his steadfast love endures forever. [26] Give thanks to the God of heaven, for his steadfast love endures forever.

## PSALM 137

[1] Beside the rivers of Babylon—there we sat and wept as we remembered Zion. [2] On the willows in the middle of it we hung up our lyres. [*] [3] For there our captors demanded songs from us, and our tormentors wanted joy: "Sing for us one of Zion's songs!" [4] How can we sing the LORD's song on foreign soil? [5] If

I forget you, Jerusalem, may my right hand forget. [6] May my tongue stick to my palate if I do not remember you, if I do not lift Jerusalem above my chief joy. [7] Remember, LORD, against the sons of Edom the day of Jerusalem, when they said, "Strip it, strip it to its foundations!" [8] Daughter of Babylon, you who are to be devastated, how blessed is the one who pays you back what you have dealt out to us! [9] How blessed is the one who takes your little ones and smashes them against the rock!

## PSALM 138

*Of David.*

[1] I will thank you with all my heart; before the gods I will make music to you. [2] I will bow down toward your holy temple and thank your name because of your steadfast love and your faithfulness, for you have magnified your word above all your name.* [3] On the day I called, you answered me; you made me bold, with strength in my soul. [4] All the kings of the earth will thank you, LORD, for they have heard the words of your mouth, [5] and they will sing of the LORD's ways, for the glory of the LORD is great. [6] For the LORD is high, yet he sees the lowly; but the haughty he knows from a distance. [7] If I walk through the middle of distress, you keep me alive; against the anger of my enemies you send out your hand, and your right hand saves me. [8] The LORD will complete what concerns me; LORD, your steadfast love is forever. Do not let go of the works of your hands.

## PSALM 139

*To the choirmaster. A Psalm of David.*

[1] LORD, you have examined me and you know me. [2] You know when I sit and when I rise; you perceive my thoughts from far away. [3] You measure my going and my lying down, and you are familiar with all my ways. [4] For there is not yet a word on my tongue, and look, LORD, you know all of it. [5] Behind and in front you have enclosed me, and you have placed your hand upon me. [6] Knowledge like this is too wonderful for me; it is lofty—I cannot reach it. [7] Where could I go from your Spirit? Where could I flee from your presence? [8] If I climb up to heaven, you are there; if I spread my bed in Sheol, look, you are there. [9] If I lift up the wings of the dawn and settle at the far end of the sea, [10] there too your hand will guide me, and your right hand will take hold of me. [11] If I say, "Surely darkness will overwhelm me, and the light around me will become night," [12] even darkness is not too dark for you; the night is as bright as the day; darkness is as light. [13] For you shaped my innermost being; you wove me in my mother's womb. [14] I thank you, for I am made in an awesome and wondrous way. Your works are wonderful, and my soul knows it well. [15] My bones were not hidden from you when I was made in the secret place, skillfully embroidered in the depths of the earth. [16] My unformed substance your eyes saw; in your book all of them were written, days that were formed, when as yet there was none of them.* [17] How precious your thoughts are to me, O God! How great is their total! [18] Were I to count them, they would outnumber the sand. I awake, and I am still with you. [19] If only you would kill the wicked, O God! Men of blood, get away from me! [20] They speak of you with evil scheming; your enemies take up your name falsely. [21] LORD, do I not hate those who hate you, and loathe those who rise against you? [22] With a perfect hatred I hate them; they have become enemies to me. [23] Examine me, O God, and know my heart; test me and know my troubled thoughts. [24] See whether there is any grievous way in me, and lead me in the everlasting way.*

## PSALM 140

*To the choirmaster. A Psalm of David.*

[1] Rescue me, LORD, from the evil man; protect me from the man of violence, [2] those who plan evil in their hearts and every day stir up wars. [3] They have sharpened their tongues like a snake; adder's poison is under their lips. Selah. [4] Keep me, LORD, from the hands of the wicked; protect me from the man of violence, who plans to trip my steps. [5] The arrogant have hidden a trap and ropes for me; they have spread a net beside the road; they have laid snares for me. Selah. [6] I say to the LORD, "You are my God; listen, LORD, to the sound of my pleading." [7] GOD the Lord, my strong salvation, you have shielded my head on the day of weapons. [8] LORD, do not grant the desires of the wicked; do not let his scheme succeed, or they will be lifted up. Selah. [9] As for the heads of those who encircle me, let the trouble their lips cause cover them. [10] May burning coals drop on them; may they be thrown into the fire, into watery pits, never to rise. [11] Let no man of slander be secure in the land; let evil hunt down the violent man with blow upon blow. [12] I know that the LORD will uphold the cause of the afflicted and the right of the needy. [13] Surely the righteous will thank your name; the upright will live before your face.

## PSALM 141

*A Psalm of David.*

[1] LORD, I call on you; come quickly to me! Listen to my voice when I call to you. [2] May my prayer stand before you as incense, the raising of my hands as the evening sacrifice. [3] Post a guard, LORD, at my mouth; watch over the door of my lips. [4] Do not let my heart turn toward anything evil, to carry out deeds of wickedness with men who do evil; and let me not taste their choice foods. [5] Let the righteous strike me—that is kindness; let him correct me—that is oil on my head; my head will not refuse it. For my prayer is still against their wicked deeds.* [6] Their judges are flung down from the sides of the cliff, and they will hear my words, for they are pleasant. [7] As when someone plows and splits the ground, so our bones are scattered at the mouth of Sheol. [8] But my eyes are on you, GOD the Lord; in you I take refuge; do not pour out my soul. [9] Guard me from the grip of the trap they have set for me and from the snares of evildoers. [10] Let the wicked fall into their own nets together, while I pass safely by.

## PSALM 142

*A Maschil of David, when he was in the cave. A Prayer.*

[1] With my voice to the LORD I cry out; with my voice to the LORD I make my plea. [2] Before him I pour out my lament; before him I make my distress known. [3] When my spirit grows faint within me, you know my path. On the way I walk they have hidden a snare for me. [4] Look to my right and see—no one acknowledges me; there is no place of escape for me; no one cares about my soul. [5] I cry out to you, LORD; I say, "You are my shelter, my share in the land of the living." [6] Listen to my cry, for I am very weak; rescue me from those who chase me, for they are stronger than I. [7] Lead my soul out of confinement, so that I may thank your name. The righteous will gather around me, because you will be good to me.

## PSALM 143

*A Psalm of David.*

[1] LORD, hear my prayer; listen to my pleading; answer me in your faithfulness, in your righteousness. [2] Do not bring your servant into judgment, for no living person is righteous in your sight. [3] For the enemy has hunted my soul; he has beaten my life down to the ground; he has made me sit in dark places like those who died long ago. [4] So my spirit grows faint within me; within me my heart is desolate. [5] I remember the days long past; I reflect on all your doings; I ponder what your hands have made. [6] I spread out my hands to you; my soul longs for you like a parched land. Selah. [7] Hurry, answer me, LORD; my spirit is failing. Do not hide your face from me, or I will be like those who go down into the pit. [8] In the morning let me hear of your steadfast love, for I trust in you. Show me the way I should walk, for to you I raise my soul. [9] Rescue me from my enemies, LORD; I have fled to you for refuge. * [10] Teach me to do what pleases you, for you are my God. May your good Spirit lead me on level land. [11] LORD, for the sake of your name give me life; in your righteousness lead my soul out of distress. [12] And in your steadfast love silence my enemies and destroy all who oppress my soul, for I am your servant.

## PSALM 144

*Of David.*

[1] Blessed be the LORD, my rock, who teaches my hands to fight and my fingers to make war; [2] my steadfast love and my fortress, my high tower and my rescuer, my shield, in whom I take refuge, who brings my people under me. * [3] LORD, what is man, that you take notice of him, the son of man, that you give him a thought? [4] Man is like a vapor; his days are like a shadow passing by. [5] LORD, lower your heavens and come down; touch the mountains, and they will smoke. [6] Send lightning and scatter them; shoot your arrows and throw them into confusion. [7] Reach down your hands from above; set me free and rescue me from the mighty waters, from the hand of foreigners, [8] whose mouth speaks deceit, and whose right hand is a lying right hand. [9] O God, I will sing you a new song; on a ten-stringed harp I will make music to you, [10] you who give salvation to kings, who set your servant David free from the evil sword. [11] Set me free and rescue me from the hand of foreigners, whose mouth speaks deceit, and whose right hand is a lying right hand. [12] May our sons be like saplings grown tall in their youth, our daughters like corner pillars carved in palace style. [13] May our barns be full, supplying every kind of food; may our sheep increase by thousands, by tens of thousands in our fields. [14] May our cattle be heavy with young; may there be no breach and no going into exile, and no cry of distress in our squares. * [15] How blessed are the people for whom it is so! How blessed are the people whose God is the LORD!

## PSALM 145

*A Song of Praise. Of David.*

[1] I will lift you high, my God, the King, and bless your name forever and ever. [2] Each day I will bless you and praise your name forever and ever. [3] The LORD is great and highly to be praised; his greatness cannot be searched out. [4] Generation to generation will praise your works and tell of your mighty acts. [5] I will reflect on the glorious splendor of your majesty and on the accounts of your wonders. [6] They will speak of the power of your fearsome deeds, and I will recount your greatness. [7] They will pour out the memory of your great goodness and sing joyfully of your righteousness. [8] The LORD is gracious and merciful, slow to anger and great in steadfast love. [9] The LORD is good to everyone, and his compassion rests on all his works. [10] All your works will thank you, LORD, and your faithful ones will bless you. [11] They will tell of the glory of your kingdom and speak of your might, [12] to make his mighty deeds known to the sons of men, and the glorious splendor of his kingdom. [13] Your kingdom is a kingdom for all ages, and your rule lasts through every generation. * [14] The LORD supports all who are falling and lifts up all who are bent low. [15] The eyes of all wait for you, and you give them their food at its proper time. [16] You open your hand and satisfy every living thing with what it desires. [17] The LORD is righteous in all his ways and kind in all his deeds. * [18] The LORD is close to all who call on him, to all who call on him in truth. [19] He does the will of those who fear him; he hears their cry and saves them. [20] The LORD guards all who love him, but all the wicked he will wipe out. [21] My mouth will speak the LORD's praise, and let all flesh bless his holy name forever and ever.

## PSALM 146

[1] Hallelujah! My soul, praise the LORD! [2] I will praise the LORD all my life; I will make music to my God as long as I exist. [3] Do not trust in nobles, in a human being, who has no power to save. [4] His breath goes out, he goes back to his ground; on that day his plans come to nothing. [5] How blessed is the one whose help is the God of Jacob, whose hope rests on the LORD his God, [6] the Maker of heaven and earth, the sea and everything in them, who keeps faith forever, [7] who brings justice for the oppressed and gives bread to the hungry. The LORD releases the prisoners; [8] the LORD gives sight to the blind; the LORD lifts up those bent low; the LORD loves the righteous; [9] the LORD guards the strangers; he sustains the orphan and the widow, but

he makes the way of the wicked crooked. [10] The LORD will be King forever, your God, Zion, from generation to generation. Hallelujah!

### PSALM 147

[1] Hallelujah! How good it is to make music to our God; how pleasant—praise is fitting. [2] The LORD is building Jerusalem; he is gathering the scattered ones of Israel. [3] He heals those whose hearts are broken and bandages their wounds. [4] He determines the number of the stars; he calls each of them by name. [5] Our Lord is great and mighty in strength; there is no counting his understanding. [6] The LORD raises up the afflicted; he throws the wicked down to the ground. [7] Sing to the LORD with thanks; make music to our God on the lyre, [8] who covers the sky with clouds, who provides rain for the earth, who makes the mountains sprout grass. [9] He gives the animals their food, and to the young ravens when they call. [10] He takes no delight in the might of the horse, no pleasure in the legs of a man; [11] the LORD takes pleasure in those who fear him, who wait for his steadfast love. [12] Jerusalem, praise the LORD! Zion, praise your God! [13] For he has made the bars of your gates strong; he has blessed your sons within you. [14] He sets peace within your borders; he fills you with the best of wheat. [15] He sends his command to the earth; his word runs quickly.* [16] He spreads snow like wool and strews frost like ashes. [17] He throws down his ice like crumbs; who can stand against his cold? [18] He sends his word and melts them; he makes his wind blow, and the waters run. [19] He makes his word known to Jacob, his statutes and his judgments to Israel. [20] He has done this for no other nation; his judgments they do not know. Hallelujah!

### PSALM 148

[1] Hallelujah! Praise the LORD from the heavens; praise him in the high places! [2] Praise him, all you his angels; praise him, all you his hosts! [3] Praise him, sun and moon; praise him, all stars of light! [4] Praise him, heavens of heavens, and you waters above the heavens! [5] Let them praise the LORD's name, for he gave the command and they were created. [6] He set them in place forever and ever; he gave a decree that will not pass away. [7] Praise the LORD from the earth, you great sea creatures and all the depths, [8] fire and hail, snow and fog, storm wind that carries out his word, [9] mountains and every hill, fruit trees and every cedar, [10] wild animals and all cattle, creeping things and birds on the wing, [11] kings of the earth and all nations, rulers and all judges of the earth, [12] young men and young women too, the old together with the young! [13] Let them praise the LORD's name, for his name alone is lifted high; his splendor is over earth and heaven. [14] He has lifted up a horn for his people, praise for all his faithful ones, for the children of Israel, the people close to him. Hallelujah!

### PSALM 149

[1] Hallelujah! Sing a new song to the LORD, his praise in the congregation of the faithful. [2] May Israel rejoice in the one who made him; may the sons of Zion delight in their King. [3] May they praise his name with dance, making music to him with drum and lyre. [4] For the LORD is pleased with his people; he beautifies the humble with salvation. [5] May the faithful exult in glory; may they shout for joy upon their beds. [6] May the exaltations of God be in their throat, and a two-edged sword in their hand,* [7] to carry out vengeance on the nations, punishments on the peoples, [8] to bind their kings in chains and their nobles in iron shackles, [9] to carry out against them the judgment that is written. This is the honor of all his faithful ones. Hallelujah!

### PSALM 150

[1] Hallelujah! Praise God in his holy place; praise him in the firmament of his power! [2] Praise him for his mighty acts; praise him as befits his surpassing greatness! [3] Praise him with the blast of the trumpet; praise him with harp and lyre!* [4] Praise him with drum and dance; praise him with strings and flute! [5] Praise him with ringing cymbals; praise him with crashing cymbals! [6] Let all that breathes praise the LORD! Hallelujah!

# PROVERBS

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### CHAPTER 1

[1] Proverbs of Solomon son of David, king of Israel: [2] for knowing wisdom and discipline, for grasping words of discernment, [3] for taking in the discipline of insight: righteousness, justice and equity, [4] for giving shrewdness to the simple, knowledge and good sense to the young. [5] A wise man will listen and grow in learning, and one who understands will gain direction, [6] for understanding proverb and parable, the sayings of the wise and their riddles. [7] The fear of the LORD is the beginning of knowledge; wisdom and discipline fools hold in contempt. [8] Listen, my son, to the discipline of your father, and do not abandon the teaching of your mother;* [9] for they are a graceful wreath on your head and a necklace about your neck. [10] My son, if sinners try to lure you, do not give in. [11] If they say, "Come along with us; let us lie in ambush for blood; let us waylay the innocent for no reason; [12] like Sheol let us swallow them alive, and whole, as those who go down into the pit; [13] we will find every precious treasure; we will fill our houses with spoil; [14] throw in your lot with us; we will all share one purse," [15] my son, do not go along the road with them; keep your foot from their path; [16] for their feet rush to evil, and they hasten to spill blood. [17] For it is useless to spread the net in the eyes of any winged creature; [18] but these lie in ambush for their own blood; they lurk for their own lives. [19] So are the paths of all who grab at unjust gain; it takes the life of those who possess it. [20] Wisdom cries aloud in the street; in the squares she raises her voice;* [21] at the head of the bustling streets she calls; at the openings of the city gates she utters her sayings: [22] "How long, you simple, will

you love being simple? How long will scoffers delight in their scoffing and fools hate knowledge? [23] Turn at my rebuke; see, I will let my spirit flow out to you; I will make my words known to you. [24] Since I called and you refused, I held out my hand and no one took notice, [25] since you brushed aside all my counsel and wanted none of my rebuke, [26] I in turn will laugh at your disaster; I will mock when what you dread arrives, [27] when what you dread arrives like a tempest, and your disaster sweeps in like a whirlwind, when trouble and distress come upon you. [28] Then they will call me, but I will not answer; they will look for me early, but will not find me. [29] Since they hated knowledge and did not choose the fear of the LORD, [30] would not accept my counsel and spurned all my rebuke, [31] they will eat the fruit of their way and have their fill of their own devices. [32] For the turning away of the simple will slay them, and the ease of fools will ruin them; [*] [33] but he who listens to me will dwell secure and be at rest from the dread of harm."

## CHAPTER 2

[1] My son, if you accept my words and store up my commands within you, [2] turning your ear to wisdom and bending your heart to understanding, [3] if indeed you cry out for discernment and lift up your voice for understanding, [4] if you look for her as for silver and hunt for her as for buried treasure, [5] then you will grasp the fear of the LORD and come upon the knowledge of God. [6] For the LORD gives wisdom; from his mouth come knowledge and understanding. [7] He stores up sound wisdom for the upright; he is a shield to those whose walk is blameless, [8] protecting the paths of justice and guarding the way of his faithful ones. [9] Then you will discern righteousness and justice and equity, every good path. [10] For wisdom will enter your heart, and knowledge will delight your soul; [11] discretion will keep watch over you; understanding will protect you, [12] rescuing you from the way of evil, from the man who speaks twisted things, [13] from those who leave the straight paths to walk in dark ways, [14] who are glad to do evil and revel in the twistedness of the wicked, [15] whose paths are crooked, and who go astray in their tracks; [16] rescuing you from the strange woman, from the foreigner whose words are smooth, [17] who has left the companion of her youth and forgotten the covenant of her God; [18] for her house sinks down to death, and her tracks to the shades. [19] None who go to her return, nor do they regain the paths of life. [20] So you will walk in the way of good men and keep to the paths of the righteous. [21] For the upright will live in the land, and the blameless will be left in it; [22] but the wicked will be cut off from the land, and the faithless rooted out of it.

## CHAPTER 3

[1] My son, do not forget my teaching; let your heart keep my commands, [2] for they will add to you length of days, years of life and peace. [3] Let not steadfast love and faithfulness forsake you; bind them about your neck; write them on the tablet of your heart. [4] Then you will find favor and good repute in the eyes of God and man. [5] Trust in the LORD with all your heart, and do not rely on your own understanding. [6] In all your ways know him, and he will make your paths straight. [7] Do not be wise in your own sight; fear the LORD and depart from evil. [8] This will be health to your navel and moisture to your bones. [*] [9] Honor the LORD from your wealth and from the firstfruits of all your produce; [10] then your barns will be filled to plenty, and your vats will burst with new wine. [11] My son, do not despise the LORD's discipline, and do not resent his correction; [12] for the LORD corrects the one he loves, as a father the son in whom he delights. [13] Happy is the man who finds wisdom, the man who obtains understanding; [14] for her gain is better than gain of silver, and her return better than gold. [15] She is more precious than pearls, and nothing you desire can equal her. [16] Long life is in her right hand; in her left are riches and honor. [17] Her ways are pleasant ways, and all her paths are peace. [18] She is a tree of life to those who take hold of her, and those who hold her fast are called happy. [19] The LORD founded the earth by wisdom; he set the heavens in place by understanding. [20] By his knowledge the depths burst open, and the skies drop dew. [21] My son, do not let them slip from your eyes; guard sound wisdom and discretion, [22] and they will be life to your soul and adornment for your neck. [23] Then you will go on your way in safety, and your foot will not strike against anything. [24] If you lie down, you will not be afraid; you will lie down, and your sleep will be pleasant. [25] Do not fear sudden panic, or the storm that strikes the wicked when it comes; [26] for the LORD will be your confidence and will guard your foot from the snare. [*] [27] Do not keep back good from those it belongs to when your hand is able to do it. [28] Do not tell your neighbor, "Go, and come again; tomorrow I will give," when you have it with you. [29] Do not devise harm against your neighbor while he lives beside you in trust. [30] Do not dispute with a man for no reason, if he has done you no evil. [31] Do not be jealous of a violent man, and choose none of his ways; [32] for the crooked are an abomination to the LORD, but his intimate counsel is with the upright. [33] The LORD's curse is in the house of the wicked, but the home of the righteous he blesses. [34] Toward the scorners he is scornful, but to the humble he shows favor. [35] The wise will inherit honor, but fools get shame as their portion.

## CHAPTER 4

[1] Listen, sons, to a father's discipline, and give heed so as to gain understanding; [2] for I am giving you sound learning; do not abandon my teaching. [3] When I was a son with my father, tender, the only one before my mother, [4] he taught me and told me, "Let your heart hold on to my words; keep my commands and you will live. [5] Acquire wisdom, acquire understanding; do not forget, and do not swerve from the sayings of my mouth. [6] Do not abandon her, and she will preserve you; love her, and she will watch over you. [7] The beginning of wisdom is this: acquire wisdom, and with all your acquiring, acquire understanding. [*] [8] Hold her high, and she will lift you up; she will bring you honor when you embrace her. [9] She will set a graceful wreath on your head; she will present you with a crown of splendor." [10] Listen, my son, and accept my sayings, and the years of your life will

multiply. [11] In the way of wisdom I have instructed you; I have guided you along straight tracks. [12] As you walk, your stride will not be cramped, and if you run, you will not trip. [13] Grip discipline and do not let it go; keep her, for she is your life. [14] Do not set foot on the path of the wicked, and do not go along the way of evildoers. [15] Shun it, do not travel on it; turn from it and go on past. [16] For they cannot sleep unless they have done wrong; they are robbed of sleep unless they bring someone down. [17] For they feed on the bread of wickedness and drink the wine of violence. [18] But the path of the righteous is like the light of dawn, which shines brighter and brighter until full day. [19] The way of the wicked is like thick darkness; they do not know what trips them up. [20] My son, attend to my words; turn your ear to what I say. [21] Do not let them depart from your eyes; keep them deep within your heart. [22] For they are life to whoever finds them, and health to his whole body. [23] More than anything you guard, keep watch over your heart, for from it are the outflowings of life. [24] Remove from yourself a twisted mouth, and keep crooked lips far from you. [25] Let your eyes look straight forward, and your eyelids gaze right before you. [26] Weigh carefully the path of your feet, and all your ways will be sure. [27] Do not swerve to the right or the left; keep your foot away from evil.

## CHAPTER 5

[1] My son, give heed to my wisdom; bend your ear to my understanding, [2] that you may hold on to discretion and your lips may preserve knowledge. [3] For the lips of the strange woman drip with honey, and her palate is smoother than oil; [4] but in the end she is bitter as wormwood, sharp as a two-edged sword. [5] Her feet descend to death; her steps lay hold on Sheol. [6] She never weighs the path of life; her tracks stray, and she is unaware of it. [7] So now, sons, hear me, and do not depart from the sayings of my mouth. [8] Keep your road far away from her; do not come near the doorway of her house, [9] or you will hand over your splendor to others and your years to one who is cruel, [10] or strangers will feast on your strength and your hard-won earnings end up in a foreigner's house, [11] and at the last you will moan, when your flesh and body are spent, [12] and you will say, "How I hated discipline, and how my heart scorned correction! [13] I did not heed the voice of my teachers or bend my ear to those who instructed me. [14] I came close to complete ruin in the midst of the gathered assembly." [15] Drink water from your own cistern, flowing water from within your own well. [16] Should your springs overflow out of doors, your streams of water in the public squares? [17] Let them belong to you alone, and not to strangers along with you. [18] May your fountain be blessed, and find your joy in the wife of your youth, [19] a lovely hind, a graceful doe; let her breasts content you at all times; be ever captivated by her love. [20] Why, my son, should you be captivated by a strange woman and clasp the bosom of a foreigner? [21] For the ways of a man lie open before the eyes of the LORD, and he weighs all his tracks. [22] The wicked man's own iniquities will trap him, and he will be gripped by the cords of his sin. [23] He will die for want of discipline, and through his great folly he will be led astray.

## CHAPTER 6

[1] My son, if you have stood surety for your neighbor, if you have given your hand in pledge for a stranger, [2] you have been trapped by what you said, caught by the words of your mouth. [3] Then do this, my son, and get yourself free, for you have fallen into your neighbor's power: go, humble yourself, and plead urgently with your neighbor. [4] Allow your eyes no sleep and your eyelids no slumber; [5] free yourself like a gazelle from the hunter's hand, like a bird from the hand of the fowler. [6] Go to the ant, you lazybones; watch her ways and grow wise. [7] She has no commander, no overseer or ruler, [8] yet in summer she gets her food ready and in harvest she gathers what she will eat. [9] How long, lazybones, will you lie there? When will you get up from your sleep? [10] A bit of sleep, a bit of slumber, a bit of folding the hands to lie down, [11] and poverty will come on you like a prowler, and need like a man with a shield. [12] A worthless man, a man of iniquity, walks about with a twisted mouth, [13] winking his eyes, scraping his feet, making signs with his fingers; [14] with deceit in his heart he devises evil at all times; he lets loose quarrels. [15] So disaster will come on him all at once; suddenly he will be shattered, with no remedy. [16] There are six things the LORD hates, and seven that his soul abhors: [17] haughty eyes, a lying tongue, hands that spill innocent blood, [18] a heart that devises wicked plans, feet that hurry to run to evil, [19] a false witness who breathes out lies, and one who sows quarrels among brothers. [20] My son, observe the command of your father, and do not abandon the teaching of your mother. [21] Bind them upon your heart continually; fasten them about your neck. [22] When you walk about, it will guide you; when you lie down, it will keep watch over you; and when you wake, it will speak with you. [23] For the command is a lamp and the teaching a light, and the reproofs of discipline are the way of life, [24] guarding you from the evil woman, from the smooth tongue of the foreigner. [25] Do not crave her beauty in your heart, and do not let her take you captive with her eyelashes; [26] for by a harlot a man is brought down to a loaf of bread, but another man's wife stalks a precious life.* [27] Can a man scoop fire into his lap without his clothing catching fire? [28] Can a man tread on live coals without his feet being burned? [29] So it is with one who goes in to his neighbor's wife; no one who touches her will escape punishment. [30] Men do not scorn a thief when he steals to fill his stomach because he is hungry; [31] but if he is found out, he must pay back seven times; he must hand over all the goods of his house. [32] The man who commits adultery with a woman has no sense; whoever does it ruins his own soul. [33] Blows and shame are what he will get, and his reproach will never be erased. [34] For jealousy stirs a man's fury, and he will show no mercy on the day of revenge. [35] He will not look at any ransom, nor will he be satisfied, however many gifts you offer.

## CHAPTER 7

[1] My son, hold on to my words and lay up my commands within you. [2] Keep my commands and live, and keep my teaching like

the pupil of your eye. [3] Tie them on your fingers; write them on the tablet of your heart. [4] Call wisdom, "My sister," and name understanding your kinswoman, [5] so that they may guard you from the strange woman, from the foreigner with her smooth words. [6] For at the window of my house, through my lattice, I looked down, [7] and among the simple, among the young men, I caught sight of a youth with no sense, [8] crossing the street near her corner and heading along the road to her house, [9] at dusk, in the evening of the day, in the black of night and the darkness. [10] And see, a woman comes out to meet him, in a harlot's attire, with a guarded heart. [11] She is noisy and defiant; her feet never stay at home. [12] One moment in the street, the next in the squares, she lurks by every corner. [13] She takes hold of him and kisses him, and with a bold face she tells him, [14] "Peace offerings were due from me; today I have fulfilled my vows. [15] That is why I came out to meet you, looking eagerly for your face, and I have found you. [16] I have spread my couch with coverlets, with striped cloth of Egyptian linen. [17] I have sprinkled my bed with myrrh, aloes and cinnamon. [18] Come, let us drink our fill of love till morning; let us enjoy ourselves with lovemaking. [19] For the man is not at home; he has gone on a distant journey. [20] He took the bag of silver with him; he will not be home until the full moon."* [21] She sways him with her many persuasions; with her smooth lips she compels him. [22] All at once he follows her, like an ox going to slaughter, or as one in fetters to the correction of a fool,* [23] until an arrow splits his liver; like a bird rushing into a snare, he does not know it will cost him his life. [24] So now, sons, hear me, and attend to the sayings of my mouth. [25] Do not let your heart veer off into her ways; do not wander onto her paths. [26] For many are the wounded she has laid low, and mighty are all whom she has slain. [27] Her house is the road to Sheol, leading down to the rooms of death.

## CHAPTER 8

[1] Is wisdom not calling? Is understanding not lifting up her voice? [2] At the top of the high places along the road, where the paths cross, she has taken her stand; [3] beside the gates at the entrance of the town, at the doorways, she cries out: [4] "To you, men, I am calling; my voice goes out to the sons of man. [5] You simple, gain shrewdness; you fools, get a heart of understanding. [6] Hear, for I speak of noble things, and my lips open to say what is right; [7] for my mouth will speak truth, and wickedness is loathsome to my lips. [8] Every saying of my mouth is righteous; nothing in them is twisted or perverse. [9] To one who understands they are all straightforward, and right to those who have found knowledge. [10] Choose my discipline instead of silver, and knowledge in place of fine gold; [11] for wisdom is better than pearls, and no treasure you could wish for can match her. [12] I, wisdom, make my home with shrewdness, and I discover knowledge and discretion. [13] To fear the LORD is to hate evil. Pride and arrogance, the evil way and the twisted mouth, I hate. [14] Counsel belongs to me, and sound wisdom; I am understanding; I have strength. [15] Through me kings rule, and rulers decree justice; [16] through me princes govern, and nobles, all who judge in righteousness. [17] I love those who love me, and those who seek me early find me. [18] With me are riches and honor, lasting wealth and righteousness. [19] My fruit is better than gold, than pure gold, and what I yield surpasses choice silver. [20] I walk along the way of righteousness, along the paths of justice, [21] giving those who love me wealth as their inheritance and filling their storehouses. [22] The LORD possessed me as the first of his way,* before his deeds of long ago. [23] I was set up from eternity, from the start, before the earth began. [24] When there were no depths I was born, when there were no fountains heavy with water. [25] Before the mountains were sunk in place, ahead of the hills, I was born, [26] before he had made the land and its fields, or the first specks of the world's dust. [27] When he set the heavens in place, I was there; when he traced a circle over the face of the deep, [28] when he made the clouds above firm, when the springs of the deep gushed out, [29] when he fixed its boundary for the sea, so that the waters would not overstep his word, when he laid out the foundations of the earth, [30] then I was at his side as a master workman, and I was his delight every day, playing before him at all times,* [31] playing in his inhabited world, and delighting in the sons of man. [32] So now, sons, hear me: happy are those who keep my ways. [33] Listen to discipline and grow wise; do not cast it aside. [34] Happy is the man who listens to me, keeping watch at my doors day after day, waiting beside my doorposts. [35] For whoever finds me has found life and wins favor from the LORD; [36] but whoever misses me does harm to his own soul; all who hate me are in love with death."

## CHAPTER 9

[1] Wisdom has built her house; she has carved out her seven pillars. [2] She has butchered her meat and mixed her wine; she has laid her table too. [3] She has sent out her maidens; she calls out from the heights of the town: [4] "Let all who are simple turn aside here!" To the one who has no sense she says, [5] "Come, eat my food and drink the wine I have mixed. [6] Forsake folly and live; go forward in the way of understanding." [7] He who corrects a scoffer brings insult on himself, and he who rebukes the wicked gets a stain. [8] Do not reprove a scoffer, or he will hate you; reprove a wise man, and he will love you. [9] Instruct a wise man, and he becomes wiser; teach a righteous man, and he gains in learning. [10] The beginning of wisdom is the fear of the LORD, and to know the Holy One is understanding.* [11] For through me your days will be many, and years of life will be added for you. [12] If you are wise, your wisdom is to your own good; if you scoff, you alone will carry it. [13] Lady Folly is noisy; she is simple-minded and knows nothing at all. [14] She sits at the doorway of her house, on a seat at the heights of the town, [15] calling out to those who pass along, who are going straight on their paths: [16] "Let all who are simple turn aside here!" And to one who has no sense she says, [17] "Stolen waters are sweet, and bread eaten in hiding tastes good." [18] But he does not know that the shades are there, that her guests are down in the depths of Sheol.

## CHAPTER 10

[1] Proverbs of Solomon. A wise son brings joy to his father, but a foolish son is his mother's sorrow. [2] Treasures won by wickedness are of no profit, but righteousness rescues from death. [3] The LORD does not let the soul of the righteous go hungry, but he pushes aside the craving of the wicked. [4] A slack palm makes a man poor, but the hand of the diligent makes him rich. [5] A son who gathers in summer acts wisely; a son who sleeps at harvest acts shamefully. [6] Blessings rest on the head of the righteous, but the mouth of the wicked hides violence. [7] The memory of the righteous is a blessing, but the name of the wicked will decay. [8] The wise in heart accepts commands, but a babbling fool will be thrown down. [9] He who walks in integrity walks secure, but he who makes his ways crooked will be found out. [10] He who winks his eye brings trouble, and a babbling fool will be thrown down.* [11] The mouth of the righteous is a spring of life, but the mouth of the wicked hides violence. [12] Hatred stirs up quarrels, but love covers every transgression. [13] Wisdom is found on the lips of the discerning, but a rod is meant for the back of one without sense. [14] The wise lay up knowledge, but the mouth of a fool is ruin close at hand. [15] A rich man's wealth is his fortified city; poverty is the ruin of the poor. [16] The earnings of the righteous lead to life; the income of the wicked, to sin. [17] One who keeps discipline is a path to life, but one who abandons correction leads astray. [18] He who hides hatred has lying lips, and he who spreads a slander is a fool. [19] When words are many, transgression is not lacking, but one who restrains his lips is prudent. [20] The tongue of the righteous is pure silver; the heart of the wicked is worth very little. [21] The lips of the righteous shepherd many, but fools die for want of sense. [22] It is the LORD's blessing that makes rich, and he adds no toil to it. [23] To a fool, doing wrong is like a joke, and wisdom is the same to a man of understanding. [24] The thing the wicked fears is what comes upon him, but what the righteous long for will be given. [25] When the storm has passed, the wicked are gone, but the righteous have a foundation for ever. [26] As vinegar is to the teeth and smoke to the eyes, so is the lazy man to those who send him. [27] The fear of the LORD lengthens days, but the years of the wicked are shortened. [28] The expectation of the righteous is joy, but the hope of the wicked will come to nothing. [29] The way of the LORD is a refuge to the blameless, but ruin to those who do iniquity. [30] The righteous will never be shaken, but the wicked will not remain in the land. [31] The mouth of the righteous bears the fruit of wisdom, but the twisted tongue will be cut out. [32] The lips of the righteous know what pleases, but the mouth of the wicked knows only perversity.

## CHAPTER 11

[1] Dishonest scales are an abomination to the LORD, but an accurate weight pleases him. [2] When pride comes, then disgrace comes, but with the humble is wisdom. [3] The integrity of the upright guides them, but the crookedness of the treacherous destroys them. [4] Wealth is of no use on the day of wrath, but righteousness rescues from death. [5] The righteousness of the blameless keeps his road straight, but the wicked falls through his own wickedness. [6] The righteousness of the upright sets them free, but the treacherous are trapped by their own desires. [7] When the wicked man dies, his hope dies with him, and the expectation placed in strength comes to nothing. [8] The righteous man is pulled out of distress, and the wicked goes in instead. [9] The godless ruins his neighbor with his mouth, but the righteous are rescued by knowledge. [10] The city celebrates when the righteous prosper, and when the wicked perish there is a shout of joy. [11] Through the blessing of the upright a city is raised up, but through the mouth of the wicked it is torn down. [12] One who belittles his neighbor has no sense, but a man of understanding holds his peace. [13] A gossip going about gives away secrets, but one who is trustworthy in spirit keeps a thing covered. [14] Where there is no guidance a people falls, but in a wealth of counselors there is victory. [15] He who stands surety for a stranger will suffer harm for it, but he who hates handshake pledges is safe. [16] A gracious woman holds on to honor, and ruthless men hold on to riches. [17] A man of kindness benefits himself, but a cruel man brings trouble on his own flesh. [18] The wicked man earns wages that deceive, but one who sows righteousness has a sure reward. [19] Steadfast righteousness leads to life, but one who chases evil goes to his death. [20] Those whose hearts are twisted are an abomination to the LORD, but those whose way is blameless please him. [21] Be sure of this: the wicked will not escape punishment, but the seed of the righteous will go free.* [22] Like a gold ring in a pig's snout is a beautiful woman lacking discretion. [23] The longing of the righteous brings only good; the hope of the wicked, only wrath. [24] One gives freely and yet grows richer; another holds back more than is right and only comes to need. [25] A soul that blesses will be enriched, and one who gives water will be watered himself. [26] People curse the man who hoards grain, but blessing crowns the head of the one who sells it. [27] He who earnestly seeks good is looking for favor, but whoever hunts for evil, it will come to him. [28] He who relies on his wealth will fall, but the righteous will sprout like green foliage. [29] He who brings trouble on his household will inherit wind, and the fool will be a slave to the wise in heart. [30] The fruit of the righteous is a tree of life, and one who captures souls is wise. [31] If the righteous is repaid on earth, how much more the wicked and the sinner!*

## CHAPTER 12

[1] Whoever loves discipline loves knowledge, but one who hates correction is stupid. [2] A good man wins favor from the LORD, but he condemns a man who devises schemes. [3] No one is made secure by wickedness, but the root of the righteous will not be shaken. [4] A wife of strength is her husband's crown, but one who acts shamefully is like decay in his bones.* [5] The plans of the righteous are just; the guidance of the wicked is treachery. [6] The words of the wicked are an ambush for blood, but the mouth of the upright rescues them. [7] The wicked are overturned and are gone, but the house of the righteous stays standing. [8] A man is commended for his insight, but one with a twisted heart is held

in contempt. [9] Better to be lightly esteemed and have a servant than to play the great man and have no bread. [10] The righteous man cares for the life of his animal, but even the tender mercies of the wicked are cruel. [11] One who tills his ground will be filled with bread, but one who chases empty things has no sense. [12] The wicked covet the plunder of evil men, but the root of the righteous gives its yield. [13] In the transgression of the lips lies an evil snare, but the righteous man gets out of trouble. [14] From the fruit of his mouth a man has his fill of good, and what his hands have done is paid back to him. [15] A fool thinks his own way is right, but one who listens to advice is wise. [16] A fool shows his vexation the same day, but a shrewd man ignores an insult. [17] He who speaks truth tells what is just, but a false witness tells lies. [18] There is one whose rash words are like sword thrusts, but the tongue of the wise brings healing. [19] Truthful lips stand firm for ever, but a lying tongue lasts only an instant. [20] There is deceit in the hearts of those who plot evil, but joy for those who give counsel for peace. [21] No trouble comes upon the righteous, but the wicked have their fill of harm. [22] Lying lips are an abomination to the LORD, but those who act faithfully please him. [23] A shrewd man keeps his knowledge hidden, but the heart of fools blurts out folly. [24] The diligent hand will govern, but the slack hand will end in forced labor. [25] Anxiety in a man's heart weighs it down, but a good word cheers it up. [26] The righteous man guides his neighbor, but the way of the wicked sends them astray.* [27] The lazy man does not roast his prey, but a diligent man's possessions are precious. [28] On the way of righteousness there is life, and along its path there is no death.

## CHAPTER 13

[1] A wise son listens to his father's discipline, but a scoffer pays no heed to a reprimand. [2] By the fruit of his mouth a man enjoys good things, but the appetite of the treacherous is for violence. [3] One who guards his mouth keeps his life; one who flings his lips open comes to ruin. [4] The lazy man's soul craves and gets nothing, but the soul of the diligent is fed to the full. [5] A righteous man hates a lying word, but a wicked man brings stench and disgrace. [6] Righteousness protects the one whose way is blameless, but wickedness brings down the sinner. [7] There is one who acts rich and has nothing, and one who acts poor and has great wealth. [8] A man's riches are the ransom for his life, but a poor man never hears a threat. [9] The light of the righteous shines gladly, but the lamp of the wicked goes out. [10] Insolence produces nothing but quarreling, but wisdom is with those who accept advice. [11] Wealth got from emptiness will shrink, but one who gathers by hand will see it grow. [12] Hope put off makes the heart sick, but a longing fulfilled is a tree of life. [13] One who scorns the word brings ruin on himself, but one who reveres the command will be repaid. [14] The teaching of the wise is a spring of life, for escaping the snares of death. [15] Good insight wins favor, but the way of the treacherous is harsh. [16] Every shrewd man acts with knowledge, but a fool parades his folly. [17] A wicked messenger stumbles into trouble, but a faithful envoy brings healing. [18] Poverty and shame come to one who neglects discipline, but one who heeds correction is honored. [19] Desire attained is sweet to the soul, but turning from evil is loathsome to fools. [20] One who walks with the wise will become wise, but the companion of fools will come to harm. [21] Trouble chases sinners, but the righteous are rewarded with good. [22] A good man leaves an inheritance for his grandchildren, but the wealth of the sinner is laid up for the righteous. [23] The fallow ground of the poor yields plenty of food, but some are swept off through injustice.* [24] One who holds back his rod hates his son, but one who loves him is quick to discipline him. [25] The righteous man eats until his soul is satisfied, but the belly of the wicked goes empty.

## CHAPTER 14

[1] The wise among women builds up her house, but folly pulls it down with her own hands. [2] One who walks uprightly fears the LORD, but one whose ways are crooked despises him. [3] In a fool's mouth is a rod for his pride, but the lips of the wise protect them. [4] Where there are no oxen the feeding trough is empty, but by the strength of an ox comes a rich harvest. [5] A faithful witness does not lie, but a false witness pours out lies. [6] A scoffer looks for wisdom and there is none, but knowledge comes easily to one with understanding. [7] Get away from a foolish man, for on his lips you will find no knowledge. [8] The wisdom of the shrewd is to discern his way, but the folly of fools is deception. [9] Fools make light of guilt, but among the upright there is goodwill. [10] The heart knows its own bitterness, and no stranger has a part in its joy. [11] The house of the wicked will be wiped out, but the tent of the upright will thrive. [12] There is a way that looks straight to a man, but in the end it leads to death. [13] Even while laughing the heart may be in pain, and joy may end in sorrow. [14] One whose heart turns away will have his fill of his own ways, and a good man will be filled from what is his. [15] The simple man trusts every word, but the shrewd man considers his steps. [16] The wise man is cautious and turns from evil, but the fool is arrogant and careless. [17] One quick to anger acts foolishly, and a man who schemes is hated. [18] The simple inherit folly, but the shrewd wear knowledge as a crown. [19] The evil bow before the good, and the wicked at the gates of the righteous. [20] The poor man is disliked even by his neighbor, but many are the friends of the rich. [21] One who looks down on his neighbor sins, but happy is the one who is kind to the poor. [22] Do those who plot evil not go astray? But those who plan good find steadfast love and faithfulness. [23] All hard work brings gain, but mere talk leads only to poverty. [24] Their riches are a crown to the wise, but the folly of fools remains folly. [25] A truthful witness saves lives, but one who pours out lies is a deceiver. [26] In the fear of the LORD a man has strong confidence, and his children will have a place of refuge. [27] The fear of the LORD is a spring of life, for escaping the snares of death. [28] A great population is a king's splendor, but a lack of people is a ruler's ruin. [29] One who is slow to anger has great understanding, but one who is short-tempered lifts folly high. [30] A calm heart gives life to the body, but envy rots the bones. [31] One who oppresses the poor insults his Maker, but one who is

kind to the needy honors him. [32] The wicked man is thrown down by his own wrongdoing, but the righteous man finds refuge even in his death. [33] Wisdom rests quietly in the heart of the discerning, but what is inside fools becomes known. [34] Righteousness lifts a nation high, but sin is a reproach to any people. [*] [35] A king takes pleasure in a servant who acts wisely, but his fury is upon one who acts shamefully.

## CHAPTER 15

[1] A soft answer turns away fury, but a hurtful word makes anger rise. [2] The tongue of the wise puts knowledge to good use, but the mouth of fools gushes folly. [3] The eyes of the LORD are everywhere, keeping watch on the evil and the good. [4] A soothing tongue is a tree of life, but a twisted one crushes the spirit. [5] A fool spurns his father's discipline, but whoever accepts correction shows good sense. [6] The house of the righteous holds great treasure, but the revenue of the wicked brings trouble. [7] The lips of the wise scatter knowledge abroad, but the heart of fools is not right. [8] The LORD detests the sacrifice of the wicked, but the prayer of the upright is his pleasure. [9] The LORD detests the way of the wicked, but he loves the one who pursues righteousness. [10] Harsh discipline awaits the one who leaves the path; whoever hates correction will die. [11] Sheol and Abaddon are open before the LORD; how much more the hearts of the children of men! [*] [12] A scoffer does not like being corrected; he will not go to the wise. [13] A glad heart makes the face cheerful, but by sorrow of heart the spirit is crushed. [14] The heart of the discerning seeks out knowledge, but the mouth of fools grazes on folly. [15] All the days of the poor are hard, but a glad heart is a feast without end. [16] Better a little with the fear of the LORD than a large fortune and trouble with it. [17] Better a dish of greens with love than a fatted ox with hatred. [18] A hot-tempered man stirs up conflict, but one who is slow to anger quiets strife. [19] The road of the lazy is like a thornbush hedge, but the path of the upright is a built-up highway. [20] A wise son gladdens his father, but a foolish man scorns his mother. [21] Folly is a delight to one who has no sense, but a man of understanding keeps a straight course. [22] Without counsel plans go wrong, but with many advisers they succeed. [23] A man takes joy in a fitting reply, and a word at the right time, how good it is! [24] For the prudent the path of life leads upward, to keep him from Sheol below. [25] The LORD pulls down the house of the proud, but he keeps the widow's boundary in place. [26] The LORD detests evil plans, but gracious words are pure. [27] One greedy for unjust gain brings trouble on his household, but one who hates bribes will live. [28] The heart of the righteous weighs its answers, but the mouth of the wicked spews out evil. [29] The LORD is far off from the wicked, but he listens to the prayer of the righteous. [30] Bright eyes gladden the heart, and good news puts fat on the bones. [31] The ear that heeds life-giving correction will make its home among the wise. [32] One who rejects discipline despises himself, but one who listens to correction gains a heart of understanding. [33] The fear of the LORD is training in wisdom, and before honor comes humility.

## CHAPTER 16

[1] The plans of the heart belong to man, but the answer of the tongue is from the LORD. [2] All a man's ways are clean in his own sight, but the LORD weighs the spirits. [3] Commit your works to the LORD, and your plans will be established. [4] The LORD has made everything for its purpose, even the wicked for the day of trouble. [*] [5] The LORD detests everyone who is arrogant in heart; be sure of this, he will not escape punishment. [6] Through steadfast love and faithfulness iniquity is atoned for, and through the fear of the LORD men turn from evil. [7] When a man's ways please the LORD, he makes even his enemies live at peace with him. [8] Better a little with righteousness than large revenues gained unjustly. [9] A man's heart plots out his way, but the LORD makes his steps firm. [10] A divine verdict is on the lips of a king; his mouth does not betray justice. [11] Honest scales and balances belong to the LORD; all the weights in the bag are his doing. [12] Kings detest wrongdoing, for a throne is made firm by righteousness. [13] Kings take delight in honest lips, and they love one who speaks uprightly. [14] A king's fury is a herald of death, but a wise man will pacify it. [15] When a king's face shines, there is life, and his favor is like a cloud bringing the spring rain. [16] How much better to acquire wisdom than gold! To acquire understanding is to be preferred over silver. [17] The highway of the upright avoids evil; whoever watches his way guards his life. [18] Pride goes ahead of ruin, and a lofty spirit ahead of stumbling. [19] Better to be humble in spirit among the lowly than to share plunder with the proud. [20] Whoever pays attention to the word will find good, and happy is the one who trusts in the LORD. [21] The wise in heart is called discerning, and sweet speech adds to persuasiveness. [22] Understanding is a spring of life to those who have it, but folly is the discipline of fools. [23] A wise man's heart makes his mouth prudent and adds persuasiveness to his lips. [24] Kind words are a honeycomb, sweet to the soul and healing for the bones. [25] There is a way that looks straight to a man, but in the end it leads to death. [26] A worker's appetite works for him, for his hunger drives him on. [27] A worthless man digs up trouble, and his speech is like a scorching flame. [28] A crooked man sows strife, and a gossip separates close friends. [29] A violent man lures his neighbor and leads him down a path that is not good. [30] He who winks his eyes is plotting perversity; he who presses his lips together has carried out evil. [31] Gray hair is a splendid crown; it is gained by a righteous life. [32] Better a patient man than a warrior, and one who rules his temper than one who takes a city. [33] The lot is cast into the lap, but its every decision is from the LORD.

## CHAPTER 17

[1] Better a dry morsel and quiet with it than a house full of feasting with quarrels. [2] A servant with insight will rule over a son who acts shamefully, and will have a share of the inheritance among the brothers. [3] The crucible is for silver and the furnace for gold, but the LORD tests hearts. [4] A wrongdoer pays attention to wicked lips; a liar listens closely to a ruinous tongue. [5] One who mocks the poor insults his Maker; one who rejoices at

disaster will not escape punishment. [6] Grandchildren are the crown of the aged, and fathers are the glory of their sons. [7] Lofty speech does not suit a fool; still less do lying lips suit a noble. [8] A bribe is a magic stone in the eyes of the one who gives it; wherever he turns, he succeeds. [9] One who covers over an offense seeks love, but one who repeats a matter drives close friends apart. [10] A reprimand sinks deeper into a discerning man than a hundred lashes into a fool. [11] An evil man is bent only on rebellion, so a merciless messenger will be sent after him. [12] Sooner meet a she-bear robbed of her cubs than a fool in his folly. [13] Whoever pays back evil for good, evil will never leave his house. [14] Starting a quarrel is like opening a floodgate, so drop the matter before the dispute breaks out. [15] Acquitting the wicked and condemning the righteous, the LORD detests them both. [16] Why should a fool have money in his hand to buy wisdom, when he has no mind for it? [17] A friend loves at every time, and a brother is born for the day of trouble. [18] A man without sense gives his hand in pledge and puts up surety for his neighbor. [19] One who loves transgression loves a quarrel; one who builds his gate high invites ruin. [20] A man with a crooked heart does not find good, and one with a twisted tongue falls into trouble. [21] Whoever begets a fool has grief, and the father of a senseless son has no joy. [22] A joyful heart is good medicine, but a crushed spirit dries up the bones. [23] The wicked man accepts a bribe in secret to bend the paths of justice. [24] The discerning man keeps wisdom in view, but a fool's eyes wander to the ends of the earth. [25] A foolish son is a vexation to his father and bitterness to the mother who bore him. [26] To fine the righteous is not good either, nor to flog nobles for their uprightness. [27] One who holds back his words has knowledge, and one who is cool of spirit is a man of understanding. [28] Even a fool who keeps silent is counted wise; when he closes his lips he is thought intelligent.

## CHAPTER 18

[1] One who isolates himself pursues his own desires; he quarrels with all sound wisdom.* [2] A fool has no delight in understanding, only in airing his own opinions. [3] When a wicked man comes, contempt comes with it, and with disgrace comes scorn. [4] The words of a man's mouth are deep waters, a bubbling brook, a spring of wisdom. [5] It is not good to favor the wicked or to turn aside the righteous in judgment. [6] A fool's lips walk into a quarrel, and his mouth invites a beating. [7] The mouth of a fool is his undoing, and his lips are a trap for his soul. [8] The words of a gossip are like choice morsels; they go down into the inmost parts. [9] One who is slack in his work is brother to the one who destroys. [10] The name of the LORD is a fortified tower; the righteous man runs to it and is lifted out of reach. [11] A rich man's wealth is his fortified city, like a towering wall, as he imagines it. [12] Before ruin a man's heart is proud, but humility goes ahead of honor. [13] Whoever gives an answer before he listens, it is folly and shame to him. [14] A man's spirit will endure sickness, but a crushed spirit, who can bear it? [15] A discerning heart gains knowledge, and the ear of the wise looks for knowledge. [16] A man's gift opens the way for him and brings him into the presence of the great. [17] The first to state his case seems right, until the other comes and questions him. [18] Casting the lot ends quarrels and settles things between the powerful. [19] A brother wronged is harder to win than a fortified city, and disputes are like the bolts of a citadel. [20] A man's stomach is filled with the fruit of his mouth; he is filled with the produce of his lips. [21] Death and life lie in the grip of the tongue, and those who love it will eat its fruit. [22] One who finds a wife finds something good and receives favor from the LORD. [23] The poor man makes pleas for mercy, but the rich man answers with harshness. [24] A man with many companions comes to ruin, but there is a friend more loyal than a brother.*

## CHAPTER 19

[1] Better a poor man walking in integrity than one with twisted lips who is a fool. [2] A soul without knowledge is not good either, and one who hurries his steps goes wrong. [3] A man's own folly overturns his way, and yet his heart rages against the LORD. [4] Wealth adds many friends, but a poor man is parted from his friend. [5] A false witness will not escape punishment, and one who pours out lies will not get away. [6] Many court the favor of a man of rank, and everyone is a friend to the man who gives gifts. [7] All a poor man's brothers hate him; how much more do his friends keep their distance from him! He chases them with words, and they are all he has.* [8] One who gains sense loves his own soul; one who holds on to understanding will prosper. [9] A false witness will not escape punishment, and one who pours out lies will perish. [10] Luxury does not suit a fool, still less a slave ruling over princes. [11] A man's good sense makes him slow to anger, and it is his glory to overlook an offense. [12] A king's rage is like a lion's growl, but his favor is like dew upon the grass. [13] A foolish son is his father's ruin, and a wife's quarreling is a leak that never stops dripping. [14] House and riches are inherited from fathers, but a sensible wife comes from the LORD. [15] Sloth throws one into deep sleep, and an idle soul goes hungry. [16] One who keeps the command keeps his soul; one who is careless of his ways will die. [17] One who is kind to the poor lends to the LORD, and he will repay him for his deed. [18] Discipline your son while there is still hope, and do not set your heart on putting him to death.* [19] A man of great temper must pay the penalty; if you bail him out, you will have to do it again. [20] Listen to advice and accept discipline, so that you may be wise in the end. [21] Many are the plans in a man's heart, but it is the purpose of the LORD that will stand. [22] What is desirable in a man is his kindness, and better a poor man than a liar. [23] The fear of the LORD leads to life; one who has it rests content, untouched by harm. [24] The lazy man dips his hand in the bowl and will not even lift it back to his mouth. [25] Beat a scoffer, and the simple will learn shrewdness; correct a discerning man, and he will gain knowledge. [26] One who mistreats his father and chases away his mother is a son who brings shame and disgrace. [27] Stop listening to instruction, my son, and you will wander from the words of knowledge. [28] A worthless witness makes a mockery of justice, and the mouth of the wicked gulps down iniquity. [29] Penalties are ready for

scoffers, and beatings for the backs of fools.

## CHAPTER 20

[1] Wine is a mocker, strong drink a brawler, and whoever is led
astray by it is not wise. [2] A king's terror is like a lion's growl;
whoever angers him forfeits his own life. [3] It is honorable for a
man to stay out of a dispute, but every fool will start a quarrel. [4]
The lazy man does not plow in the autumn; at harvest he looks
for a crop and there is nothing. [5] The purpose in a man's heart is
like deep water, but a man of understanding will draw it out. [6]
Many a man announces his own loyalty, but who can find a man
who is trustworthy? [7] The righteous man walks in his integrity;
happy are his children after him! [8] A king seated on the throne of
justice sifts out all evil with his eyes. [9] Who can say, "I have kept
my heart clean; I am free of my sin"? [10] Two kinds of weights and
two kinds of measures, the LORD detests them both. [11] Even a
child shows by what he does whether his conduct is pure and
upright. [12] The ear that hears and the eye that sees, the LORD
has made both of them. [13] Do not love sleep, or you will grow
poor; keep your eyes open, and you will have bread to the full. [14]
"It is bad, it is bad," says the buyer; then he goes off and brags. [15]
There is gold, and plenty of corals, but lips that speak knowledge
are a rare jewel. [16] Take the garment of one who has stood surety
for a stranger, and hold it in pledge for a foreign woman. [17] Bread
won by deceit tastes sweet to a man, but afterward his mouth
will be full of grit. [18] Plans are made firm through counsel; wage
war with wise guidance. [19] One who goes around gossiping
betrays secrets; so do not mix with one who cannot keep his lips
closed. [20] If one curses his father or his mother, his lamp will go
out in the blackest darkness. [*] [21] An inheritance seized hastily at
the start will not be blessed in the end. [22] Do not say, "I will pay
back evil"; wait for the LORD, and he will rescue you. [23] The
LORD detests two kinds of weights, and dishonest scales are not
good. [24] A man's steps come from the LORD; how then can
anyone understand his own way? [25] It is a trap for a man to blurt
out, "Holy!" and only afterward to think over his vows. [26] A wise
king sifts out the wicked and drives the threshing wheel over
them. [27] The spirit of man is the lamp of the LORD, searching
out all his inmost parts. [28] Steadfast love and faithfulness guard
the king, and he holds up his throne by steadfast love. [29] The
glory of young men is their strength, and the splendor of the old
is their gray hair. [30] Bruising wounds scour away evil, and blows
scour the inmost parts.

## CHAPTER 21

[1] Like streams of water is a king's heart in the LORD's hand; he
directs it wherever he pleases. [2] A man's every way is straight in
his own sight, but the LORD weighs hearts. [3] To do
righteousness and justice is more acceptable to the LORD than
sacrifice. [4] Lofty eyes and a swollen heart, the lamp of the wicked,
are sin. [5] The plans of the diligent lead only to profit, but
everyone who rushes ends only in lack. [6] Treasures gained by a
lying tongue are a vapor blown away by those who seek death. [7]
The violence of the wicked drags them off, for they will not do
what is just. [8] The way of a guilty man is twisted, but the work of
the pure is straight. [9] Better to live on a corner of the rooftop
than in a shared house with a quarrelsome wife. [10] The soul of
the wicked craves evil; his neighbor finds no mercy in his sight. [11]
When a scoffer is fined, the simple gains wisdom; when the wise
is taught, he takes in knowledge. [12] The Righteous One observes
the house of the wicked; he hurls the wicked into ruin. [*] [13]
Whoever closes his ear to the outcry of the poor will cry out
himself and not be answered. [14] A secret gift calms anger, and a
bribe tucked in the cloak, fierce wrath. [15] When justice is done, it
is joy to the righteous but terror to those who do iniquity. [16] A
man who strays from the path of insight will come to rest in the
company of the shades. [17] One who loves pleasure will end up
poor; one who loves wine and oil will never grow rich. [18] The
wicked becomes a ransom for the righteous, and the faithless for
the upright. [19] Better to live in a desert land than with a
quarrelsome and ill-tempered wife. [20] Desirable treasure and oil
are in the home of the wise, but a foolish man gulps them down.
[21] One who pursues righteousness and kindness finds life,
righteousness and honor. [22] A wise man goes up against the city
of the mighty and pulls down the stronghold they trust in. [23]
One who keeps watch over his mouth and tongue keeps his soul
out of trouble. [24] The proud, haughty man, "Scoffer" is his
name; he acts with overbearing pride. [25] The lazy man's craving
will kill him, for his hands refuse to labor. [26] All day long he is
full of craving, but the righteous man gives without holding
back. [27] The sacrifice of the wicked is detestable; how much more
when he brings it with a wicked motive! [28] A lying witness will
perish, but the man who listens will speak on and on. [29] A wicked
man puts on a hard face, but the upright man gives thought to
his way. [30] No wisdom, no understanding and no counsel can
stand against the LORD. [31] The horse is made ready for the day
of battle, but victory belongs to the LORD.

## CHAPTER 22

[1] A name is more desirable than great riches, and good favor is
better than silver and gold. [2] Rich and poor have this in
common: the LORD made them all. [3] A shrewd man sees danger
and hides, but the simple go right on and suffer for it. [4] The
result of humility and the fear of the LORD is riches, honor and
life. [5] Thorns and traps lie in the path of the crooked; one who
guards his soul stays far from them. [6] Train a child in keeping
with his way; even when he grows old he will not turn from it. [7]
The rich man lords it over the poor, and the borrower becomes
the lender's slave. [8] One who sows wrongdoing will harvest
trouble, and the rod of his rage will come to an end. [9] One with a
bountiful eye will be blessed, for he shares his bread with the
poor. [10] Throw out the scoffer, and conflict will leave; strife and
insult will stop. [11] One who loves a pure heart and has gracious
speech will have the king for a friend. [12] The eyes of the LORD
protect knowledge, but he overturns the words of the faithless. [13]
The lazy man says, "There is a lion out there! I will be murdered
in the street!" [14] The mouth of a strange woman is a deep pit; the
one the LORD is angry with will fall in. [15] Folly is tied fast to the

heart of a child, but the rod of discipline will remove it far from
him. [16] Oppressing the poor to enrich oneself, or giving to the
rich, leads only to poverty. [17] Turn your ear and listen to the
words of the wise, and set your heart on my knowledge; [18] for it
is a pleasant thing if you keep them deep within you, if all of
them are ready on your lips. [19] So that your confidence may be in
the LORD, I have taught you today, yes, you. [20] Have I not
written for you excellent things of counsel and knowledge, * [21] to
teach you what is right and true, so that you can bring back a
true report to those who sent you? [22] Do not rob the poor
because he is poor, or crush the needy in the gate; [23] for the
LORD will take up their case and take the life of those who rob
them. [24] Do not make friends with a man given to anger, or go
about with a hot-tempered man, [25] or you may learn his ways
and set a trap for your own soul. [26] Do not be among those who
give their hand in pledge, who stand surety for debts. [27] If you
have nothing to pay with, why should your bed be taken out
from under you? [28] Do not shift the ancient boundary marker
that your fathers set up. [29] Do you see a man skilled in his work?
He will serve before kings; he will not serve before obscure men.

## CHAPTER 23

[1] When you sit down to dine with a ruler, take careful note of
what is in front of you, [2] and put a knife to your throat if you
have a big appetite. [3] Do not crave his fine food, for it is food that
deceives. [4] Do not wear yourself out to get rich; have the sense to
stop. [5] When you let your eyes fly to it, it is no more; for it will
surely sprout wings and fly off like an eagle toward the sky. [6] Do
not eat the food of a stingy man, and do not crave his fine food; [7]
for as he thinks within himself, so he is. "Eat and drink," he tells
you, but his heart is not with you. * [8] You will throw up the little
you have eaten and will have wasted your pleasant words. [9] Do
not talk in the ears of a fool, for he will scorn the wisdom of your
words. [10] Do not shift the ancient boundary marker, and do not
encroach on the fields of the orphans; [11] for their Redeemer is
mighty; he will take up their case against you. [12] Bring your heart
to discipline and your ears to the words of knowledge. [13] Do not
withhold discipline from a child; if you strike him with the rod,
he will not die. [14] Strike him with the rod, and you will rescue his
soul from Sheol. [15] My son, if your heart is wise, then my heart
too will rejoice; [16] my inmost being will exult when your lips
speak what is right. [17] Do not let your heart be jealous of sinners,
but live in the fear of the LORD all the day; [18] for surely there is a
future, and your hope will not be cut off. [19] Listen, my son, and
become wise, and keep your heart on the right path. [20] Do not
join those who drink too much wine or those who gorge
themselves on meat; [21] for the drunkard and the glutton will
become poor, and drowsiness dresses a man in rags. [22] Listen to
your father, who gave you life, and do not scorn your mother
when she is old. [23] Buy truth and do not sell it, wisdom and
discipline and understanding. [24] The father of a righteous man
will rejoice greatly; whoever fathers a wise son will be glad of
him. [25] May your father and mother rejoice, and may she who
gave you birth be glad. [26] My son, give your heart to me, and let
your eyes keep my ways. * [27] For a harlot is a deep pit, and a
foreign woman a narrow well. [28] She lies in ambush like a bandit
and multiplies the faithless among men. [29] Who has woe? Who
has misery? Who has quarrels? Who has complaints? Who has
bruises for no reason? Who has bloodshot eyes? [30] Those who
stay late over wine, those who go looking for mixed wine. [31] Do
not look at wine when it is red, when it sparkles in the cup and
goes down so easily. [32] In the end it bites like a snake and strikes
like a viper. [33] Your eyes will see strange sights, and your heart
will speak twisted things. [34] You will be like one sleeping in the
middle of the sea, like one lying at the top of the rigging. [35] "They
hit me," you will say, "but I was not hurt; they beat me, but I did
not know it. When will I wake up? I will look for another drink."

## CHAPTER 24

[1] Do not be jealous of evil men, and do not long to be in their
company; [2] for their hearts devise violence, and their lips speak of
mischief. [3] A house is built through wisdom and made firm
through understanding; [4] through knowledge its rooms are filled
with every precious and pleasing treasure. [5] A wise man is
mighty, and a man of knowledge adds to his strength; [6] for with
wise guidance you will wage your war, and with plenty of
counselors comes victory. [7] Wisdom is out of a fool's reach; at
the gate he keeps his mouth shut. [8] One who schemes to do evil
will be known as a mastermind of mischief. [9] The plotting of
folly is sin, and men detest a scoffer. [10] If you lose heart in the day
of trouble, your strength is slight. [11] Rescue those who are being
dragged off to death; hold back those who are staggering to the
slaughter. [12] If you say, "But we knew nothing of this," does not
he who weighs hearts perceive it? Does not he who guards your
soul know it? Will he not repay each man as his deeds deserve? [13]
My son, eat honey, for it is good; honey from the comb is sweet
to your taste. [14] Know that wisdom is like this for your soul; if
you find it, there is a future, and your hope will not be cut off. [15]
Do not lie in ambush, wicked man, by the home of the
righteous; do not raid his dwelling place; [16] for the righteous may
fall seven times, yet he gets up again, but the wicked are brought
down by trouble. [17] Do not gloat when your enemy falls, and do
not let your heart rejoice when he stumbles, [18] or the LORD will
see and be displeased, and turn his anger away from him. [19] Do
not be upset because of evildoers, and do not be jealous of the
wicked; [20] for the evil man has no future; the lamp of the wicked
will go out. [21] My son, fear the LORD and the king; do not get
involved with those who are given to change; * [22] for their disaster
will spring up suddenly, and who knows the ruin both of them
can bring? [23] These too are sayings of the wise. It is not good to
show favoritism in judging. [24] Whoever tells the guilty, "You are
innocent," will be cursed by peoples and denounced by nations;
[25] but it will go well with those who convict him, and a rich
blessing will come on them. [26] One who gives an honest reply
kisses the lips. * [27] Put your outdoor work in order and get your
fields ready; after that, build your house. [28] Do not testify against
your neighbor without reason, and do not mislead with your
lips. [29] Do not say, "I will treat him as he treated me; I will pay

the man back for what he did." [30] I went past the field of a lazy man, past the vineyard of a man with no sense, [31] and look, it was all overgrown with thistles; weeds covered the ground, and its stone wall lay in ruins. [32] I observed it and took it to heart; I looked and learned a lesson: [33] a bit of sleep, a bit of slumber, a bit of folding the hands to lie down, [34] and poverty will come on you like a prowler, and need like a man with a shield.

## CHAPTER 25

[1] These too are proverbs of Solomon, which the men of Hezekiah king of Judah transcribed. [2] It is God's glory to hide a thing, and the glory of kings to investigate a thing. [3] Like the heavens in height and the earth in depth, the heart of kings cannot be searched out. [4] Remove the dross from silver, and out comes a vessel for the silversmith; [5] remove the wicked from the king's presence, and his throne will be made firm by righteousness. [6] Do not exalt yourself before the king, or take your stand where the great men stand; [7] for it is better to be told, "Come up here," than to be humbled before a noble whom your eyes have seen. [8] Do not rush out to go to court, for what will you do at the end, when your neighbor has put you to shame? [9] Argue out your dispute with your neighbor, but do not give away someone else's secret, [10] or whoever hears it will put you to shame, and the slander against you will never go away. [11] Golden apples in silver settings: such is a word aptly spoken. [12] A gold earring and an ornament of fine gold: such is a wise man's correction to an ear that listens. [13] Like the coolness of snow in the harvest season is a trustworthy messenger to those who send him; he revives the soul of his masters. [14] Clouds and wind but no rain: such is a man who brags of a gift he never gives. [15] With patience a ruler can be persuaded, and a soft tongue can break a bone. [16] If you find honey, eat just what you need, or you will be stuffed with it and throw it up. [17] Set foot in your neighbor's house only rarely, or he will grow weary of you and hate you. [18] A war club, a sword or a sharp arrow: such is a man who testifies falsely against his neighbor. [19] A bad tooth and a slipping foot: such is reliance on the faithless in a time of trouble. [20] Like one who strips off his coat on a cold day, like vinegar poured on soda, is one who sings songs to a heavy heart. [21] If your enemy is hungry, feed him bread, and if he is thirsty, give him water to drink; [22] for you will be heaping burning coals on his head, and the LORD will repay you. [23] The north wind gives birth to rain, and a sly tongue to angry looks. [24] Better to live on a corner of the rooftop than in a shared house with a quarrelsome wife. [25] Cold water to a weary soul: such is good news from a distant land. [26] A trampled spring, a fouled well: such is a righteous man who gives way before the wicked. [27] Eating too much honey is not good, so to seek one's own glory is not glory.* [28] A city breached and without walls: such is a man who has no restraint over his spirit.

## CHAPTER 26

[1] As snow does not belong in summer, nor rain in harvest, so honor does not belong to a fool. [2] As a sparrow flits about and a swallow darts here and there, so a curse without cause will come back to him who utters it.* [3] The whip is for the horse, the bridle for the donkey, and the rod for the backs of fools. [4] Do not answer a fool in keeping with his folly, or you yourself will be like him. [5] Answer a fool in keeping with his folly, or he will be wise in his own sight. [6] One who sends a message through a fool cuts off his own feet and drinks down violence. [7] As the legs of a lame man dangle, so does a proverb in the mouth of fools. [8] As one who ties a stone into a sling, so is one who gives honor to a fool. [9] As a thorn lodged in a drunkard's hand, so is a proverb in the mouth of fools. [10] As an archer who wounds all, so is one who hires a fool or hires whoever passes by.* [11] As a dog goes back to its vomit, so a fool goes back to his folly. [12] Do you see a man who thinks himself wise? There is more hope for a fool than for him. [13] The lazy man says, "There is a lion on the road, a lion in the open streets!" [14] The door turns on its hinge, and the lazy man turns on his bed. [15] The lazy man dips his hand in the bowl; he is too tired to lift it back to his mouth. [16] The lazy man is wiser in his own sight than seven who can give a sensible reply. [17] Like someone grabbing a dog by the ears is a passerby who gets worked up over a quarrel that is not his. [18] Like a madman shooting firebrands, arrows and death [19] is the man who deceives his neighbor and then says, "Was I not only joking?" [20] Without wood a fire goes out, and without a gossip a quarrel dies down. [21] As charcoal is to embers and wood to fire, so a quarrelsome man is to kindling strife. [22] The words of a gossip are like choice morsels; they go down into the inmost parts. [23] Like a glaze of silver dross over a clay pot are fervent lips with an evil heart. [24] One who hates conceals it with his lips, but inside he harbors deceit. [25] Though his voice is charming, do not trust him, for seven abominations fill his heart. [26] His hatred may be hidden by trickery, but his wickedness will be laid bare before the assembly. [27] Whoever digs a pit will fall into it, and a stone will roll back on the one who sets it rolling. [28] A lying tongue hates those it has crushed, and a flattering mouth brings ruin.

## CHAPTER 27

[1] Do not brag about tomorrow, for you do not know what a day will bring. [2] Let someone else praise you, not your own mouth; an outsider, and not your own lips. [3] Stone is heavy and sand is a burden, but a fool's vexation weighs more than both. [4] Fury is cruel and anger overwhelming, but who can stand up to jealousy? [5] Better is an open reprimand than hidden love. [6] The wounds a friend gives can be trusted, but an enemy multiplies kisses. [7] A full stomach turns away even honey from the comb, but to a hungry stomach anything bitter is sweet. [8] Like a bird wandering from its nest is a man wandering from his place. [9] Oil and perfume make the heart rejoice, and so does the sweetness of a friend's sincere advice. [10] Do not abandon your own friend or your father's friend, and do not go to your brother's house on the day of your disaster; better a neighbor close by than a brother far off. [11] Become wise, my son, and gladden my heart, so that I can answer anyone who taunts me. [12] A shrewd man sees danger and hides; the simple go right on and suffer for it. [13] Take the garment of one who has stood surety for a stranger, and hold it in

pledge for a foreign woman. [14] If someone blesses his neighbor in a loud voice early in the morning, it will be reckoned to him as a curse. [15] A leak that keeps dripping on a day of downpour and a quarrelsome wife are much the same; [16] to restrain her is to restrain the wind, and his right hand grasps oil.* [17] As iron sharpens iron, so a man sharpens the face of his friend. [18] One who tends a fig tree will eat its figs, and one who looks after his master will be honored. [19] As water reflects a face, so a man's heart reflects the man. [20] Sheol and Abaddon are never filled, and the eyes of man are never filled. [21] The crucible is for silver and the furnace for gold, and a man is tested by the praise he is given. [22] Even if you pound a fool in a mortar, grinding him with a pestle among the grain, his folly will not leave him. [23] Make sure you know how your flocks are faring, and pay close attention to your herds; [24] for wealth does not last for ever, and does a crown pass on from generation to generation? [25] When the hay is cleared and new grass shows, and the plants of the hills are gathered in, [26] the lambs will provide your clothing, and the goats the price of a field. [27] There will be goats' milk enough to feed you, to feed your household and to nourish your maidservants.

## CHAPTER 28

[1] The wicked run when no one is chasing them, but the righteous are as confident as a lion. [2] When a land rebels, it has many rulers, but through a man of understanding and knowledge order is maintained long. [3] A poor man who oppresses the needy is a driving rain that leaves no food. [4] Those who abandon the law praise the wicked, but those who keep the law fight against them. [5] Evil men do not grasp what is just, but those who seek the LORD grasp it all. [6] Better a poor man walking in integrity than a rich man whose ways are crooked. [7] One who keeps the law is a discerning son, but one who keeps company with gluttons disgraces his father. [8] Whoever swells his wealth by interest and usury gathers it for one who is kind to the poor. [9] If one turns his ear away from hearing the law, even his prayer is detestable. [10] Whoever misleads the upright into an evil way will fall into his own pit, but the blameless will inherit good things. [11] A rich man is wise in his own sight, but a poor man with understanding sees through him. [12] When the righteous win, there is great splendor, but when the wicked rise up, people go into hiding. [13] One who covers up his transgressions will not prosper, but one who confesses and forsakes them will obtain mercy. [14] Happy is the man who is always reverent, but one who hardens his heart will fall into trouble. [15] A growling lion and a prowling bear: such is a wicked ruler over a poor people. [16] A ruler who lacks understanding is a great oppressor, but one who hates ill-gotten gain will live long. [17] A man weighed down by the blood of another will flee to the pit; let no one hold him back.* [18] One who walks blamelessly will be kept safe, but one whose ways are crooked will fall at once. [19] One who tills his ground will have plenty of bread, but one who chases empty things will have plenty of poverty. [20] A faithful man will be rich in blessings, but one in a hurry to get rich will not escape punishment. [21] Partiality is not good, yet a man will do wrong for a mere piece of bread. [22] A greedy man rushes after wealth and does not realize that poverty is coming on him. [23] One who reproves a man will in the end win more favor than one who has a flattering tongue. [24] Whoever robs his father or his mother and says, "That is no transgression," is partner to a destroyer. [25] A greedy man stirs up conflict, but one who trusts in the LORD will prosper. [26] One who trusts in his own heart is a fool, but one who walks in wisdom will be kept safe. [27] One who gives to the poor will not be in need, but one who shuts his eyes to them will receive many curses. [28] When the wicked rise up, people hide, but when they perish, the righteous multiply.

## CHAPTER 29

[1] One who is often reproved yet stays stiff-necked will suddenly be broken, with no remedy. [2] When the righteous grow many, the people are glad, but when the wicked rule, the people sigh. [3] One who loves wisdom brings joy to his father, but one who keeps company with harlots wastes his wealth. [4] Through justice a king gives the land stability, but a man who levies contributions ruins it. [5] A man who flatters his neighbor is spreading a net for his feet. [6] An evil man is snared in his transgression, but the righteous man sings for joy and is glad. [7] The righteous man knows what is due to the poor; the wicked man has no such understanding. [8] Scoffers stir up a city, but wise men turn back anger. [9] When a wise man goes to court with a fool, the fool storms and scoffs, and there is no peace. [10] Men of blood hate one who is blameless, but the upright seek his life. [11] A fool gives full vent to his temper, but a wise man quietly holds it back. [12] If a ruler pays attention to lies, all his officials become wicked. [13] The poor man and the oppressor have this in common: the LORD gives light to the eyes of them both. [14] A king who judges the poor faithfully will have his throne made firm for ever. [15] The rod and correction bring wisdom, but a child left to himself disgraces his mother. [16] When the wicked multiply, transgression multiplies, but the righteous will see them fall. [17] Discipline your son, and he will give you peace; he will bring delights to your soul. [18] Where there is no vision, the people cast off restraint; but happy is the one who keeps the law.* [19] A servant is not corrected by mere words; he may understand, but he will not reply. [20] Do you see a man hasty with his words? There is more hope for a fool than for him. [21] One who pampers his servant from youth will find him a son in the end.* [22] A man of anger stirs up conflict, and a hot-tempered man commits many transgressions. [23] A man's pride will humble him, but one who is humble in spirit will gain honor. [24] One who shares with a thief hates his own soul; he hears the oath and says nothing. [25] Fear of man lays a snare, but one who trusts in the LORD is kept safe on high. [26] Many seek an audience with a ruler, but justice for a man comes from the LORD. [27] The righteous detest an unjust man, and the wicked detest one whose way is upright.

## CHAPTER 30

[1] The words of Agur son of Jakeh, the oracle. This man declares to Ithiel, to Ithiel and Ucal: [*] [2] Surely I am more stupid than any man; I do not have a man's understanding. [3] I have not learned wisdom, and I have no knowledge of the Holy One. [4] Who has gone up to heaven and come back down? Who has gathered the wind in the hollow of his hands? Who has bundled the waters in a cloak? Who has set up all the ends of the earth? What is his name, and what is his son's name? Tell me, if you know! [5] Every word of God has been refined; he is a shield to those who take refuge in him. [6] Add nothing to his words, or he will reprove you and you will be proved a liar. [7] Two things I ask of you; do not refuse me before I die: [8] Remove falsehood and lying far from me; give me neither poverty nor riches; feed me with the bread that is my portion, [9] or I may become full and deny you and say, "Who is the LORD?" or I may become poor and steal and defile the name of my God. [10] Do not slander a slave to his master, or he will curse you and you will pay for it. [11] There is a breed that curses its father and does not bless its mother; [12] a breed that is clean in its own eyes, yet is not washed of its filth; [13] a breed whose eyes are so haughty, whose eyelids are raised so high! [14] a breed whose teeth are swords and whose fangs are knives, to devour the poor off the earth and the needy from among mankind. [15] The leech has two daughters, "Give!" and "Give!" Three things are never satisfied; four never say, "Enough": [*] [16] Sheol, the barren womb, land that never has enough water, and fire that never says, "Enough." [17] The eye that ridicules a father and scorns to obey a mother will be pecked out by the ravens of the valley and eaten by the young eagles. [18] Three things are too marvelous for me, four I do not comprehend: [19] the way of an eagle in the heavens, the way of a snake upon a rock, the way of a ship in the depths of the sea, and the way of a man with a young woman. [20] This is the way of an adulterous woman: she eats, wipes her mouth and says, "I have done nothing wrong." [21] Under three things the earth quakes, and under four it cannot endure: [22] a slave who becomes king, a fool who is stuffed with food, [23] an unloved woman when she gets a husband, and a maidservant who displaces her mistress. [24] Four things on earth are little, yet they are wise beyond the wise: [25] the ants are a people without strength, yet they lay up their food in summer; [26] the rock badgers are a people without might, yet they make their houses in the crags; [*] [27] the locusts have no king, yet they all march out in formation; [28] the lizard can be caught with the hand, yet it lives in the palaces of kings. [*] [29] Three things are stately in their tread, four are stately as they go: [30] the lion, mighty among beasts, which retreats before nothing; [31] the strutting rooster, the he-goat, and a king against whom there is no rising up. [*] [32] If you have acted foolishly by exalting yourself, or if you have been scheming, clap your hand over your mouth. [33] For churning milk brings out butter, wringing the nose brings out blood, and stirring up anger brings out strife.

### CHAPTER 31

[1] The words of Lemuel, a king, the oracle his mother taught him: [2] What, my son? What, son of my womb? What, son of my vows? [3] Do not spend your strength on women, or your ways on those who ruin kings. [4] It is not for kings, Lemuel, not for kings to drink wine, nor for princes to ask, "Where is strong drink?" [5] or they will drink and forget what is decreed and twist the rights of all the oppressed. [6] Give strong drink to the one who is perishing, and wine to those whose soul is bitter; [7] let them drink and forget their poverty, and remember their misery no more. [8] Speak up for the one who cannot speak, for the rights of all who are passing away. [9] Speak up, judge with righteousness, and uphold the cause of the poor and needy. [10] A wife of strength, who can find her? Her value is far beyond pearls. [*] [11] Her husband's heart trusts in her, and he will not lack for gain. [12] She brings him good and not harm every day of her life. [13] She seeks out wool and flax and works with willing hands. [14] She is like the ships of the trader; she brings her food from far away. [15] She gets up while it is still night and gives food to her household and a share to her maidservants. [16] She weighs up a field and acquires it; from what her hands have earned she plants a vineyard. [17] She wraps her waist in strength and makes her arms vigorous. [18] She sees that her trading goes well; her lamp does not go out at night. [19] She sets her hands to the distaff, and her palms grasp the spindle. [20] She holds out her palm to the poor and stretches out her hands to the needy. [21] She has no fear of the snow for her household, for her whole household is dressed in scarlet. [22] She makes herself quilted coverings; her clothes are fine linen and purple. [23] Her husband is well known at the gates, where he takes his seat with the elders of the land. [24] She makes linen garments and sells them, and supplies belts to the merchant. [25] Strength and dignity are her clothing, and she laughs at the time to come. [26] She opens her mouth in wisdom, and the teaching of kindness is on her tongue. [27] She keeps an eye on the doings of her household and does not eat the bread of laziness. [28] Her sons stand up and call her happy; her husband too, and he praises her: [29] "Many daughters have done nobly, but you have risen above them all." [30] Charm is deceptive and beauty is a vapor, but a woman who fears the LORD is the one to be praised. [31] Give her the fruit of her hands, and let her deeds praise her in the gates.

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### CHAPTER 1

[1] Words of the Preacher, son of David, king in Jerusalem. [*] [2] "Vanity of vanities," says the Preacher, "vanity of vanities! Everything is vanity." [*] [3] What does a man gain by all the labor he labors at under the sun? [4] One generation departs and another arrives, but the earth remains for ever. [5] The sun comes up and the sun goes down, and it hastens, panting, to the place where it comes up again. [6] The wind goes toward the south and swings around to the north; around and around it goes, and the wind comes back again on its rounds. [7] All the streams flow to the sea,

but the sea is never full; to the place where the streams flow, there they flow again. [8] All things are wearisome, more than one can express. The eye never has its fill of seeing, nor the ear its fill of hearing. [9] What has been is what will be, and what has been done is what will be done; there is nothing new under the sun. [10] Is there anything of which one can say, "See, this is new"? It existed long ago, in ages before our time. [11] No one remembers those of former times, and those yet to come will not be remembered either by those who come after them. [12] I, the Preacher, have been king over Israel in Jerusalem. [13] I set my heart to inquire and to explore by wisdom all that is done under heaven. It is an unhappy business that God has given the sons of men to occupy them. [14] I have looked at all the works that are done under the sun, and see, everything is vanity and a chasing of the wind. [*] [15] What is bent cannot be straightened, and what is missing cannot be numbered. [16] I said to myself, "Look, I have grown great and increased in wisdom beyond all who ruled over Jerusalem before me, and my heart has had great experience of wisdom and knowledge." [17] So I set my heart to know wisdom and to know madness and folly; I perceived that this too is a chasing of the wind. [18] For in much wisdom is much grief, and the one who increases knowledge increases sorrow.

## CHAPTER 2

[1] I said to myself, "Come now, I will test you with pleasure; enjoy yourself." But this too proved to be vanity. [2] I said of laughter, "It is mad," and of pleasure, "What use is it?" [3] I explored in my heart how to stimulate my body with wine, my heart still guiding me with wisdom, and how to lay hold on folly, until I might see what is good for the sons of men to do under heaven during the few days of their life. [4] I undertook great works: I built houses for myself and planted vineyards for myself. [5] I made gardens and orchards for myself and planted all kinds of fruit trees in them. [6] I made pools of water for myself, to irrigate a forest of growing trees. [7] I bought male and female slaves, and I had slaves born in my household. I also owned more herds and flocks than any who had been in Jerusalem before me. [8] I amassed silver and gold for myself, and the treasure of kings and provinces. I acquired men singers and women singers, and the delights of the sons of men, many concubines. [*] [9] So I grew great and outstripped all who had been before me in Jerusalem; my wisdom also remained with me. [10] Nothing my eyes desired did I keep from them. I did not refuse my heart any pleasure, for my heart took delight in all my labor, and this was my reward for all my labor. [11] Then I considered all that my hands had done and the labor I had spent in doing it, and see, everything was vanity and a chasing of the wind, and there was nothing to be gained under the sun. [12] So I turned to consider wisdom, madness and folly; for what can the man do who comes after the king? Only what has been done already. [13] And I saw that wisdom excels folly as light excels darkness. [14] The wise man has eyes in his head, while the fool walks in the dark. And yet I perceived that the same fate overtakes them both. [15] Then I said to myself, "What happens to the fool will happen to me too. Why then have I been so exceedingly wise?" And I said to myself that this too is vanity. [16] For the wise man, like the fool, is not remembered for long, since in days to come both will have long been forgotten. How the wise man dies, just as the fool does! [17] So I hated life, because the work that is done under the sun weighed on me as evil; for everything is vanity and a chasing of the wind. [18] I hated all the labor I had labored at under the sun, since I must leave it to the man who comes after me. [19] And who knows if he will be a wise man or a fool? Yet he will have control over all the labor I have labored at and spent my wisdom on under the sun. This too is vanity. [20] So I turned my heart over to despair concerning all the labor I had labored at under the sun. [21] For a man may labor with wisdom, knowledge and skill, and then he must leave everything as a portion to someone who has not labored for it. This too is vanity and a great evil. [22] For what does a man have from all his labor and the strain of his heart with which he labors under the sun? [23] All his days are pain, and his work is grief; even at night his mind does not rest. This too is vanity. [24] There is nothing better for a man than that he should eat and drink and find enjoyment in his labor. This too, I saw, comes from the hand of God. [25] For who can eat, or who can have pleasure, apart from me? [*] [26] For to the man who pleases him God gives wisdom, knowledge and joy, but to the sinner he gives the work of gathering and heaping up, only to hand it over to the one who pleases God. This too is vanity and a chasing of the wind.

## CHAPTER 3

[1] For everything there is a season, and a time for every purpose under heaven: [2] a time to give birth and a time to die; a time to plant and a time to pull up what was planted; [3] a time to kill and a time to heal; a time to tear down and a time to build up; [4] a time to weep and a time to laugh; a time to lament and a time to dance; [5] a time to scatter stones and a time to gather stones together; a time to embrace and a time to refrain from embracing; [6] a time to search and a time to give up as lost; a time to keep and a time to cast away; [7] a time to rip and a time to mend; a time to be silent and a time to speak; [8] a time to love and a time to hate; a time of war and a time of peace. [9] What does the worker gain from his labor? [10] I have seen the business that God has given the sons of men to occupy them. [11] He has made everything fitting in its time; he has also set eternity in their heart, yet so that man cannot find out the work God has done from the beginning to the end. [*] [12] I perceived that there is nothing better for them than to be glad and to do good as long as they live; [13] and also that everyone should eat and drink and enjoy the good of all his labor: this is God's gift. [14] I perceived that whatever God does endures for ever; nothing can be added to it and nothing taken from it; and God has done it so that men should fear him. [15] What is now has been before, and what will be has been already; and God seeks what has been driven away. [*] [16] I saw something more under the sun: in the place of judgment, wickedness was there, and in the place of righteousness, wickedness was there. [17] I said to myself, "God will judge both the righteous and the wicked, for there is a time there for every

purpose and for every deed." [18] I said to myself concerning the sons of men, "God is proving them, to show them that they are but beasts." [19] For what befalls the sons of men befalls the beasts; one and the same fate befalls them: as one dies, so dies the other. They all have the same breath, and man has no advantage over the beast, for everything is vanity. [20] All are going to one place. All are from the dust, and to the dust all return. [21] Who knows the spirit of the sons of men, which goes upward, and the spirit of the beast, which goes downward into the earth?* [22] So I saw that there is nothing better than for a man to enjoy his work, since that is his lot. For who can bring him to see what will come after him?

## CHAPTER 4

[1] Then I looked again at all the oppression that goes on under the sun: see, the tears of the oppressed, and they have no comforter; on the side of their oppressors is power, and they have no comforter. [2] And I judged the dead, who died long ago, more fortunate than the living, who are alive still. [3] But better off than both is the one who has never existed, who has not seen the evil deeds that are done under the sun. [4] And I saw that all labor and all achievement springs from a man's rivalry with his neighbor. This too is vanity and a chasing of the wind. [5] The fool folds his hands and devours his own flesh. [6] Better one handful with quiet than two handfuls with labor and a chasing of the wind. [7] Again I saw vanity under the sun: [8] There is a man all alone, without a companion; he has no son or brother, yet his labor never ends, and his eyes are never content with wealth. "For whom am I laboring," he asks, "and denying myself good things?" This too is vanity and an unhappy business. [9] Two are better off than one, for they have a good return for their labor. [10] If either of them falls, the other can lift his companion up; but pity the one who is by himself when he falls, with no one to lift him up! [11] Again, when two lie down side by side, they keep warm; but how can one keep warm alone? [12] And though one may be overpowered, two can withstand him; a cord of three strands is not quickly broken. [13] Better a poor youth who is wise than an old and foolish king who no longer knows how to take advice. [14] For the youth came out of prison to become king, even though he had been born poor in his kingdom. [15] I saw all the living who move about under the sun siding with the youth, the second one, who would rise in his place. [16] There was no end of all the people, all whom he led; yet those who come later will not be glad in him. This too is vanity and a chasing of the wind.

## CHAPTER 5

[1] Watch your feet when you go to the house of God; to come near to listen is better than the sacrifice fools offer, for they do not know that they do wrong.* [2] Do not be hasty with your mouth, and let not your heart rush to utter a word before God; for God is in heaven and you are on earth, so let your words be few. [3] For a dream comes from a great deal of business, and a fool's voice from a great many words. [4] When you vow a vow to God, do not delay in paying it, for he has no pleasure in fools; pay what you vow. [5] Better not to vow at all than to vow and not pay. [6] Do not let your mouth lead your flesh into sin, and do not tell the messenger that it was an error. Why should God be angry at what you say and destroy the work of your hands?* [7] For with many dreams come vanities and words in plenty; but as for you, fear God. [8] If in a province you see the poor oppressed and justice and righteousness taken away by force, do not be amazed at it; for one official is watched by a higher one, and still higher ones are over them both. [9] And the produce of the land is for everyone; even the king is served from the field.* [10] Whoever loves money will never have his fill of money, nor whoever loves wealth his fill of gain. This too is vanity. [11] As goods multiply, so do those who consume them; and what benefit are they to their owner, but to feast his eyes on them? [12] The sleep of the worker is sweet, whether he eats little or much; but the full stomach of the rich man will not let him sleep. [13] There is a grievous evil I have seen under the sun: wealth hoarded by its owner to his own hurt. [14] That wealth is lost through some misfortune, and he has a son, but there is nothing left in his hand. [15] As he came from his mother's womb, so he will go again, naked as he came, and he will take nothing for his labor that he can carry away in his hand. [16] This too is a grievous evil: just as he came, so he will go. And what does he gain, he who labors for the wind? [17] Besides, all his days he eats in darkness, with much vexation, sickness and resentment. [18] See, this is what I have found good and fitting: to eat and drink and enjoy the good of all the labor one labors at under the sun during the few days of life God has given him, for that is his lot. [19] Moreover, when God gives any man wealth and possessions and the power to enjoy them, to accept his lot and be glad in his labor, this is God's gift. [20] For he will not dwell much on the days of his life, because God keeps him occupied with gladness of heart.*

## CHAPTER 6

[1] There is an evil I have seen under the sun, and it weighs heavily on mankind: [2] a man to whom God gives wealth, possessions and honor, so that he lacks nothing his soul could wish for, yet God does not give him the power to enjoy them, and a stranger enjoys them instead. This is vanity, a grievous affliction. [3] If a man has a hundred children and lives many years, however many the days of his years, but his soul does not have its fill of good things and he has no burial either, I say a stillborn child is better off than he. [4] For it comes in vanity and goes off into darkness, and in darkness its name is hidden. [5] It has never seen the sun or known anything; yet it has more rest than he. [6] Even if he should live a thousand years twice, yet not enjoy good, do not all go to the same place? [7] All a man's labor is for his mouth, and still his soul is never filled. [8] For what does the wise man have more than the fool? What does the poor man gain by knowing how to conduct himself before the living? [9] Better what the eyes can see than the roving of the soul. This too is vanity and a chasing of the wind. [10] Whatever exists has already been named, and it is known what man is; he cannot dispute with one stronger than himself. [11] The more words there are, the more vanity there is. What does man

gain from it? [12] For who knows what is good for man in life, during the few days of his life of vanity, which he passes like a shadow? Who can tell man what will happen under the sun after he is gone?

## CHAPTER 7

[1] A good name is better than fine perfume, and the day of death better than the day one is born. [2] It is better to go to a house of mourning than to go to a house of banqueting, for that is the end of all mankind, and the living will take it to heart. [3] Grief is better than laughter, for a sad face is good for the heart. [4] The heart of the wise is in the house of mourning, but the heart of fools is in the house of pleasure. [5] Better to heed a wise man's rebuke than to listen to the singing of fools. [6] For as the crackle of thorns under the pot, so is the laughter of the fool. This too is vanity. [7] Surely extortion turns a wise man into a fool, and a bribe corrupts the heart. [8] Better the end of a thing than its beginning; better a patient spirit than a proud spirit. [9] Do not be quick in spirit to become angry, for anger lodges in the bosom of fools. [10] Do not say, "Why were the old days better than these?" For it is not wisdom that prompts you to ask this. [11] Wisdom is good along with an inheritance, and a benefit to those who see the sun. [12] For wisdom gives protection just as money gives protection; but the advantage of knowledge is this: wisdom preserves the life of the one who has it. [13] Look at what God has done: who can straighten what he has bent? [14] In the day of prosperity be glad, and in the day of adversity consider: God has made the one as well as the other, so that man cannot find out anything that will come after him. [15] In my days of vanity I have seen it all: a righteous man perishing in his righteousness, and a wicked man living long in his wickedness. [16] Do not be overly righteous, and do not be excessively wise; why should you ruin yourself? [17] Do not be overly wicked, and do not be a fool; why should you die before your time? [18] It is good to hold on to the one and not let your hand go from the other; for one who fears God will come through them both. [19] Wisdom makes the wise man more powerful than ten rulers in a city. [20] Surely there is not a righteous man on earth who does good and never sins. [21] Do not take to heart every word people say, or you may hear your servant cursing you. [22] For your own heart knows that you too have often cursed others. [23] All this I put to the test by wisdom. I said, "I will become wise," but it was beyond me. [24] Whatever exists is far off and deep, exceedingly deep; who can discover it? [25] I turned my heart to know, to explore and to seek out wisdom and the sum of things, and to know the wickedness of folly and the madness of foolishness. [26] And I find something more bitter than death: the woman whose heart is traps and snares, and whose hands are chains. The one who pleases God will escape from her, but the sinner will be captured by her. [27] "See, this is what I have found," says the Preacher, "adding one thing to another to discover the sum, [*] [28] which my soul still searches for but has not found: one man in a thousand I have found, but a woman among all these I have not found. [29] This alone I have found: God made man upright, but they have searched out many schemes."

## CHAPTER 8

[1] Who is like the wise man? Who knows the meaning of a thing? A man's wisdom brightens his face and changes its hardness. [2] I say, obey the king's command, because of the oath of God. [3] Do not hurry to leave his presence; do not persist in an evil cause, for he will do whatever he wishes. [4] For the king's word is supreme, and who can say to him, "What are you doing?" [5] One who obeys the command will come to no harm, and a wise heart will know the proper time and procedure. [6] For there is a proper time and procedure for every matter, for man's misery weighs heavily on him. [7] For he does not know what is to come; who can tell him how it will happen? [8] No man has authority over the wind to restrain the wind, and no one has authority over the day of his death; there is no release in wartime, and wickedness will not save those who practice it. [*] [9] All this I saw as I gave my heart to every work done under the sun, while one man lords it over another to his hurt. [10] Then I saw the wicked buried; they used to go in and out of the holy place, and they were forgotten in the city where they had acted so. This too is vanity. [11] Because the sentence on an evil deed is not carried out speedily, the hearts of the sons of men are fully set on doing evil. [12] Though a sinner does evil a hundred times and lives a long time, yet I know that it will go well with those who fear God, who stand in awe before him. [13] But it will not go well with the wicked, and he will not lengthen his days like a shadow, because he does not stand in awe before God. [14] There is a vanity that takes place on earth: there are righteous men who receive what the deeds of the wicked deserve, and there are wicked men who receive what the deeds of the righteous deserve. I said that this too is vanity. [15] So I commended joy, for man has nothing better under the sun than to eat and drink and be glad, and this will go with him in his labor through the days of life God gives him under the sun. [16] When I gave my heart to know wisdom and to observe the business that is done on earth, how one's eyes see no sleep by day or by night, [17] then I saw all the work of God, that no one can grasp the work that is done under the sun. However much a man labors to search it out, he will not grasp it; and even if a wise man claims to know, he cannot grasp it.

## CHAPTER 9

[1] For I took all this to heart and examined it all: that the righteous and the wise and their deeds are in God's hand. Whether it will be love or hatred, man does not know; all lies ahead of them. [2] Everything is alike for everyone: one fate befalls the righteous and the wicked, the good, the clean and the unclean, the one who offers sacrifice and the one who does not. As is the good man, so is the sinner; as is the one who takes an oath, so is the one who is afraid to swear. [3] This is an evil in all that is done under the sun: that one fate befalls them all. Moreover, the hearts of the sons of men are full of evil, and madness is in their hearts while they live, and afterward they go to the dead. [4] But whoever is joined with all the living has hope; for a living dog is better than a

dead lion. [*] [5] For the living know that they will die, but the dead know nothing; they have no more reward, for the memory of them is forgotten. [6] Their love, their hatred and their jealousy have long since perished, and never again will they have a share in anything that is done under the sun. [7] Go, eat your bread with joy and drink your wine with a merry heart, for God has already approved what you do. [8] Let your clothes be white at all times, and let your head never lack oil. [9] Enjoy life with the wife you love all the days of your life of vanity that he has given you under the sun, all your days of vanity; for that is your lot in life and in the labor you labor at under the sun. [10] Whatever your hand finds to do, do it with your might, for there is no work or reckoning or knowledge or wisdom in Sheol, the place you are going. [11] Once more I saw under the sun that the race does not go to the swift, nor the battle to the strong, nor bread to the wise, nor wealth to the intelligent, nor favor to the learned; for time and chance come to them all. [12] For man does not know his time either. Like fish caught in a cruel net, and like birds seized in a trap, so the sons of men are ensnared at an evil time, when it falls on them without warning. [13] I also saw this example of wisdom under the sun, and it impressed me greatly: [14] There was a little city with only a few men in it, and a mighty king came against it, besieged it and built great siege works against it. [15] Now there was found in it a poor wise man, and he saved the city by his wisdom; yet nobody remembered that poor man. [16] So I said, "Wisdom is better than strength." Yet the poor man's wisdom is despised, and his words go unheeded. [17] The quiet words of the wise are better heeded than the shouting of a ruler among fools. [18] Wisdom is better than the weapons of war, but one sinner can destroy a great deal of good.

## CHAPTER 10

[1] Dead flies make the perfumer's oil stink and ferment; so a little folly outweighs wisdom and honor. [2] The wise man's heart inclines to his right, but the fool's heart to his left. [3] Even as the fool walks along the road, he lacks sense, and he shows everyone that he is a fool. [4] If the ruler's anger rises against you, do not leave your post, for composure lays great offenses to rest. [5] There is an evil I have seen under the sun, a kind of error that proceeds from the ruler: [6] folly is placed in many high positions, while the rich sit in lowly places. [7] I have seen slaves on horseback, and princes going on foot like slaves. [8] One who digs a pit may fall into it, and one who breaks through a wall may be bitten by a serpent. [9] One who quarries stones may be injured by them; one who splits logs may be endangered by them. [10] If the iron is dull and the edge is not whetted, more strength must be exerted; but wisdom is an advantage that brings success. [11] If the serpent bites before it is charmed, there is no gain for the charmer. [12] The words of a wise man's mouth win favor, but the lips of a fool devour him. [13] His talk begins in folly and ends in wicked madness. [14] The fool piles up words, yet no one knows what will happen; who can tell him what will come after him? [15] The labor of fools wears them out, since one of them does not even know the way to town. [16] Woe to you, land, whose king is a lad and whose princes feast in the morning! [17] Happy are you, land, whose king is of noble birth and whose princes eat at the right time, for strength and not for drinking! [18] Through sloth the roof beams sink, and through idle hands the house lets in the rain. [19] Bread is made for laughter, and wine makes life merry, and money meets every need. [20] Do not curse the king even in your thoughts, and do not curse the rich even in your bedchamber, for a bird of the air may carry your voice, and a winged creature may report what you said.

## CHAPTER 11

[1] Cast your bread upon the surface of the waters, for after many days you will find it again. [2] Divide your portion among seven, or even eight, for you do not know what calamity may come upon the land. [3] When the clouds are full, they pour out rain on the earth; and if a tree falls to the south or to the north, wherever the tree falls, there it lies. [4] One who keeps watching the wind will never sow, and one who keeps looking at the clouds will never reap. [5] Just as you do not know the path of the wind, or how bones take shape in the womb of a pregnant woman, so you do not know the work of God, who makes all things. [*] [6] Sow your seed in the morning, and do not hold back your hand in the evening; for you do not know which will succeed, this one or that, or whether both will do equally well. [7] Light is sweet, and it is pleasing for the eyes to behold the sun. [8] So if a man lives many years, let him rejoice in all of them; yet let him remember that the days of darkness will be many. All that comes is vanity. [9] Rejoice, young man, in your youth, and let your heart cheer you in the days of your young manhood; walk in the ways of your heart and in the sight of your eyes, but know that for all these things God will bring you to judgment. [10] Banish vexation from your heart and put away pain from your body, for youth and the dawn of life are vanity.

## CHAPTER 12

[1] Remember your Creator in the days of your youth, before the evil days come and the years arrive of which you will say, "I have no pleasure in them"; [2] before the sun and the light, the moon and the stars are darkened, and the clouds come back after the rain; [3] in the day when the guards of the house shake, and the strong men stoop, and the grinding women cease because they are few, and those who gaze through the windows grow dim; [4] when the doors on the street are closed and the sound of the mill fades, when one rises at the sound of a bird, and all the daughters of song sink low; [5] when they fear heights and dangers on the road; when the almond tree blossoms, and the grasshopper drags itself along, and the caper berry fails; for man is going to his everlasting home, and the mourners go about the streets; [6] before the silver cord is snapped and the golden bowl is broken, before the jar is shattered at the spring and the wheel is broken at the cistern, [*] [7] and the dust goes back to the earth as it was, and the spirit goes back to God who gave it. [8] "Vanity of vanities," says the Preacher; "everything is vanity." [9] Besides being wise, the Preacher went on teaching the people knowledge; he pondered,

explored and arranged many proverbs. [10] The Preacher sought to find words that delight, and to write honestly words of truth. [11] The sayings of the wise are like goads, and like firmly fixed nails are the collected sayings; they are given by one shepherd.* [12] Beyond these, my son, take warning: there is no end to the making of many books, and much study wearies the body. [13] The conclusion of the matter, now that all has been heard: fear God and keep his commands, for this is the whole of man.* [14] For God will bring every deed into judgment, including every secret thing, whether good or evil.

# Song of Songs

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## CHAPTER 1

[1] The Song of Songs, which belongs to Solomon. [2] May he kiss me with the kisses of his mouth! For your love is sweeter than wine.* [3] Your perfumes have a pleasing scent; your name is perfume poured out; so the young women love you. [4] Take me with you; let us hurry. The king has led me into his rooms. We will be glad and rejoice in you; we will celebrate your love above wine. How right they are to love you! [5] I am black and beautiful, daughters of Jerusalem, like the tents of Kedar, like the hangings of Solomon. [6] Do not look at me for being dark, because the sun has gazed on me. My mother's sons were angry at me; they made me keeper of the vineyards, but my own vineyard I have not kept. [7] Tell me, you whom my soul loves, where do you pasture your flock? Where do you make it lie down at midday? Why should I be like one who is veiled beside the flocks of your companions?* [8] If you do not know, fairest of women, follow the tracks of the flock and graze your young goats by the shepherds' tents. [9] I compare you, my love, to a mare among the chariots of Pharaoh.* [10] Your cheeks are lovely between the ornaments, your neck with its strings of beads. [11] We will make you circlets of gold studded with silver. [12] While the king was on his couch, my nard sent out its scent. [13] My beloved is a pouch of myrrh to me, resting all night between my breasts. [14] My beloved is a spray of henna blossoms to me, in the vineyards of En-gedi. [15] Look how fair you are, my love! Look how fair! Your eyes are doves. [16] Look how handsome you are, my beloved, how charming! Our bed is green with leaves. [17] The beams of our house are cedar; our rafters are of fir.

## CHAPTER 2

[1] I am a rose of Sharon, a lily of the valleys.* [2] As a lily among thorns, so is my love among the young women. [3] As an apple tree among the trees of the wood, so is my beloved among the young men. I took great delight in sitting in his shade, and his fruit was sweet to my palate. [4] He brought me into the banqueting house, and his banner over me was love. [5] Sustain me with raisin cakes, refresh me with apples, for I am sick with love. [6] His left hand is beneath my head, and his right hand holds me close. [7] I make you swear, daughters of Jerusalem, by the gazelles or by the hinds of the field, that you will not stir up or awaken love until it pleases. [8] Hark! My beloved! See, he is coming, leaping across the mountains, springing over the hills. [9] My beloved is like a gazelle or a young deer. See, he is standing behind our wall, looking in at the windows, glancing through the lattice. [10] My beloved spoke and said to me, "Rise up, my love, my beautiful one, and come away. [11] For look, the winter is over; the rain is over and gone. [12] Blossoms have appeared in the land; the time of singing has come, and the voice of the turtledove is heard in our land.* [13] The fig tree is ripening its early figs, and the vines are in bloom and give off their scent. Rise up, my love, my beautiful one, and come away." [14] My dove, in the clefts of the rock, in the hiding places of the cliff, let me see your form, let me hear your voice; for your voice is sweet, and your form is lovely. [15] Catch the foxes for us, the little foxes that spoil the vineyards, for our vineyards are in blossom. [16] My beloved belongs to me, and I to him; he grazes his flock among the lilies. [17] Until the day blows cool and the shadows flee away, turn back, my beloved, and be like a gazelle or a young deer on the mountains of Bether.

## CHAPTER 3

[1] Upon my bed, through the nights, I looked for the one my soul loves; I looked for him but could not find him. [2] "I will get up now and roam through the city, through the streets and the squares; I will look for the one my soul loves." I looked for him but could not find him. [3] The watchmen making their rounds in the city came upon me. "Have you seen the one my soul loves?" [4] I had hardly gone past them when I found the one my soul loves. I held him and would not release him until I had brought him to my mother's house, to the room of the one who conceived me. [5] I make you swear, daughters of Jerusalem, by the gazelles or by the hinds of the field, that you will not stir up or awaken love until it pleases. [6] Who is this coming up from the desert like pillars of smoke, scented with myrrh and frankincense, with every powder of the trader? [7] See, it is Solomon's couch! Sixty warriors are around it, of the warriors of Israel, [8] all of them gripping swords, skilled in battle, each with his sword at his side against the terrors of the night. [9] King Solomon made himself a palanquin of timber from Lebanon. [10] Its posts he made of silver, its back of gold, its seat of purple; its inside was lovingly fitted out by the daughters of Jerusalem. [11] Come out, daughters of Zion, and gaze on King Solomon, with the crown his mother set on his head on the day of his wedding, the day his heart rejoiced.

## CHAPTER 4

[1] Look how fair you are, my love, look how fair! Your eyes behind your veil are doves. Your hair is like a flock of goats flowing down the slopes of Gilead. [2] Your teeth are like a flock of shorn ewes that have come up from the washing; all of them bear twins, and not one among them has lost its young. [3] Your lips are like a scarlet thread, and your mouth is lovely. Your cheeks behind your veil are like halves of a pomegranate. [4] Your neck is

like David's tower, built in courses, on which hang a thousand bucklers, all of them shields of warriors. * 5 Your two breasts are like two fawns, twins of a gazelle, that graze among the lilies. 6 Until the day blows cool and the shadows flee away, I will go to the mountain of myrrh and the hill of frankincense. 7 You are altogether fair, my love; there is no flaw in you. 8 Come with me from Lebanon, my bride; with me from Lebanon come. Look down from the peak of Amana, from the peak of Senir and Hermon, from the lairs of lions, from the mountains of the leopards. 9 You have captured my heart, my sister, my bride; you have captured my heart with a single glance of your eyes, with a single bead of your necklace. 10 How beautiful is your love, my sister, my bride! How much sweeter your love than wine, and the scent of your oils than any spice! 11 Your lips drip nectar, my bride; honey and milk lie under your tongue, and the scent of your garments is like the scent of Lebanon. 12 A locked garden is my sister, my bride, a locked spring, a sealed fountain. 13 Your branches are an orchard of pomegranates with the finest fruits, henna with nard, 14 nard and saffron, cane and cinnamon, with every tree of frankincense, myrrh and aloes, with all the finest spices: 15 a garden fountain, a well of fresh water, and streams pouring down from Lebanon. 16 Awake, north wind, and come, south wind! Blow upon my garden, and let its spices flow out. Let my beloved come into his garden and eat its choice fruits.

## CHAPTER 5

1 I have entered my garden, my sister, my bride; I have plucked my myrrh along with my spice, I have eaten my honeycomb along with my honey, I have drunk my wine along with my milk. Eat, friends, and drink; drink your fill, dear ones. 2 I slept, but my heart was wakeful. Hark! My beloved is knocking: "Open to me, my sister, my love, my dove, my perfect one, for my head is wet with dew, my hair with the drops of the night." 3 I have put off my tunic; must I put it on again? I have bathed my feet; must I dirty them? 4 My beloved thrust his hand through the latch opening, and my heart stirred within me for him. 5 I got up to open to my beloved, and my hands dripped myrrh, my fingers liquid myrrh, upon the handles of the lock. 6 I opened to my beloved, but my beloved had turned and gone on. My soul failed me when he spoke. I looked for him but could not find him; I called him, but he gave no answer. 7 The watchmen making their rounds in the city came upon me; they beat me and bruised me; the guards of the walls stripped my cloak from me. 8 I make you swear, daughters of Jerusalem: if you find my beloved, what will you say to him? That I am sick with love. 9 How is your beloved better than any other, fairest of women? How is your beloved better than any other, that you make us swear so? 10 My beloved is radiant and ruddy, distinguished among ten thousand. 11 His head is purest gold; his locks are clustered like palm fronds, black as the raven. 12 His eyes are like doves by the water brooks, washed in milk, sitting by brimming pools. 13 His cheeks are like beds of spice, mounds of sweet herbs; his lips are lilies that drip liquid myrrh. 14 His arms are golden rods inlaid with beryl; his body is polished ivory overlaid with sapphires. * 15 His legs are columns of alabaster, set on pedestals of pure gold. His bearing is like Lebanon, choice as its cedars. 16 His mouth is sweetness itself; he is altogether lovely. This is my beloved, and this is my friend, daughters of Jerusalem.

## CHAPTER 6

1 Where has your beloved gone, fairest of women? Where has your beloved turned, so that we may look for him with you? 2 My beloved has gone down into his garden, to the beds of spice, to graze his flock in the gardens and to pick lilies. 3 I belong to my beloved, and my beloved belongs to me; he grazes his flock among the lilies. 4 You are beautiful as Tirzah, my love, comely as Jerusalem, majestic as an army with banners. 5 Turn your eyes from me, for they unsettle me. Your hair is like a flock of goats flowing down from Gilead. 6 Your teeth are like a flock of ewes that have come up from the washing; all of them bear twins, and not one among them has lost its young. 7 Your cheeks behind your veil are like halves of a pomegranate. 8 There may be sixty queens and eighty concubines, and young women beyond counting; 9 but my dove, my perfect one, is unique, the only one of her mother, the favorite of the one who bore her. The young women saw her and called her happy; the queens and concubines saw her and sang her praise. 10 Who is this who gazes down like the dawn, beautiful as the moon, pure as the sun, majestic as an army with banners? 11 I went down to the walnut grove to look at the fresh growth of the valley, to see whether the vine had sprouted, whether the pomegranates had blossomed. 12 Before I knew it, my soul had set me among the chariots of my noble people. * 13 Come back, come back, Shulammite; come back, come back, so that we may gaze at you. Why should you gaze at the Shulammite, as at the dance of the two camps? *

## CHAPTER 7

1 How beautiful are your feet in sandals, noble daughter! The curves of your thighs are like jewels, the work of a skilled artist's hands. 2 Your navel is a round goblet that never lacks spiced wine. Your waist is a mound of wheat bordered with lilies. 3 Your two breasts are like two fawns, twins of a gazelle. 4 Your neck is like an ivory tower. Your eyes are the pools of Heshbon beside the gate of Bath-rabbim. Your nose is like the tower of Lebanon that faces toward Damascus. 5 Your head rises upon you like Carmel, and the hair of your head is like purple thread; a king is caught in its locks. 6 How fair and how delightful you are, O love, among all delights! 7 Your stature is like that of a palm tree, and your breasts like its clusters of fruit. 8 I said, "I will go up the palm tree and lay hold of its branches." May your breasts be like the clusters of the vine, and the fragrance of your breath like apples, 9 and your palate like the finest wine, flowing smoothly to my beloved, gliding over the lips of sleepers. 10 I belong to my beloved, and his longing is for me. 11 Come, my beloved, let us go out to the countryside; let us spend the night in the villages. 12 Let us rise early and go to the vineyards; let us see if the vine has sprouted, if its blossoms have opened, if the pomegranates have bloomed. There I will give you my love. 13 The mandrakes send

out their scent, and over our doors are all kinds of choice fruits, fresh and long kept, which I have stored up for you, my beloved.

### CHAPTER 8

[1] If only you were a brother to me, who nursed at my mother's breasts! Then if I met you outdoors I would kiss you, and none would think less of me. [2] I would lead you and bring you to my mother's house, she who would teach me; I would give you spiced wine to drink, the nectar of my pomegranates. [3] His left hand is beneath my head, and his right hand holds me close. [4] I make you swear, daughters of Jerusalem: why stir up or awaken love until it pleases? [5] Who is this coming up from the desert, leaning upon her beloved? Under the apple tree I roused you; there your mother travailed with you, there she who bore you was in labor. [6] Set me as a seal upon your heart, as a seal upon your arm; for love is strong as death, its jealousy relentless as Sheol. Its flashes are flashes of fire, the very flame of the LORD.* [7] Many waters cannot quench love, and rivers cannot sweep it away. If a man offered all the wealth of his house for love, he would be scorned with contempt. [8] We have a little sister, and she has no breasts yet. What shall we do for our sister on the day she is spoken for? [9] If she is a wall, we will build a silver battlement upon her; but if she is a door, we will board her up with planks of cedar. [10] I am a wall, and my breasts are like towers; so in his eyes I became like one who finds peace. [11] Solomon had a vineyard in Baal-hamon; he leased out the vineyard to tenants; each was to pay a thousand pieces of silver for its fruit. [12] My vineyard, my very own, is in front of me. The thousand are for you, Solomon, and two hundred for those who tend its fruit. [13] You who sit in the gardens, friends are listening for your voice; let me hear it. [14] Make haste, my beloved, and be like a gazelle or a young deer on the mountains of spices.

# ISAIAH

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### CHAPTER 1

[1] The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. [2] Hear, O heavens, and listen, O earth, for the LORD has spoken: "Sons I have reared and raised up high, and they have rebelled against me. [3] An ox knows its owner, and a donkey the feeding trough of its master; Israel does not know, my people give it no thought." [4] Woe to a nation that sins, a people heavy with iniquity, a brood of evildoers, sons who deal ruinously! They have abandoned the LORD, they have scorned the Holy One of Israel, they have become estranged and gone backward. [5] Why be struck again, that you go on adding rebellion? The entire head is given over to sickness, and the entire heart is faint. [6] From the sole of the foot up to the head there is no sound spot in it: wounds, welts and fresh open sores, not squeezed out, not bandaged, not soothed with oil. [7] Your land is a waste, your cities burned with fire; your fields, right in front of you strangers are eating them up, and it lies waste as if overturned by strangers. [8] The daughter of Zion is left behind like a shelter in a vineyard, like a night hut in a field of cucumbers, like a city under siege. [9] Had the LORD of hosts not left us a small remnant of survivors, we would have been as Sodom, we would have become like Gomorrah. [10] Listen to the word of the LORD, rulers of Sodom! Give ear to the law of our God, people of Gomorrah! [11] "What use to me is the abundance of your sacrifices?" says the LORD. "I am sated with burnt offerings of rams and the fat of fatted cattle; the blood of bulls and lambs and goats gives me no pleasure. [12] When you come to show yourselves before me, who asked this of you, this tramping through my courts? [13] Stop bringing worthless grain offerings; your incense is an abomination to me. New moon and Sabbath and the summoning of assemblies: I cannot bear wickedness together with sacred assembly. [14] My soul hates your new moons and your appointed feasts; they have become a load on me that I am tired of carrying. [15] So when you stretch out your hands, I will turn my eyes away from you; even if you pray and pray, I am not listening. Your hands are full of blood. [16] Wash, purify yourselves; take your evil deeds out of my sight; stop doing evil, [17] learn to do what is good. Pursue justice, put the oppressor right; give the fatherless their rights, take up the widow's case. [18] "Come now, and let us argue the matter out," says the LORD. "If your sins are like scarlet, they will be white as snow; if they are red as crimson, they will be like wool. [19] If you are willing and listen, you will eat the good things of the land; [20] but if you refuse and rebel, you will be consumed by the sword." For the mouth of the LORD has spoken it. [21] See how she has turned prostitute, the faithful town! Once full of justice, where righteousness spent the night, and now murderers. [22] Your silver has turned to dross; your wine is cut with water. [23] Your rulers are rebellious and keep company with thieves; all of them love a bribe and chase after payoffs. They do not uphold the fatherless, and the widow's lawsuit never reaches them. [24] Therefore this is the declaration of the Lord, the LORD of hosts, the Mighty One of Israel: "Woe! I will be rid of my foes and take vengeance on my enemies. [25] I will bring my hand back upon you, refine away your dross as with potash, and take out all your impurities. [26] I will give you back judges like those of old and counselors like those at the start. After that you will be named City of Righteousness, Faithful Town." [27] Zion will be redeemed through justice, and her returning ones through righteousness. [28] Yet rebels and sinners alike will be shattered, and those who abandon the LORD will come to an end. [29] For they will be ashamed of the oaks you delighted in, and you will be disgraced over the gardens you chose. [30] You will be like an oak with withering leaves, like a garden that has no water. [31] The mighty man will turn into tow, and what he made into a spark; the two will burn up together, and no one will put it out.

## CHAPTER 2

[1] The word that Isaiah son of Amoz saw about Judah and Jerusalem. [2] In the last days the mountain of the LORD's house will stand firm at the top of the mountains and be raised higher than the hills, and all the nations will stream toward it. [3] Many peoples will come and say, "Come, let us climb the mountain of the LORD, to the house of Jacob's God, so that he may teach us from his ways and we may walk in his paths." For the law will go out from Zion, and the word of the LORD from Jerusalem. [4] He will judge between the nations and settle matters for many peoples. They will hammer their swords into plowshares and their spears into pruning knives; nation will not raise a sword against nation, and they will no longer train for war. [5] House of Jacob, come, let us walk in the light of the LORD. [6] Indeed, you have cast off your people, the house of Jacob, for they are filled with what comes from the east, with soothsayers like the Philistines, and they clasp hands with the offspring of foreigners. [7] Their land has been filled with silver and gold, and their treasures are endless; their land has been filled with horses, and their chariots are endless too. [8] Their land is full of worthless idols; they bow down before what their hands have made, before the things their fingers fashioned. [9] So people are bowed down and each man is brought low; do not pardon them! [10] Go into the rock, hide yourself in the dust, away from the dread of the LORD and the splendor of his majesty. [11] Proud human eyes will be lowered, the arrogance of men will be bowed down, and on that day the LORD alone will be lifted high. [12] For the LORD of hosts has a day in store against everything proud and towering, against everything raised up, and it will be laid low; [13] against all the cedars of Lebanon, lofty and towering, and against all the oaks of Bashan; [14] against all the high mountains and against all the uplifted hills; [15] against every tall tower and every fortified wall; [16] against all the ships of Tarshish and against all the delightful vessels.* [17] Human haughtiness will be bowed down and the pride of men laid low, and on that day the LORD alone will be lifted high. [18] As for the idols, they will vanish completely. [19] People will go into caves in the rocks and holes in the ground, away from the dread of the LORD and the splendor of his majesty, when he arises to make the earth shudder. [20] On that day people will fling their silver idols and their gold idols, which they made to bow down to, to the burrowing moles and to the bats, [21] so as to go into the crevices of the rocks and the clefts of the cliffs, away from the dread of the LORD and the splendor of his majesty, when he arises to make the earth shudder. [22] Have done with man, whose breath is in his nostrils; for what is he worth?

## CHAPTER 3

[1] For look, the Lord, the LORD of hosts, is about to remove from Jerusalem and from Judah every prop and stay: every supply of bread and every supply of water; [2] the hero and the fighting man, the judge and the prophet, the diviner and the elder, [3] the commander of fifty and the dignitary, the counselor, the skilled sorcerer and the clever enchanter. [4] I will set boys over them as their princes, and the capricious will rule over them.* [5] The people will be oppressed, man by man, each by his neighbor; the young will bully the old, and the lowly the honored. [6] A man will grab his brother in his father's house: "You own a cloak; be our ruler, and let this ruin be in your charge." [7] On that day he will protest, "I will not be the one to bind up wounds. There is no bread in my house and no cloak; do not set me up as ruler of the people." [8] Jerusalem has tottered and Judah has collapsed, because their words and their actions are against the LORD, provoking the eyes of his glory. [9] The expression on their faces testifies against them; they announce their sin like Sodom and make no secret of it. Woe to their souls, for they have repaid themselves with evil! [10] Say of the righteous that it will go well, for they will eat the fruit of what they have done. [11] Woe to the wicked! It will go badly, for what his own hands have done will be done to him. [12] As for my people, a child is their taskmaster and women govern them. My people, those who lead you lead you astray, and they have muddled the way you should go. [13] The LORD rises to argue his case; he stands up to judge the peoples. [14] The LORD comes in judgment against the elders of his people and its princes: "You are the ones who have stripped the vineyard bare; what you robbed from the poor is in your houses. [15] What right have you to crush my people and grind the faces of the poor?" declares the Lord GOD of hosts. [16] The LORD said: Since the daughters of Zion are proud and walk about with necks stretched high and eyes flirting, stepping daintily as they go and making the ornaments on their feet jingle, [17] the Lord will make the scalps of the daughters of Zion scabby, and the LORD will expose their foreheads. [18] On that day the Lord will take away the beauty of their anklets, their sun-shaped and moon-shaped ornaments; [19] the drops, the bangles and the veils; [20] the turbans, the step chains, the sashes, the perfume bottles and the charms; [21] the finger rings and the nose rings; [22] the fine robes, the overgarments, the wraps and the purses; [23] the hand mirrors, the linen undergarments, the headdresses and the light shawls. [24] There will be stench where there was perfume, a rope where there was a sash, baldness where the hair was carefully arranged, a binding of sackcloth where there was a fine robe, a burn mark where there was beauty. [25] Your men will fall by the sword, and your strength in war. [26] Her gates will moan and grieve; stripped bare, she will sit on the ground.

## CHAPTER 4

[1] On that day seven women will lay hold of a single man and say, "We will eat our own food and wear our own clothing; only let your name be called over us. Take our reproach away!" [2] On that day the branch of the LORD will be beauty and glory, and the fruit of the land will be the pride and the splendor of Israel's escaped remnant.* [3] Then whoever is left in Zion, whoever remains behind in Jerusalem, will be called holy, everyone written down for life in Jerusalem, [4] once the Lord has washed off the filth of the daughters of Zion and rinsed the bloodstains of Jerusalem out of her midst by a spirit of judgment and a spirit

of burning. [5] The LORD will create over the whole site of Mount Zion and over those assembled there a cloud and smoke by day and the glow of a blazing fire by night; over all the glory there will be a canopy. [6] It will be a shelter, giving shade from the heat by day, and a refuge and hiding place from storm and rain.

## CHAPTER 5

[1] Let me sing now for my beloved one, a song of my beloved about his vineyard. My beloved had a vineyard on a very fertile hill. [*] [2] He dug it over, cleared away its stones and planted it with choice vines. He built a tower in the middle of it and cut out a wine vat there too. He looked for it to yield grapes, but what it yielded was wild grapes. [3] So now, you who live in Jerusalem and you people of Judah, judge, I ask you, between me and my vineyard. [4] What else could be done for my vineyard that I have not done for it? When I looked for it to yield grapes, why did it yield wild grapes? [5] Now then, let me tell you what I am going to do to my vineyard: I will take away its hedge, and it will be grazed; I will tear down its wall, and it will be trampled. [6] I will make it a wasteland, unpruned and unhoed, overgrown with thorns and briers, and I will order the clouds not to let rain fall on it. [7] The vineyard of the LORD of hosts is the house of Israel, and the people of Judah are the garden he delighted in. He looked for justice, and there was bloodshed; for righteousness, and there was an outcry. [*] [8] Woe to you who join house onto house and bring field next to field, until no room is left and you are settled alone in the middle of the land! [9] The LORD of hosts has said in my hearing: Surely many houses will become a ruin, large and lovely houses with no one living in them. [10] Ten acres of vineyard will produce a single bath, and a homer of seed will bring in only an ephah. [11] Woe to those who get up early in the morning to run after strong drink, who linger into the evening twilight while wine sets them aflame! [12] Harp and lyre, tambourine and flute, and wine make up their banquets, but they pay no attention to the deeds of the LORD and do not look at the work of his hands. [13] That is why my people are going into exile without knowing it; their honored men are dying of hunger, and their crowds are dried up with thirst. [14] That is why Sheol has stretched its throat wide and opened its mouth without limit, and down into it go her nobility and her masses, her noise and all who revel in her. [15] Mankind is bowed down and every man is humbled, and the eyes of the proud are lowered. [16] Yet the LORD of hosts is lifted high through justice, and the holy God proves himself holy through righteousness. [17] Then lambs will feed there as in their own pasture, and strangers will eat among the ruins left by the fat ones. [18] Woe to those who haul iniquity along with ropes of emptiness and sin as with the harness of a cart, [19] who say, "Let him be quick! Let him speed up his work so that we can see it. Let the purpose of the Holy One of Israel come close and arrive, so that we can know it!" [20] Woe to those who say that evil is good and good is evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter! [21] Woe to those who are wise in their own eyes and shrewd in their own estimation! [22] Woe to those who are heroes at drinking wine and champions at mixing strong drink, [23] who declare the guilty innocent in return for a bribe and strip the innocent of their right! [24] So, just as a tongue of fire eats up stubble and dry grass shrivels in the flame, their root will rot and their blossom will blow away like dust, because they have thrown off the law of the LORD of hosts and despised the word of the Holy One of Israel. [25] That is why the anger of the LORD has blazed against his people. He has stretched out his hand against them and struck them down; the mountains shook, and their dead bodies lay like garbage in the streets. Even so his anger has not turned back; his hand is still stretched out. [26] He will lift up a banner for nations far off and whistle for them from the ends of the earth, and look, they come, fast and swift! [27] None of them grows tired or stumbles, none dozes or sleeps; no belt is loose at their waist, no sandal strap snapped. [28] Their arrows are sharp, all their bows strung; their horses' hooves seem like flint, their wheels like a whirlwind. [29] They roar like a lion, like young lions they roar; they growl and seize their prey, carry it away, and no one can rescue it. [30] On that day they will growl over it like the roaring of the sea. If anyone looks over the land, there is darkness and distress; even the light is darkened by its clouds.

## CHAPTER 6

[1] In the year King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the hem of his robe filled the temple. [2] Above him stood seraphim, each of them with six wings: with two he covered his face, with two he covered his feet, and with two he was flying. [3] They called out to one another: "Holy, holy, holy is the LORD of hosts; all the earth is filled with his glory!" [4] At the sound of the one who called, the posts of the thresholds shook, and the house filled with smoke. [5] And I said, "Woe to me! I am finished. I am a man with unclean lips, and I live among a people with unclean lips, and my eyes have seen the King, the LORD of hosts!" [6] Then one of the seraphim flew to me holding a glowing coal, which he had taken from the altar with tongs. [7] He touched it to my mouth and said, "Look, this has touched your lips. Your iniquity is removed, and your sin is atoned for." [8] Then I heard the voice of the Lord saying, "Whom shall I send? Who will go for us?" And I said, "Here I am. Send me!" [9] He said, "Go and tell this people: 'Listen and listen, but never understand; look and look, but never perceive.' [10] Dull the heart of this people, stop up their ears and paste over their eyes, so that they will not see with their eyes, or hear with their ears, or understand with their heart, and turn back and be healed." [11] I asked, "How long, Lord?" He answered, "Until the cities lie in ruins with no one living in them, the houses with no one inside, and the ground is laid waste and desolate, [12] until the LORD has sent the people far away and the abandoned places in the land are many. [13] Even if a tenth part remains in it, it will be burned again, like a terebinth or an oak that leaves a stump when it is felled. The holy seed is its stump."

## CHAPTER 7

1 It happened in the days of Ahaz son of Jotham, son of Uzziah,
king of Judah, that Rezin king of Syria and Pekah son of
Remaliah, king of Israel, marched up to Jerusalem to make war
on it, but they were not able to fight their way into it. 2 The
house of David received word: "Syria has taken up position in
Ephraim." Then his heart and the heart of his people trembled,
the way the trees of the forest tremble in the wind. 3 The LORD
said to Isaiah, "Go out now, you and your son Shear-jashub, to
meet Ahaz at the end of the channel from the upper pool, by the
road to the Washer's Field.* 4 Tell him: 'Take care to stay calm.
Do not be afraid, and do not lose heart over these two stubs of
smoking firewood, over the burning anger of Rezin and Syria
and of the son of Remaliah. 5 Syria, along with Ephraim and the
son of Remaliah, has plotted harm against you. They say, 6 "Let
us march against Judah, terrify it and break through its walls for
ourselves, and put the son of Tabeel on the throne there as king."
7 This is what the Lord GOD says: It will not stand; it will not
happen. 8 For the head of Syria is Damascus, and the head of
Damascus is Rezin. Within sixty-five years Ephraim will be too
broken to be a people. 9 The head of Ephraim is Samaria, and the
head of Samaria is the son of Remaliah. If you will not believe,
you will certainly not be established.'"* 10 The LORD spoke to
Ahaz once more: 11 "Ask for a sign from the LORD your God,
whether deep down in Sheol or high up above." 12 Ahaz replied,
"I will not ask; I will not test the LORD." 13 Then Isaiah said,
"Listen now, house of David! Is it not enough for you to wear
out people, that you wear out my God too? 14 Therefore the
Lord himself will give you a sign: Behold, the virgin shall
conceive and bear a son, and shall call his name Immanuel.* 15
Curds and honey will be his food when he knows how to reject
what is evil and choose what is good. 16 Before the boy knows
how to reject the evil and choose the good, the land of the two
kings you dread will be abandoned. 17 The LORD will bring on
you, on your people and on your father's house days unlike any
since Ephraim broke away from Judah: he will bring the king of
Assyria." 18 On that day the LORD will whistle for the fly at the
far end of the channels of Egypt and for the bee in the land of
Assyria. 19 They will come and settle, every one of them, in the
steep gorges and the cracks in the rocks, on all the thorn bushes
and at all the watering holes. 20 On that day the Lord will use a
razor hired from beyond the River, the king of Assyria, to shave
the head and the hair of the legs, and it will take off the beard
too. 21 On that day a man will keep alive one young cow and two
sheep, 22 and they will give so much milk that he will eat curds;
everyone left in the land will live on curds and honey. 23 On that
day every place that once held a thousand vines worth a
thousand silver pieces will be given over to thorns and briers. 24
Men will go there with bow and arrows, because the whole land
will be thorns and briers. 25 And the hills once worked with the
hoe, you will not go there for fear of the thorns and briers; they
will become places where cattle are let loose and sheep trample.

## CHAPTER 8

1 The LORD said to me, "Get yourself a large tablet and write on
it in ordinary letters: 'For Maher-shalal-hash-baz.'"* 2 So I took
trustworthy witnesses to testify for me: Uriah the priest and
Zechariah son of Jeberechiah. 3 I went to the prophetess, and she
became pregnant and gave birth to a son. The LORD told me,
"Name him Maher-shalal-hash-baz, 4 because before the boy can
say 'Father' or 'Mother', the riches of Damascus and the loot of
Samaria will be carried away to the king of Assyria." 5 Once more
the LORD spoke to me: 6 "This people has refused the gently
flowing waters of Shiloah and takes delight in Rezin and the son
of Remaliah. 7 So now the Lord is about to bring against them
the waters of the River, strong and abundant, the king of Assyria
with all his glory. It will rise over all its channels and overflow all
its banks. 8 It will sweep through Judah, flooding and surging
forward until it reaches the neck; its outspread wings will cover
the full width of your land, O Immanuel." 9 Be broken, you
peoples, and be shattered! Listen, all you far corners of the earth:
get ready for battle and be shattered; get ready for battle and be
shattered!* 10 Draw up your plans, and they will come to
nothing; give your orders, and they will not stand, for God is
with us. 11 The LORD spoke to me in this way, with his strong
hand upon me, and instructed me not to follow the way of this
people: 12 "Do not call conspiracy everything this people calls
conspiracy; do not be afraid of what frightens them, and do not
tremble at it. 13 It is the LORD of hosts you must treat as holy;
he is the one to fear, he is the one to dread. 14 He will become a
sanctuary, and a stone that people strike their foot on, a rock that
makes both houses of Israel stumble, a trap and a snare for those
who live in Jerusalem. 15 Many of them will stumble over it; they
will fall and be broken, be snared and be caught." 16 Tie up the
testimony; seal up the law among my disciples. 17 I will wait for
the LORD, who hides his face from the house of Jacob; I will
look eagerly for him. 18 Here I am, with the children the LORD
has given me; we are signs and portents in Israel from the LORD
of hosts, who lives on Mount Zion. 19 When people say to you,
"Consult the mediums and the spiritists, who whisper and
murmur," should not a people consult its God? Why consult the
dead on behalf of the living? 20 To the law and to the testimony!
If they do not speak in line with this word, there is no dawn for
them. 21 They will wander through the land, distressed and
starving; and in their hunger they will rage and curse their king
and their God, and look up toward heaven. 22 Then they will
look at the earth, and there will be trouble and darkness, the
gloom of anguish, and they will be thrust into deep darkness.

## CHAPTER 9

1 But there will be no more gloom for the land that was in
distress. In earlier times he humbled the land of Zebulun and the
land of Naphtali, but in later times he will bring honor to the
way of the sea, the land across the Jordan, Galilee of the nations.*
2 The people walking in darkness have seen a great light; on those
living in the land of the shadow of death a light has dawned. 3
You have made the nation numerous, you have increased its joy;
they rejoice in your presence as people rejoice at harvest time, as

men celebrate when they share out the plunder. [*] [4] For you have broken the yoke that burdened them, the bar across their shoulders, the rod of their taskmaster, as on the day of Midian. [5] Every soldier's boot that stamped in the battle din and every cloak soaked in blood will be destined for burning, fuel for the fire. [6] For a child is born to us, a son is given to us; and the government shall rest upon his shoulder; and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. [*] [7] His government and its peace will keep growing without end, on David's throne and over his kingdom, to set it firm and support it with justice and righteousness from this time on and forever. The zeal of the LORD of hosts will do this. [8] The Lord has sent a message against Jacob, and it has landed on Israel. [9] All the people will come to know it, Ephraim and those who live in Samaria, who speak with pride and a swollen heart: [10] "The bricks have collapsed, but we will rebuild with cut stone; the sycamore figs are felled, but we will replace them with cedars." [11] So the LORD has raised Rezin's foes high against him and spurred on his enemies: [12] the Syrians from the east and the Philistines from the west, and they have devoured Israel with gaping mouths. Even so his anger has not turned back; his hand is still stretched out. [13] But the people have not returned to the one who struck them, and they have not sought the LORD of hosts. [14] So the LORD cut off from Israel head and tail, palm frond and bulrush, all in one day. [15] The head is the elder and the dignitary; the tail is the prophet who teaches falsehood. [16] The leaders of this people have misled them, and those they lead are thrown into confusion. [17] That is why the Lord takes no pleasure in their young men and shows no pity to their fatherless and widows, for all of them are godless and wicked, and every mouth speaks disgraceful folly. Even so his anger has not turned back; his hand is still stretched out. [18] Wickedness blazes like a fire that eats up thorns and briers; it sets the forest thickets alight, and they roll up in billows of smoke. [19] By the fury of the LORD of hosts the land is scorched, and the people have become fuel for the fire; no one spares his own brother. [20] They grab on the right but still go hungry; they eat on the left but are never full; each one eats the flesh of his own arm: [21] Manasseh feeds on Ephraim, and Ephraim on Manasseh, and together they turn on Judah. Even so his anger has not turned back; his hand is still stretched out.

## CHAPTER 10

[1] Woe to those who issue wicked statutes, to the clerks who are forever writing out hardship, [2] turning the needy away from a fair hearing and robbing the poor among my people of their rights, so that widows become their prey and the fatherless their loot! [3] What will you do on the day of reckoning, when the storm of ruin comes from far away? To whom will you run for help, and where will you leave your riches? [4] Nothing remains but to cower among the captives or fall among the slain. Even so his anger has not turned back; his hand is still stretched out. [5] Woe to Assyria, rod of my anger! The club in their hand is my fury. [6] I send him against a godless nation; I give him orders against the people who provoke my wrath, to carry off plunder and seize loot and to tread them down like mud in the streets. [7] But this is not what he has in mind; this is not what his heart is planning. What is in his heart is to destroy, to cut off nations, and not just a few. [8] For he says, "Are not my officers kings, every one of them? [9] Has not Calno fared like Carchemish, Hamath like Arpad, Samaria like Damascus? [10] Since my hand has seized the kingdoms of the idols, whose images outnumbered those of Jerusalem and Samaria, [11] will I not treat Jerusalem and her idols the way I treated Samaria and her images?" [12] When the Lord has completed all his work on Mount Zion and in Jerusalem, I will punish the king of Assyria for the fruit of his swollen heart and the glory of his lofty looks. [13] For he says, "I did this by the power of my own hand and by my own wisdom, because I am clever. I have moved the borders of nations and looted their stores; like a strong man I have toppled those who sat enthroned. [14] My hand reached into the riches of the peoples as into a nest; as one gathers up abandoned eggs, I gathered up the whole earth, and not one creature flapped a wing, opened its beak or let out a peep." [15] Can an axe brag against the man who swings it? Can a saw exalt itself over the one who pulls it? It would be as if a rod were to swing the hands that raise it, or a staff were to raise up one who is not wood! [16] So the Lord, the LORD of hosts, will send a wasting sickness on his well-fed warriors, and under his glory a fire will be lit, burning like a blaze. [17] The Light of Israel will turn into a fire, and his Holy One into a flame; in a single day it will burn up and consume his thorns and his briers. [18] It will destroy the splendor of his forest and his fertile fields, soul and body alike, and it will be like a sick man wasting away. [19] The trees left in his forest will be so few that a child could count them and write them down. [20] On that day the remnant of Israel and the survivors of the house of Jacob will never again rely on the one who struck them; they will truly rely on the LORD, the Holy One of Israel. [21] A remnant will return, the remnant of Jacob, to the Mighty God. [22] Though your people Israel are as many as the sand of the sea, only a remnant within them will return. Destruction has been decided, overflowing with righteousness. [23] The Lord GOD of hosts is about to carry out the destruction he has decided upon in the midst of the whole land. [24] So this is what the Lord GOD of hosts says: "My people living in Zion, do not fear the Assyrian, though he beats you with a rod and raises his staff against you the way Egypt did. [25] In just a very little while my fury will be spent, and my anger will turn to their destruction." [26] The LORD of hosts will lash him with a whip, as when he struck down Midian at the rock of Oreb; he will hold his staff out over the sea and raise it as he did in Egypt. [27] On that day his load will be lifted off your shoulder and his yoke off your neck, and the yoke will be broken because of the fatness. [*] [28] He has reached Aiath and gone through Migron; at Michmash he stores his baggage. [29] They have gone through the pass: "We will camp tonight at Geba." Ramah shakes with fear; Gibeah of Saul has run away. [30] Scream out loud, daughter of Gallim! Hear it, Laishah! Poor Anathoth! [31] Madmenah is in flight; the people of Gebim are running for

cover. [32] This very day he will stop at Nob and shake his fist at the mount of the daughter of Zion, the hill of Jerusalem. [33] Look, the Lord, the LORD of hosts, is about to hack off the branches with a dreadful crash; the highest trees will be felled, and the lofty ones will come down. [34] He will chop down the forest thickets with iron, and Lebanon will fall before the Mighty One.

## CHAPTER 11

[1] A shoot will spring up from the stump of Jesse, and a branch will grow out of his roots and bear fruit. [2] The Spirit of the LORD will rest on him: a spirit of wisdom and insight, a spirit of counsel and strength, a spirit of knowledge and of the fear of the LORD. [3] He will take delight in the fear of the LORD. He will not judge by what his eyes see or give his verdict by what his ears hear; [4] instead, he will judge the poor with righteousness and give fair decisions for the humble of the land. He will strike the earth with the rod of his mouth and put the wicked to death with the breath of his lips. [5] Righteousness will be the sash around his waist, and faithfulness the sash around his hips. [6] The wolf will live as a guest with the lamb, the leopard will lie down beside the young goat; calf, young lion and fattened ox will be together, and a small child will lead them. [7] Cow and bear will feed side by side, their young will lie down together, and the lion will eat straw as the ox does. [8] A baby still nursing will play by the cobra's hole, and a child just weaned will put his hand into the viper's nest. [9] No one will do harm or ruin anywhere on my holy mountain, for the earth will be filled with the knowledge of the LORD as the waters fill the sea. [10] On that day the root of Jesse will stand as a banner for the peoples; the nations will seek him out, and the place where he rests will be glorious. [11] On that day the Lord will put out his hand a second time to reclaim the remnant of his people that is left, from Assyria and Egypt, from Pathros and Cush, from Elam and Shinar, from Hamath and from the islands of the sea. [12] He will lift up a banner for the nations; he will gather the exiles of Israel and collect the scattered ones of Judah from the four corners of the earth. [13] Ephraim's jealousy will vanish, and Judah's enemies will be cut off; Ephraim will no longer envy Judah, and Judah will no longer be hostile to Ephraim. [14] They will swoop down on the slopes of the Philistines to the west; together they will plunder the people of the east. Edom and Moab will be in their grasp, and the children of Ammon will be subject to them. [15] The LORD will utterly destroy the tongue of the Egyptian sea; with his scorching wind he will sweep his hand over the River and break it up into seven streams, so that people can walk across in sandals. [16] There will be a highway for the remnant of his people that is left from Assyria, just as there was for Israel when they came up out of the land of Egypt.

## CHAPTER 12

[1] On that day you will say: "I praise you, O LORD. Though you were angry with me, your anger has turned away, and you comfort me. [2] Look, God is my salvation; I will trust and not be afraid. For the LORD, the LORD, is my strength and my song, and he has become my salvation."* [3] You will draw water joyfully from the springs of salvation. [4] On that day you will say: "Thank the LORD, call on his name; tell the peoples what he has done, remind them that his name is lifted high. [5] Sing to the LORD, for he has acted gloriously; let this be known throughout the earth. [6] Shout aloud and sing for joy, you who live in Zion, for the Holy One of Israel is great among you."

## CHAPTER 13

[1] The oracle about Babylon that Isaiah son of Amoz saw.* [2] On a bare hilltop hoist a banner; shout out to them, beckon with the hand, so that they may enter the gates of the nobles. [3] I have given orders to those I have set apart; I have called up my warriors for my anger, those who exult in my triumph. [4] Listen! A roar on the mountains, like that of a vast people! Listen! An uproar of kingdoms, of nations gathering! The LORD of hosts is mustering an army for war. [5] They are coming from a faraway land, from the edge of the sky, the LORD and the instruments of his fury, to ruin the whole land. [6] Howl, for the day of the LORD is close; it comes like devastation from the Almighty. [7] Because of this every hand will go limp, and every man's heart will melt. [8] They will be terrified; cramps and pains will grip them, they will writhe like a woman giving birth. They will gape at one another, their faces burning red. [9] Look, the day of the LORD is coming, merciless, with fury and blazing anger, to turn the land into a wasteland and wipe out the sinners in it. [10] The stars in the sky and their constellations will not give off their light; the sun will be dark when it rises, and the moon will not let its light shine. [11] I will punish the world for its evil and the wicked for their iniquity; I will end the pride of the insolent and humble the arrogance of tyrants. [12] I will make human beings rarer than pure gold, mankind rarer than the gold of Ophir. [13] So I will make the heavens shudder, and the earth will be shaken from its place by the fury of the LORD of hosts on the day of his burning anger. [14] Like a hunted gazelle, like sheep with no one to round them up, each one will head back to his own people, each one flee to his own land. [15] Anyone who is found will be run through, and anyone who is caught will fall by the sword. [16] Their little ones will be smashed while they look on, their houses looted and their wives raped. [17] I am about to stir up the Medes against them, who care nothing for silver and find no pleasure in gold. [18] Their bows will cut down the young men; they will show no mercy to the fruit of the womb and will not look with pity on children. [19] Babylon, the jewel of kingdoms, the proud splendor of the Chaldeans, will be like Sodom and Gomorrah when God overturned them. [20] No one will ever live there again or settle there through all generations; no Arab will pitch a tent there, and no shepherds will bed down their flocks there. [21] Desert creatures will lie down there, its houses will be filled with jackals, ostriches will make their home there, and wild goats will dance there.* [22] Hyenas will howl in its fortresses and jackals in its luxurious palaces. Its time is about to come, and its days will not be extended.

## CHAPTER 14

[1] The LORD will show compassion to Jacob; he will choose Israel once more and settle them in their own land. Foreigners will join them and attach themselves to the house of Jacob. [2] Peoples will take them and escort them to their own place, and the house of Israel will possess those peoples as male and female servants in the LORD's land. They will take captive their captors and rule over their oppressors. [3] When the LORD gives you rest from your suffering and turmoil and from the cruel slavery forced on you, [4] you will raise this taunt over the king of Babylon: "See how the oppressor has come to an end, how the fury has stopped! [*] [5] The LORD has snapped the staff of the wicked, the scepter of the rulers, [6] which kept beating the peoples in fury with blow after blow, and trampled the nations in anger with relentless persecution. [7] All the earth is at rest and quiet; people burst into shouts of joy. [8] Even the junipers and the cedars of Lebanon gloat over you: 'Ever since you were laid low, no one has come up to cut us down.' [9] Sheol below is all astir over you, ready to greet you when you come; for your sake it wakes the shades, all the chiefs of the earth, and makes all the kings of the nations get up from their thrones. [10] They all respond and say to you, 'So you too have become weak like us! You have become one of us!' [11] Your pride has been brought down to Sheol, together with the noise of your harps; maggots are your bed beneath you, and worms your blanket. [12] How you have fallen from heaven, O Day Star, son of the dawn! How you have been felled to the ground, you who brought the nations down! [*] [13] You said to yourself, 'I will climb up to the heavens; I will raise my throne higher than the stars of God; I will sit enthroned on the mount of assembly, on the farthest heights of the north. [14] I will go up above the tops of the clouds; I will be like the Most High.' [15] But no, you are brought down to Sheol, to the lowest depths of the pit. [16] Those who see you will gaze at you and study you closely: 'Is this the man who shook the earth and made kingdoms tremble, [17] who turned the world into a desert, tore down its cities and never let his prisoners go home?' [18] All the kings of the nations, every one of them, lie in honor, each in his own resting place. [19] But you have been thrown out of your tomb like a rejected branch, covered with the slain, with those pierced by the sword who go down to the stones of the pit, like a body trampled underfoot. [20] You will not share their burial, for you ruined your own land and killed your own people. Let the descendants of evildoers never be mentioned again! [21] Get a place ready to slaughter his sons for the iniquity of their fathers, so that they do not rise up and take over the earth and cover the face of the world with cities." [22] "I will rise up against them," declares the LORD of hosts, "and I will wipe out from Babylon its name and its survivors, its children and its descendants," declares the LORD. [23] "I will turn it into a home for hedgehogs and into swamps, and I will sweep it clean with the broom of destruction," declares the LORD of hosts. [24] The LORD of hosts has taken an oath: "Just as I have intended, so it will happen; just as I have planned, so it will stand. [25] I will crush Assyria in my land and stamp on him on my mountains. His yoke will be taken off them, and his load lifted from their shoulders." [26] This is the plan decided for the whole earth, and this is the hand stretched out over all the nations. [27] The LORD of hosts has made his plan; who can thwart it? His hand is stretched out; who can turn it back? [28] This oracle came in the year King Ahaz died: [29] Do not rejoice, Philistia, all of you, because the rod that struck you is broken; for out of the snake's root a viper will spring, and its offspring will be a flying fiery serpent. [*] [30] The firstborn of the poor will find pasture, and the needy will lie down secure; but I will kill your root with hunger, and it will slay what is left of you. [31] Howl, you gate! Cry out, you city! Melt in terror, Philistia, all of you! For smoke is coming from the north, and not one straggles from its ranks. [32] How will anyone answer the envoys of that nation? "The LORD has founded Zion, and the afflicted among his people will find shelter in her."

## CHAPTER 15

[1] The oracle about Moab. In one night Ar of Moab is ravaged and ruined; in one night Kir of Moab is ravaged and ruined. [2] They go up to the temple and to Dibon, to the high places, to weep; Moab howls over Nebo and over Medeba. Every head is shaved bald, every beard cut short. [*] [3] In their streets they put on sackcloth; on their rooftops and in their squares everyone howls, dissolving in tears. [4] Heshbon and Elealeh scream; their cry is heard all the way to Jahaz. That is why Moab's armed men shout in alarm; his soul shakes within him. [5] My heart cries out over Moab; her refugees run as far as Zoar and Eglath-shelishiyah. They climb the slope of Luhith in tears; on the road to Horonaim they raise a cry over their destruction. [6] The waters of Nimrim are dried up; the grass has withered, the young plants are gone, nothing green is left. [7] So they carry off across the Ravine of the Poplars the wealth they have acquired and the goods they have stored up. [8] The cry has echoed all around the borders of Moab; its wailing reaches Eglaim, its wailing reaches Beer-elim. [9] The waters of Dimon are full of blood, but I will bring even more upon Dimon: a lion against the fugitives of Moab and against those who remain in the land.

## CHAPTER 16

[1] Send a lamb as tribute to the ruler of the land, from Sela across the desert to the mount of the daughter of Zion. [2] Like birds flapping about, like a nest scattered, the daughters of Moab will be at the fords of the Arnon. [3] "Offer advice, give a ruling; make your shadow like night at the full height of noon. Shelter the outcasts; do not give away the refugee. [4] Let my outcasts stay with you, Moab; be a hiding place for them from the destroyer." When the oppressor is gone and the ravaging has stopped, when the one who tramples has disappeared from the land, [5] a throne will be set firm in steadfast love, and on it in faithfulness, in the tent of David, will sit one who judges, who looks for justice and is quick to do what is right. [6] We have heard of Moab's pride, how exceedingly proud he is: his arrogance, his pride, his

insolence, and his empty boasts. [7] So Moab howls for Moab, all of them howl; you moan for the raisin cakes of Kir-hareseth, utterly crushed. [8] The fields of Heshbon wither, and so does the vine of Sibmah; the rulers of the nations have trampled down its finest clusters, which once reached as far as Jazer and trailed into the desert; its shoots spread out and crossed over the sea. [9] So I weep as Jazer weeps for the vine of Sibmah; I soak you with my tears, Heshbon and Elealeh, for the shout of battle has fallen on your summer fruit and your harvest. [10] Gladness and joy are gone from the orchard; no one sings or cheers in the vineyards; no one treads out wine in the vats, for I have silenced the shouting. [11] So my insides throb for Moab like a harp, and my inmost self for Kir-heres. [12] When Moab shows up and wears himself out at the high place, when he goes into his sanctuary to pray, it will do him no good. [13] That is the word the LORD spoke long ago about Moab. [14] But now the LORD says: "In three years, counted as a hired man counts them, Moab's glory and all its great population will be held in contempt, and the few left will be weak and insignificant."

## CHAPTER 17

[1] The oracle about Damascus. Look, Damascus is about to stop being a city; it will become a pile of rubble. [2] The cities of Aroer will be abandoned and left to flocks, which will lie down there with no one to frighten them. [3] Ephraim will lose its fortress and Damascus its kingdom, and what is left of Syria will be like the glory of the children of Israel, declares the LORD of hosts. [4] On that day Jacob's glory will dwindle, and his well-fed body will grow thin. [5] It will be like a reaper gathering up standing grain and harvesting the ears with his arm, like someone collecting ears of grain in the Valley of Rephaim. [6] Some gleanings will remain, as when an olive tree is beaten: two or three olives at the very top, four or five on the branches of the fruit tree, declares the LORD, the God of Israel. [7] On that day people will look to their Maker and turn their eyes to the Holy One of Israel. [8] They will not look to the altars their hands built or pay attention to what their fingers made, the Asherim and the incense altars.* [9] On that day their fortified cities will be like the abandoned places of the forest and the hilltops that were left behind before the children of Israel, and all will be desolate. [10] You have forgotten the God who saves you and have not remembered the Rock where you take refuge. So you set out pleasant plants and sow cuttings from a foreign vine. [11] The day you plant them you get them to grow, and the next morning you make your seed bud; yet the harvest will flee away on the day of disease and pain that has no cure.* [12] Woe! The tumult of many peoples, roaring like the roar of the seas! The uproar of nations, crashing like the crash of mighty waters! [13] The nations crash like the crashing of many waters, but he rebukes them and they run far away, driven like chaff on the hills before the wind, like a rolling thistle before the storm wind. [14] In the evening, sudden terror! By morning, they are gone. This is what those who plunder us receive, the share of those who rob us.

## CHAPTER 18

[1] Woe to the land of buzzing wings beyond the rivers of Cush, [2] that sends envoys by sea in papyrus boats over the water! Go, swift messengers, to a nation tall and smooth-skinned, to a people dreaded near and far, a nation mighty and conquering, whose land is cut through by rivers.* [3] All you who live in the world, you who dwell on the earth: when a banner is raised on the mountains, watch; when the trumpet sounds, listen! [4] For this is what the LORD told me: "I will stay quiet and look on from my dwelling, like the glowing heat in bright sunshine, like a cloud of dew in the heat of harvest." [5] For before the harvest, once the budding is done and the blossom turns into a ripening grape, he will cut off the shoots with pruning knives and hack away and remove the spreading branches. [6] They will all be abandoned to the birds of prey on the mountains and to the wild animals; the birds of prey will feed on them all summer, and all the wild animals all winter. [7] At that time gifts will be brought to the LORD of hosts from a people tall and smooth-skinned, from a people dreaded near and far, a nation mighty and conquering, whose land is cut through by rivers; they will be brought to Mount Zion, the place of the name of the LORD of hosts.

## CHAPTER 19

[1] The oracle about Egypt. Look, the LORD rides on a swift cloud and comes to Egypt. The idols of Egypt shake before him, and Egypt's heart melts inside it. [2] "I will set Egyptian against Egyptian; brother will fight brother and neighbor fight neighbor, city against city and kingdom against kingdom. [3] Egypt's spirit will be drained within it, and I will throw its plans into confusion. They will consult the idols and the ghosts, the mediums and the spiritists. [4] I will give Egypt into the hands of a cruel master, and a powerful king will rule them," declares the Lord, the LORD of hosts. [5] The water of the sea will run dry, and the river will dry up and be parched. [6] The canals will reek, the channels of Egypt will shrink and dry out, and the reeds and rushes will rot away. [7] The bare places along the Nile, at the mouth of the Nile, and every field planted by the Nile will dry up, blow away and vanish. [8] The fishermen will moan and grieve, all who cast hooks in the Nile, and those who throw nets on the water will waste away. [9] Those who work combed flax will be dismayed, and the weavers of white linen too. [10] The pillars of the land will be crushed, and all the wage earners sick at heart. [11] The officials of Zoan are utter fools; the wisest of Pharaoh's advisers give stupid advice. How can you tell Pharaoh, "I am one of the wise, a descendant of ancient kings"? [12] Where are your wise men now? Let them tell you and make known what the LORD of hosts has planned against Egypt. [13] The officials of Zoan have turned into fools, the officials of Memphis are deluded; those who are the cornerstones of its tribes have sent Egypt astray. [14] The LORD has poured into her a spirit of dizziness, and they have made Egypt reel in all she does, like a drunk reeling in his vomit. [15] Nothing Egypt tries will succeed, whether head or tail, palm frond or bulrush. [16] On that day the

Egyptians will be like women; they will shake with fear before the hand that the LORD of hosts raises against them. [17] The land of Judah will become a terror to Egypt; whoever hears it mentioned will be afraid because of what the LORD of hosts is planning against them. [18] On that day five cities in Egypt will speak the language of Canaan and swear loyalty to the LORD of hosts. One of them will be called the City of Destruction.* [19] On that day there will be an altar to the LORD in the heart of Egypt and a sacred pillar to the LORD at its border. [20] It will serve as a sign and a witness to the LORD of hosts in the land of Egypt. When they cry out to the LORD because of their oppressors, he will send them a savior who will fight for them and rescue them. [21] So the LORD will make himself known to Egypt, and on that day the Egyptians will know the LORD. They will worship him with sacrifices and grain offerings; they will make vows to the LORD and keep them. [22] The LORD will strike Egypt, strike and heal; they will turn back to the LORD, and he will listen to their prayers and heal them. [23] On that day a highway will run from Egypt to Assyria. Assyrians will come to Egypt and Egyptians to Assyria, and the Egyptians will worship together with the Assyrians. [24] On that day Israel will be the third, along with Egypt and Assyria, a blessing in the middle of the earth, [25] for the LORD of hosts has blessed them, saying, "Blessed are Egypt my people, Assyria the work of my hands, and Israel my inheritance."

## CHAPTER 20

[1] In the year the commander in chief came to Ashdod, sent by Sargon king of Assyria, and fought against Ashdod and took it,* [2] at that time the LORD spoke through Isaiah son of Amoz: "Go, untie the sackcloth from around your waist and pull the sandals off your feet." He did so, and went about naked and barefoot. [3] Then the LORD said, "Just as my servant Isaiah has gone naked and barefoot for three years, a sign and an omen concerning Egypt and Cush, [4] so the king of Assyria will march off the captives of Egypt and the exiles of Cush, young and old alike, naked and barefoot, their buttocks uncovered, to Egypt's shame. [5] Those who looked to Cush for hope and boasted in Egypt will be terrified and disgraced. [6] On that day the people who live on this coast will say, 'Look what has happened to those we hoped in, the ones we ran to for help and rescue from the king of Assyria! How can we escape now?'"

## CHAPTER 21

[1] The oracle about the wilderness by the sea. Like storm winds blowing across the Negev, it comes from the desert, from a land of terror. [2] A grim vision has been shown to me: the betrayer keeps betraying, the destroyer keeps destroying. Attack, Elam! Besiege, Media! I am putting an end to all the groaning she has caused. [3] That is why my body is racked with pain; pangs have gripped me like the pangs of a woman giving birth. I am too bent over to hear, too shaken to see. [4] My mind staggers; shuddering overwhelms me; the twilight I longed for has turned into terror for me. [5] The table is set, the rugs are laid out, they eat, they drink. Get up, you officers, grease the shields! [6] For this is what the Lord told me: "Go, post a lookout, and have him report whatever he sees. [7] When he sees riders, horsemen in pairs, riders on donkeys, riders on camels, let him be alert, fully alert." [8] Then the lookout called out like a lion: "Lord, day after day I stand on the watchtower, and every night I stay at my post.* [9] Look, here comes a man in a chariot, with horsemen in pairs!" Then he spoke up: "Babylon has fallen, has fallen! All the images of her gods lie smashed on the ground." [10] You, my threshed one, child of my threshing floor, what I have heard from the LORD of hosts, the God of Israel, I have announced to you. [11] The oracle about Dumah. Someone is calling to me from Seir, "Watchman, how much of the night is left? Watchman, how much of the night?" [12] The watchman answers, "Morning is coming, but night as well. If you want to ask, ask; come back again." [13] The oracle about Arabia. In the thickets of Arabia you will spend the night, you caravans of the Dedanites. [14] Bring water to meet the thirsty, you who live in the land of Tema; come with bread to meet the refugees. [15] They are running from swords, from the drawn sword and the bent bow, and from the heat of battle. [16] For the Lord told me this: "Within one year, counted as a hired man counts it, all the splendor of Kedar will be gone. [17] Few of the archers will be left, the warriors of the children of Kedar, for the LORD, the God of Israel, has spoken."

## CHAPTER 22

[1] The oracle about the valley of vision. What is wrong with you, that all of you have climbed up on the roofs, [2] you city full of commotion, noisy and partying town? Your dead were not cut down by the sword or killed in battle. [3] Your leaders all ran away together and were captured without a bow being drawn; all of you who were found were taken prisoner together, though they had fled far off. [4] So I said, "Turn your eyes away from me and let me weep bitter tears. Do not press me with comfort over the ruin of my dear people." [5] For the Lord GOD of hosts has a day of panic, trampling and bewilderment in the valley of vision, a day of walls torn down and of cries echoing to the mountains. [6] Elam picked up the quiver, with charioteers and horsemen, and Kir stripped the cover off the shield. [7] Your finest valleys were filled with chariots, and horsemen were posted at the gate. [8] He took away Judah's protection. On that day you turned your eyes to the weapons in the House of the Forest. [9] You saw how many gaps there were in the walls of the city of David; you stored up water in the lower pool; [10] you took a count of the houses in Jerusalem and knocked houses down to strengthen the wall. [11] Between the two walls you built a reservoir for the water of the old pool. But you did not look to the one who made it, or give any thought to the one who formed it long ago. [12] On that day the Lord GOD of hosts called for weeping and lament, for shaving the head and putting on sackcloth. [13] Instead there was joy and merrymaking, oxen killed and sheep slaughtered, meat eaten and wine drunk. "Let us eat and drink, for tomorrow we die." [14] The LORD of hosts has revealed this in my hearing: "This iniquity will never be atoned for you until the day you

die," says the Lord GOD of hosts. [15] This is what the Lord GOD of hosts says: "Go to this official, to Shebna, the man in charge of the palace, and say: [16] 'What are you doing here, and who gave you leave to be here, that you have cut out a tomb for yourself here, cutting your grave high up and carving out a home for yourself in the rock? [17] Watch out! The LORD is about to throw you far away, you strong man; he is going to grab hold of you, [18] roll you up tight like a ball and hurl you into a wide open country. There you will die, and there your glorious chariots will remain, you disgrace to your master's house! [19] I will push you out of your office, and you will be pulled down from your position. [20] On that day I will summon my servant Eliakim son of Hilkiah. [21] I will dress him in your robe, tie your sash securely around him and hand your authority over to him. He will be a father to those who live in Jerusalem and to the house of Judah. [22] I will lay the key of the house of David on his shoulder; what he opens no one will shut, and what he shuts no one will open. [23] I will drive him like a peg into a firm place, and he will be a seat of honor for his father's family. [24] All the weight of his father's family will hang on him, its offspring and its offshoots, all the smaller vessels, from the bowls to every kind of jar. [25] On that day,' declares the LORD of hosts, 'the peg driven into a firm place will give way; it will be broken off and fall, and the load hanging on it will be cut down.' The LORD has spoken."

## CHAPTER 23

[1] The oracle about Tyre. Howl, you ships of Tarshish, for Tyre is destroyed, left without house or harbor! Word of it reached them from the land of Kittim. [2] Be still, you who live on the coast, you whom the merchants of Sidon, sailing over the sea, have made rich. [3] Over the great waters came the grain of Shihor; the harvest of the Nile was her income, and she became the trading center of the nations. [4] Be ashamed, Sidon, for the sea has spoken, the fortress of the sea: "I have not been in labor or given birth; I have not raised young men or brought up young women." [5] When the news reaches Egypt, they will be in anguish over the news about Tyre. [6] Cross over to Tarshish; howl, you who live on the coast! [7] Is this your merry city, whose beginnings go back to ancient times, whose feet took her to settle in faraway lands? [8] Who planned this against Tyre, the city that handed out crowns, whose traders were princes and whose merchants were honored throughout the earth? [9] The LORD of hosts planned it, to bring down the pride of all her glory and to humble all who were honored on earth. [10] Overflow your land like the Nile, daughter of Tarshish; there is no longer any restraint.* [11] The LORD has stretched out his hand over the sea and shaken kingdoms; he has given an order concerning Canaan, to destroy its fortresses.* [12] He said, "You will celebrate no more, crushed virgin daughter of Sidon. Get up, cross over to Kittim; even there you will find no rest." [13] Look at the land of the Chaldeans, this people that no longer exists! Assyria has turned it over to the creatures of the desert. They put up their siege towers, tore down her palaces and made her a heap of ruins.* [14] Howl, you ships of Tarshish, for your fortress is destroyed! [15] On that day Tyre will be forgotten for seventy years, the span of one king's life. At the end of those seventy years Tyre will be like the prostitute in the song: [16] "Pick up a harp and walk through the city, you forgotten prostitute; play it well, sing song after song, so that you will be remembered." [17] At the end of seventy years the LORD will deal with Tyre. She will go back to earning her wages and will sell herself to all the kingdoms on the face of the earth. [18] But her profits and her earnings will be set apart for the LORD. They will not be stored away or hoarded; her profits will go to those who live in the LORD's presence, to give them plenty of food and fine clothing.

## CHAPTER 24

[1] Look, the LORD is about to empty the earth and make it a waste; he will turn its face upside down and scatter those who live on it. [2] It will be the same for people and priest, for servant and master, for maid and mistress, for buyer and seller, for lender and borrower, for the one who charges interest and the one who pays it. [3] The earth will be completely emptied and completely looted, for the LORD has spoken this word. [4] The earth dries up and wilts; the world fades and wilts; the high and mighty of the earth's people waste away. [5] The earth is defiled by those who live on it, for they have broken the laws, overstepped the statute and violated the everlasting covenant. [6] That is why a curse eats up the earth and its people bear the guilt; that is why the earth's inhabitants are scorched and only a few are left. [7] The new wine dries up, the vine shrivels, and all the light-hearted groan. [8] The cheerful tambourines are silent, the noise of the revelers has stopped, the joyful harp is still. [9] No more do they sing as they drink their wine; strong drink tastes bitter to those who drink it. [10] The city of chaos lies broken; every house is barred, and no one goes in. [11] In the streets they cry out for wine; all joy has turned to gloom, and gladness has been driven from the earth. [12] Only ruin is left in the city, and its gate is smashed to pieces. [13] This is how it will be on the earth and among the peoples: like an olive tree that has been beaten, like the gleanings left when the grape harvest is over. [14] They raise their voices, they shout for joy; from the west they cry out about the majesty of the LORD. [15] So glorify the LORD in the east; in the coastlands of the sea, glorify the name of the LORD, the God of Israel.* [16] From the ends of the earth we hear songs: "Glory to the righteous!" But I say, "I waste away, I waste away! Woe to me! Traitors betray; traitors betray with treachery."* [17] Terror and pit and trap await you, you who live on the earth! [18] Whoever runs from the sound of terror will fall into the pit, and whoever climbs out of the pit will be caught in the trap. The floodgates of heaven are open, and the foundations of the earth are shaking. [19] The earth is broken to bits, the earth is torn apart, the earth is shaken to and fro. [20] The earth reels like a drunk, it sways like a shack in the wind; its rebellion weighs it down, and it will fall and never rise again. [21] On that day the LORD will punish the army of heaven in the heavens above and the kings of the earth down on the earth. [22] They will be herded together like prisoners in a pit, locked up in a dungeon, and after many days they will be punished. [23] The

moon will blush and the sun be put to shame, for the LORD of hosts will reign on Mount Zion and in Jerusalem, and his glory will be before his elders.

## CHAPTER 25

1 LORD, you are my God; I will lift you high and praise your name, for you have done wonderful things, plans made long ago, faithful and true. 2 You have turned the city into a pile of rubble, the fortified town into ruins; the foreigners' stronghold is no longer a city and will never be rebuilt. 3 So a powerful people will honor you, and cities of ruthless nations will revere you. 4 You have been a refuge for the poor, a refuge for the needy in their distress, a shelter from the rainstorm and shade from the heat. For the breath of the ruthless is like a rainstorm beating on a wall, 5 like heat in a parched land. You quiet the uproar of foreigners; as heat is cooled by the shade of a cloud, so the song of the ruthless is hushed. 6 On this mountain the LORD of hosts will prepare for all peoples a banquet of rich foods, a banquet of wine aged on its dregs, rich foods full of marrow, finely strained wines. 7 On this mountain he will swallow up the shroud that covers all peoples, the sheet that is spread over all the nations. 8 He will swallow up death forever. The Lord GOD will wipe the tears from every face and take away his people's disgrace from the whole earth, for the LORD has spoken. * 9 On that day they will say, "Look, this is our God! We waited for him, and he will save us. This is the LORD; we waited for him. Let us rejoice and be glad because he has saved us." 10 For the hand of the LORD will rest on this mountain, but Moab will be trampled down where he stands, as straw is trampled in the water of a dung pit. * 11 He will stretch out his hands in it as a swimmer stretches out his hands to swim, but the LORD will bring down his pride along with the tricks of his hands. 12 He will bring down the high fortifications of your walls, lay them low and throw them to the ground, into the dust.

## CHAPTER 26

1 On that day this song will be sung in the land of Judah: "Ours is a strong city; God makes salvation its walls and ramparts. 2 Open up the gates and let the righteous nation come in, the nation that stays faithful. 3 You keep in perfect peace the one whose mind is fixed on you, because he trusts in you. * 4 Trust in the LORD for all time, for in the LORD, the LORD himself, we have a Rock of ages. * 5 He has humbled those who live on the heights; he brings down the towering city, brings it down to the ground and throws it into the dust. 6 Feet trample it down, the feet of the oppressed, the footsteps of the poor." 7 The way of the righteous is straight; you who are upright make level the path of the righteous. 8 Yes, LORD, walking in the way of your judgments, we wait for you; our soul longs for your name and for the memory of you. 9 My soul yearns for you in the night; my spirit within me seeks you at dawn. For when your judgments come upon the earth, the people of the world learn righteousness. 10 Though grace is shown to the wicked, he does not learn righteousness; even in a land of honesty he does wrong and fails to see the majesty of the LORD. 11 LORD, your hand is raised high, but they do not see it. Let them see your zeal for the people and be put to shame; let the fire reserved for your enemies consume them. * 12 LORD, you will set peace in place for us, for everything we have achieved, you have done for us. 13 LORD our God, masters other than you have ruled over us, but your name alone is the one we honor. 14 They are dead and will not live again; they are shades and will not rise. Therefore you punished them and wiped them out; you erased every memory of them. * 15 You have made the nation bigger, LORD, you have made the nation bigger; you have won glory for yourself; you have extended all the borders of the land. * 16 LORD, in their trouble they looked for you; when you disciplined them, they could only whisper a prayer. 17 As a pregnant woman near the time of birth writhes and screams in her labor pains, so were we in your presence, LORD. 18 We were pregnant, we writhed in pain, but it was as though we gave birth to wind. We have brought no salvation to the earth, and the inhabitants of the world have not been born. * 19 Your dead will live; my dead bodies will rise. You who lie in the dust, wake up and shout for joy! For your dew is a dew of light, and the earth will give birth to the shades. * 20 Go, my people, into your rooms and close the doors behind you; hide for a short while until the fury has gone by. 21 For the LORD is about to come out of his dwelling to punish the people of the earth for their iniquity. The earth will uncover the blood spilled on it and will no longer hide its dead.

## CHAPTER 27

1 On that day the LORD will punish with his sword, his fierce, great and mighty sword, Leviathan the gliding serpent, Leviathan the coiling serpent; he will slay the monster that lives in the sea. 2 On that day, sing of a delightful vineyard: * 3 "I, the LORD, watch over it; I water it continually. I guard it night and day so that no one can harm it. 4 I am not angry. If only there were thorns and briers confronting me! I would go to war against them and set them all on fire. 5 Or else let him cling to me for protection; let him make peace with me, yes, make peace with me." 6 In days to come Jacob will put down roots; Israel will bud and flower and cover the whole world with fruit. * 7 Has the LORD struck Israel as he struck those who struck him? Has Israel been slain as his slayers were slain? 8 By measured exile, by sending her away, you contended with her; he drove her out with his harsh blast on the day the east wind blew. 9 So by this Jacob's iniquity will be atoned for, and this is the full result of removing his sin: when he makes all the altar stones like crumbled chalk, no Asherim or incense altars will be left standing. 10 For the fortified city stands alone, an empty settlement abandoned like the wilderness; calves graze there, they lie down there and strip its branches bare. 11 When its twigs dry out, they snap off, and women come and use them for kindling. For this is a people without discernment; so their Maker will have no compassion on them, and the one who formed them will show them no grace. 12 On that day the LORD will beat out the grain from the flowing River to the Brook of Egypt, and you, children of Israel, will be

gathered up one by one. [13] On that day a great trumpet will sound, and those lost in the land of Assyria and those exiled in the land of Egypt will come and bow down to the LORD on the holy mountain in Jerusalem.

## CHAPTER 28

[1] Woe to the haughty crown of Ephraim's drunkards, to the withering flower of its glorious splendor, set on the head of the fertile valley of men knocked flat by wine! [2] Look, the Lord has someone strong and mighty; like a hailstorm, a destructive gale, like a downpour of mighty, flooding waters, he will throw it to the ground by force. [3] The haughty crown of Ephraim's drunkards will be stamped underfoot, [4] and the withering flower of its glorious splendor, set on the head of the fertile valley, will be like an early fig before summer: whoever spots it swallows it the moment he has it in his hand. [5] On that day the LORD of hosts himself will be a glorious crown and a beautiful wreath for the remnant of his people, [6] a spirit of justice for the one who sits as judge, and strength for those who drive the battle back to the gate. [7] But these too stagger from wine and lurch from strong drink: priest and prophet stagger from strong drink and are befuddled by wine; they lurch from strong drink, they stagger while seeing visions, they totter when giving verdicts. [8] Every table is covered with vomit and filth; not a clean spot is left. [9] "Who is he trying to teach knowledge? To whom is he explaining his message? To children just weaned from milk, just taken from the breast? [10] For it is rule on rule, rule on rule, line on line, line on line, a little here, a little there."* [11] Very well, with stammering lips and in a foreign language he will speak to this people, [12] to whom he once said, "Here is rest; let the weary rest; here is a place of repose." But they would not listen. [13] So the word of the LORD to them will be rule on rule, rule on rule, line on line, line on line, a little here, a little there, so that they will go and fall backward, be injured, trapped and captured. [14] So listen to the word of the LORD, you mockers who govern this people in Jerusalem! [15] You say, "We have cut a covenant with death and made a pact with Sheol; when the overwhelming scourge sweeps by, it will not touch us, for we have made a lie our shelter and hidden ourselves behind falsehood." [16] So this is what the Lord GOD says: "Look, I am setting a stone in Zion as a foundation, a tested stone, a valuable cornerstone, firmly laid; whoever believes will not hurry away. [17] I will make justice the measuring line and righteousness the level; hail will wash away the shelter of lies, and water will flood the hiding place. [18] Your covenant with death will be canceled and your pact with Sheol will not hold; when the overwhelming scourge sweeps by, you will be beaten down by it. [19] Every time it sweeps by, it will carry you off; morning after morning it will pass through, by day and by night. Merely to understand the message will bring sheer terror." [20] The bed is too short to stretch out in, the blanket too narrow to wrap around you. [21] For the LORD will rise up as he did at Mount Perazim; he will rouse himself as in the Valley of Gibeon, to do his work, his strange work, and carry out his task, his unfamiliar task. [22] So stop your mocking, or your chains will be pulled tighter, for I have heard from the Lord GOD of hosts that destruction has been decided against the whole land. [23] Listen and hear my voice; pay attention and hear what I say. [24] Does the plowman keep on plowing every day to plant seed? Does he keep breaking up and harrowing his soil? [25] Once he has leveled the surface, does he not scatter dill, sow cumin, put wheat in its rows, barley in its plot, and spelt along its edges?* [26] His God teaches him the right way and instructs him. [27] Dill is not threshed with a sledge, nor is a cartwheel driven over cumin; dill is beaten out with a stick, and cumin with a rod. [28] Bread grain must be crushed, yet no one goes on threshing it forever; he drives his cartwheel and his horses over it, but he does not grind it to powder. [29] This too comes from the LORD of hosts, whose counsel is wonderful and whose wisdom is great.

## CHAPTER 29

[1] Woe to Ariel, Ariel, the town where David camped! Add one year to another; let the festivals come round in turn.* [2] Then I will bring distress on Ariel; there will be mourning and lament, and she will be to me like an Ariel. [3] I will set up camp around you on every side; I will besiege you with towers and put up siege works against you. [4] Brought down low, you will speak from the ground, and your words will mumble up from the dust; your voice will come out of the earth like a ghost's, and your words will chirp from the dust. [5] But the horde of your enemies will become like fine dust, the horde of the ruthless like drifting chaff. And suddenly, in an instant, [6] the LORD of hosts will come to you with thunder, earthquake and a mighty roar, with whirlwind and storm and the flame of a consuming fire. [7] Then the horde of all the nations that make war on Ariel, all who attack her and her fortress and press her hard, will be like a dream, a vision in the night. [8] As a hungry man dreams he is eating but wakes up and is still empty, as a thirsty man dreams he is drinking but wakes up faint and still parched, so will it be for the horde of all the nations that make war on Mount Zion. [9] Stop and be amazed; blind yourselves and stay blind! They are drunk, but not from wine; they stagger, but not from strong drink. [10] For the LORD has poured over you a spirit of deep sleep; he has closed your eyes, the prophets, and covered your heads, the seers. [11] For you this whole vision is like the words of a sealed scroll. If you hand it to someone who can read and say, "Read this, please," he answers, "I can't; it is sealed." [12] And if you hand the scroll to someone who cannot read and say, "Read this, please," he answers, "I don't know how to read." [13] The Lord said: "These people come near with their mouths and honor me with their lips, but their hearts are far away from me; their fear of me is only a rule taught by men. [14] That is why I will once more amaze this people with wonder after wonder; the wisdom of their wise will vanish, and the insight of their clever will disappear." [15] Woe to those who go to great depths to hide their plans from the LORD, who do their work in the dark and say, "Who can see us? Who will know?" [16] You turn things upside down! Is the potter to be thought of as clay? Can the thing made say of its maker, "He did not make me"? Can the pot

say of the potter, "He knows nothing"? [17] In just a very short time, will not Lebanon be turned into a fertile field, and the fertile field seem like a forest? [18] On that day the deaf will hear the words of a scroll, and out of gloom and darkness the eyes of the blind will see. [19] The humble will rejoice in the LORD more and more, and the needy among men will exult in the Holy One of Israel. [20] The ruthless will be gone, the mocker will disappear, and all who are eager to do wrong will be cut off, [21] those who with a word make a man out to be guilty, who set traps for the one who defends justice at the gate, and with empty arguments deny the innocent his rights. [22] So this is what the LORD, who redeemed Abraham, says about the house of Jacob: "Jacob will no longer be put to shame; his face will no longer turn pale. [23] When he sees his children among him, the work of my hands, they will keep my name holy; they will acknowledge the holiness of the Holy One of Jacob and stand in awe of the God of Israel. [24] Those who wander in spirit will gain understanding, and those who grumble will accept teaching."

## CHAPTER 30

[1] "Woe to the rebellious children," declares the LORD, "who make plans that are not mine, who make an alliance not prompted by my Spirit, heaping sin upon sin; [*] [2] who start off down to Egypt without consulting me, to seek safety under Pharaoh's protection and take shelter in Egypt's shade! [3] Pharaoh's protection will turn to your shame, and the shelter of Egypt's shade to your humiliation. [4] For his officials are at Zoan, and his envoys have arrived at Hanes. [5] Everyone will be put to shame because of a people who are useless to them, who bring no help or benefit, only shame and disgrace." [6] The oracle about the animals of the Negev. Through a land of hardship and distress, home of lioness and lion, of viper and flying fiery serpent, they carry their wealth on the backs of donkeys and their treasures on the humps of camels, to a people who can be of no use to them. [7] Egypt's help is useless and empty; that is why I have named her "Rahab who sits still." [*] [8] Now go and write it on a tablet in their presence and record it in a scroll, so that it may stand for days to come, for all time and forever. [9] For these are a rebellious people, deceitful children, children unwilling to listen to the law of the LORD. [10] They say to the seers, "Stop seeing!" and to the visionaries, "Do not show us visions of what is right! Tell us pleasant things; give us visions of fantasies. [11] Get out of the way, turn off the path, and stop confronting us with the Holy One of Israel!" [12] So this is what the Holy One of Israel says: "Since you reject this word and rely on oppression and deceit and lean on them, [13] this iniquity will be for you like a crack in a high wall, bulging out and ready to fall, which crashes down suddenly, all at once. [14] It will shatter like a potter's jar, smashed so ruthlessly that not one fragment will be left among its pieces big enough to scoop embers from the hearth or dip water from a cistern." [15] This is what the Lord GOD, the Holy One of Israel, says: "In turning back and resting you will be saved; in quietness and trust lies your strength." But you would not have it. [16] You said, "No, we will escape on horses." So you will escape! "We will ride off on fast horses." So your pursuers will be fast! [17] A thousand of you will run at the threat of one; at the threat of five all of you will run, until you are left like a pole on top of a mountain, like a banner on a hill. [18] That is why the LORD waits to be gracious to you; that is why he rises up to have mercy on you. For the LORD is a God of justice; blessed are all who wait for him. [19] For a people will live in Zion, in Jerusalem; you will weep no more. He will surely show you grace at the sound of your cry; the moment he hears it, he will answer you. [20] Though the Lord gives you bread of hardship and water of oppression, your Teacher will no longer hide away; your own eyes will see your Teacher. [*] [21] Whether you turn to the right or to the left, your ears will hear a voice behind you saying, "This is the way; walk in it." [22] Then you will treat as unclean your idols overlaid with silver and your images covered with gold; you will throw them away like a stained cloth and say to them, "Away with you!" [23] He will send rain for the seed you sow in the ground, and the food the ground produces will be rich and abundant. On that day your cattle will graze in wide pastures. [24] The oxen and donkeys that work the soil will eat salted fodder, winnowed with shovel and fork. [25] On every high mountain and every towering hill streams of water will flow, on the day of the great slaughter, when the towers fall. [26] The moonlight will be as bright as sunlight, and the sunlight will be seven times brighter, like the light of seven full days, on the day the LORD bandages his people's fractures and heals the wounds he inflicted. [27] Look, the name of the LORD is coming from far away, blazing with anger, with thick clouds of smoke rising; his lips are full of fury, his tongue like a consuming fire. [28] His breath is like a flooding river that rises up to the neck, to shake the nations in the sieve of destruction and put in the jaws of the peoples a bit that leads them astray. [*] [29] You will sing as on the night when a holy festival is celebrated, and your hearts will be glad as when people go up with flutes to the mountain of the LORD, to the Rock of Israel. [30] The LORD will make his majestic voice heard and show his arm coming down in raging anger, in the flame of a consuming fire, with cloudburst, thunderstorm and hail. [31] The voice of the LORD will shatter Assyria; he will strike with the rod. [32] Every blow of the punishing rod that the LORD brings down on him will be accompanied by tambourines and harps, as he fights against them in battle with his arm swinging. [33] For Topheth was prepared long ago; it has been made ready for the king. Its pit has been made deep and wide, with plenty of fire and wood; the breath of the LORD, like a stream of burning sulfur, sets it ablaze.

## CHAPTER 31

[1] Woe to those who go down to Egypt for help, who lean on horses and put their trust in chariots because there are so many of them and in horsemen because they are so strong, but do not turn their eyes to the Holy One of Israel or consult the LORD! [2] Yet he too is wise and can bring disaster; he does not take back his words. He will rise up against the house of the wicked and against those who help evildoers. [3] The Egyptians are human,

not God; their horses are flesh, not spirit. When the LORD stretches out his hand, the helper will trip and the one he helps will fall; they will all come to an end together. [4] For this is what the LORD told me: "As a lion, a young lion, growls over its prey, and though a whole band of shepherds is called out against it, it is not frightened by their shouts or cowed by their uproar, so the LORD of hosts will come down to do battle on Mount Zion and on its hill. [5] Like birds hovering overhead, the LORD of hosts will shield Jerusalem; he will shield it and rescue it, pass over it and set it free." [6] Turn back to the one against whom the children of Israel have rebelled so deeply. [7] For on that day every one of you will throw away the silver idols and gold idols that your sinful hands have made for you. [8] "Assyria will fall by a sword that is not of man; a sword not of mortals will devour him. He will run from the sword, and his young men will be put to forced labor. [9] His stronghold will collapse in terror, and his officers will panic at the sight of the banner," declares the LORD, whose fire is in Zion and whose furnace is in Jerusalem.

## CHAPTER 32

[1] Look, a king will reign with righteousness, and princes will govern with justice. [2] Each one will be like a shelter from the wind and a refuge from the storm, like streams of water in a dry land, like the shadow of a massive rock in a parched country. [3] The eyes of those who see will no longer be shut, and the ears of those who hear will pay attention. [4] The mind of the rash will grasp knowledge, and the tongue of those who stammer will speak quickly and plainly. [5] No longer will the fool be called noble or the scoundrel be thought of as honorable. [6] For the fool speaks foolishness, and his mind plots wickedness: to act godlessly, to spread error about the LORD, to leave the hungry empty and keep water from the thirsty. [7] The scoundrel's methods are wicked; he invents evil schemes to destroy the poor with lies, even when the needy one's cause is just. [8] But the noble man makes noble plans, and he stands firm by noble deeds. [9] You women who live at ease, get up and listen to my voice! You daughters who feel so secure, hear what I say! [10] In little more than a year you who feel so secure will shudder, for the grape harvest will fail and the fruit harvest will not come. [11] Tremble, you women at ease; shudder, you who feel secure! Strip off your clothes, bare yourselves and put sackcloth around your waists. [12] Beat your breasts over the pleasant fields and the fruitful vines,* [13] over my people's land, overgrown with thorns and briers, yes, over all the houses of merriment in the reveling city. [14] The palace will be deserted and the noisy city abandoned; citadel and watchtower will become caves forever, a delight for wild donkeys and a pasture for flocks, [15] until the Spirit is poured out on us from above, and the desert becomes a fertile field, and the fertile field seems like a forest. [16] Then justice will live in the desert, and righteousness will make its home in the fertile field. [17] Righteousness will produce peace, and the result of righteousness will be quiet and security forever. [18] My people will live in peaceful pastures, in secure homes, in undisturbed places of rest. [19] But hail will come down on the forest, and the city will be brought utterly low. [20] Blessed are you who sow your seed by every stream and let the ox and the donkey roam free!

## CHAPTER 33

[1] Woe to you, destroyer, though you yourself have not been destroyed; woe to you, betrayer, though no one has betrayed you! When you finish destroying, you will be destroyed; when you are done betraying, you will be betrayed. [2] LORD, show us grace; we have waited for you. Be their arm every morning, our salvation in time of trouble. [3] At the noise of the uproar the peoples run away; when you rise up, the nations scatter. [4] Your plunder is gathered up as caterpillars strip a field; people swarm over it like locusts. [5] The LORD is exalted, for he lives on high; he has filled Zion with justice and righteousness. [6] He will be the security of your times, a rich store of salvation, wisdom and knowledge; the fear of the LORD is his treasure. [7] Listen, their heroes cry aloud in the streets; the messengers of peace weep bitter tears. [8] The highways are deserted; no travelers are on the roads. He has broken the covenant, he despises the cities, he has no regard for anyone. [9] The land dries up and wastes away; Lebanon is shamed and decays; Sharon has become like the Arabah, and Bashan and Carmel drop their leaves. [10] "Now I will rise up," says the LORD. "Now I will lift myself up; now I will be exalted. [11] You are pregnant with chaff and give birth to straw; your own breath is a fire that will eat you up. [12] The peoples will be burned down to lime, like cut thorns thrown into the fire. [13] You who are far away, hear what I have done; you who are near, recognize my power!" [14] The sinners in Zion are terrified; trembling grips the godless: "Which of us can live with the consuming fire? Which of us can live with everlasting flames?" [15] The one who walks in righteousness and speaks what is right, who rejects profit gained by extortion, who keeps his hands from taking a bribe, who blocks his ears so as not to hear of bloodshed and closes his eyes so as not to look at evil, [16] that man will live on the heights; mountain fortresses will be his refuge; he will be given his bread, and his water will never fail. [17] Your eyes will see the king in his splendor and look on a land that stretches into the distance. [18] Your mind will think back on the terror: "Where is the one who counted? Where is the one who weighed the tribute? Where is the one who took stock of the towers?"* [19] You will no longer see that arrogant people, a people whose speech is too hard to make out, whose stammering language no one understands. [20] Look at Zion, the city of our festivals! Your eyes will see Jerusalem, an untroubled home, a tent that will never be moved; its stakes will never be pulled up, and not one of its ropes will be snapped. [21] There the LORD will be our mighty one, a place of wide rivers and streams where no galley with oars will go and no stately ship will sail. [22] For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he is the one who will save us. [23] Your rigging hangs slack; it cannot hold the mast in its socket or keep the sail spread. Then a great amount of plunder will be divided; even the lame will carry off loot.* [24] No one living there will say, "I am sick"; the people who live there will have their iniquity forgiven.

## CHAPTER 34

[1] Draw near, nations, and hear; peoples, pay attention! Let the earth and everything in it listen, the world and all that springs from it. [2] For the LORD's anger is against all the nations, and his rage against all their armies; he has devoted them to destruction, he has handed them over for slaughter. [3] Their slain will be flung out, the stench of their corpses will go up, and the mountains will dissolve with their blood. [4] The whole host of the heavens will rot away, and the heavens will roll up like a scroll; all their host will wither, as foliage withers from the vine, like shriveled fruit from the fig tree. [5] For my sword has drunk its fill in the heavens; see, it comes down upon Edom, upon the people I have devoted to destruction, for judgment. [6] The LORD has a sword; it is filled with blood, greasy with fat, with the blood of lambs and goats, with the fat of rams' kidneys. For the LORD has a sacrifice in Bozrah, a vast slaughter in the land of Edom. [7] Wild oxen will go down along with them, young bulls together with mighty bulls; their land will drink its fill of blood, and their dust will be fattened with fat.* [8] For the LORD has a day of vengeance, a year of repayment for Zion's cause. [9] Its torrents will be changed into pitch, its dust into sulfur, and its land will turn into burning pitch. [10] Night and day it will not go out; its smoke will rise forever. Generation after generation it will lie desolate; for ages upon ages no one will pass through it. [11] The pelican and the hedgehog will take it over, the owl and the raven will make their home in it. He will stretch over it the measuring line of chaos and the plumb stones of emptiness.* [12] As for its nobles, nothing will be left there for them to call a kingdom, and all its princes will come to nothing. [13] Thorns will spring up in its fortified palaces, nettles and brambles in its strongholds; it will become a lair for jackals, a home for ostriches.* [14] Desert creatures will meet up with hyenas, and the wild goat will call out to its companion; there too the night creature will settle down and find itself a place to rest.* [15] There the owl will build her nest, lay her eggs, hatch them and gather her brood under her shade; there too the kites will flock together, each with its mate. [16] Look in the book of the LORD and read: not one of these will be lacking, not one will be without her mate. For my mouth has given the command, and his Spirit has gathered them.* [17] He himself has cast the lot for them, and his hand has divided it out to them by the line. They will hold it as their own forever; generation after generation they will live in it.

## CHAPTER 35

[1] The wilderness and the parched land will be glad because of them; the desert will rejoice and burst into bloom like the crocus.* [2] It will blossom profusely and rejoice, yes, with rejoicing and glad shouts. The glory of Lebanon will be granted to it, the splendor of Carmel and Sharon. They will see the glory of the LORD, the splendor of our God. [3] Make the slack hands strong, and steady the knees that give way. [4] Tell those whose hearts are racing, "Be strong, have no fear. See, your God! Vengeance is coming, God's repayment; he himself is coming to save you." [5] Then blind eyes will be opened, and deaf ears unsealed. [6] Then the lame will leap like a deer, and the mute tongue will shout for joy; for water will burst out in the wilderness, and torrents in the desert. [7] The scorching sand will turn into a pool, and the thirsty ground into springs of water; in the jackals' lair, where they lay down, grass will give way to reeds and papyrus. [8] A highway will be there, a road, and it will be named the Way of Holiness; nothing unclean will travel on it. It will be theirs; those who walk the road, even fools, will not lose their way. [9] No lion will be there, no violent beast will climb onto it; none will be found there. But the redeemed will walk on it. [10] The ransomed of the LORD will come back and enter Zion with shouts of joy, everlasting gladness crowning their heads; joy and gladness will overtake them, and sorrow and sighing will run away.

## CHAPTER 36

[1] In King Hezekiah's fourteenth year, Sennacherib king of Assyria attacked all the fortified towns of Judah and seized them. [2] From Lachish the king of Assyria sent the Rabshakeh with a large army to King Hezekiah at Jerusalem. He took up a position by the channel of the upper pool, on the road to the Launderer's Field.* [3] Eliakim son of Hilkiah, the palace administrator, Shebna the scribe and Joah son of Asaph, the recorder, went out to him. [4] The Rabshakeh told them, "Tell Hezekiah: 'This is what the great king, the king of Assyria, says: What is this confidence you are trusting in? [5] I say that your plan and strength for war are only empty talk. Whom are you trusting in, that you have rebelled against me? [6] Look, you are trusting in Egypt, that splintered reed of a staff, which pierces the hand of anyone who leans on it and goes right through it. That is what Pharaoh king of Egypt is to all who trust in him. [7] And if you tell me, "We trust in the LORD our God," is he not the one whose high places and altars Hezekiah removed, telling Judah and Jerusalem, "You must worship before this altar"? [8] Come now, make a bargain with my master the king of Assyria: I will give you two thousand horses, if you can put riders on them! [9] How then could you drive back a single officer, even the least of my master's servants, while you trust in Egypt for chariots and horsemen? [10] Besides, have I come up to attack and destroy this land without the LORD? The LORD himself told me, "March up against this land and destroy it."'" [11] Then Eliakim, Shebna and Joah told the Rabshakeh, "Please speak to your servants in Aramaic, since we understand it. Do not speak to us in Judean where the people on the wall can hear." [12] But the Rabshakeh replied, "Was it only to your master and to you that my master sent me to say these things? Was it not to the men sitting on the wall, who, like you, will have to eat their own dung and drink their own urine?"* [13] Then the Rabshakeh stood and shouted in Judean, "Hear the words of the great king, the king of Assyria! [14] This is what the king says: 'Do not let Hezekiah fool you. He cannot rescue you. [15] Do not let Hezekiah persuade you to trust in the LORD by saying, "The LORD will certainly rescue us; this city will not be handed over to the king of Assyria."' [16] Do not listen to

Hezekiah! This is what the king of Assyria says: 'Make your peace with me and come out to me. Then every one of you will eat from his own vine and his own fig tree and drink water from his own cistern, [17] until I come and take you to a land like yours, a land of grain and new wine, a land of bread and vineyards. [18] Do not let Hezekiah mislead you by saying, "The LORD will rescue us." Has the god of any nation rescued his land from the power of the king of Assyria? [19] Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? Did they rescue Samaria from my hand? [20] Which of all the gods of these lands has rescued his land from my hand? How then could the LORD rescue Jerusalem from my hand?'" [21] But they kept quiet and said not a word in reply, because the king had ordered, "Do not answer him." [22] Then Eliakim son of Hilkiah, the palace administrator, Shebna the scribe and Joah son of Asaph, the recorder, went to Hezekiah with their clothes torn and reported to him what the Rabshakeh had said.

## CHAPTER 37

[1] As soon as King Hezekiah heard this, he tore his clothes, put on sackcloth and went into the LORD's house. [2] He sent Eliakim the palace administrator, Shebna the scribe and the senior priests, all wearing sackcloth, to the prophet Isaiah son of Amoz. [3] They told him, "This is what Hezekiah says: 'Today is a day of trouble, of rebuke and of disgrace. Children have come to the moment of birth, and there is no strength to deliver them. [4] Perhaps the LORD your God will hear the words of the Rabshakeh, whom his master the king of Assyria sent to mock the living God, and will punish him for the words the LORD your God has heard. So offer a prayer for the remnant that still survives.'" [5] When King Hezekiah's servants came to Isaiah, [6] Isaiah told them, "Tell your master this: 'This is what the LORD says: Do not be afraid because of what you have heard, the words with which the king of Assyria's underlings have reviled me. [7] See, I am going to put a spirit in him so that he will hear a rumor and go back to his own country, and there in his own country I will cut him down with the sword.'" [8] The Rabshakeh went back and found the king of Assyria attacking Libnah, having heard that the king had moved on from Lachish. [9] Then the king received word about Tirhakah king of Cush: "He has set out to fight against you." When he heard it, he sent messengers to Hezekiah with this message: [10] "Say this to Hezekiah king of Judah: 'Do not let your God, in whom you trust, mislead you by promising that Jerusalem will not be handed over to the king of Assyria. [11] See, you have heard for yourself what the kings of Assyria have done to all the countries, devoting them to destruction. And will you be rescued? [12] Did the gods of the nations my fathers destroyed rescue them, the gods of Gozan, Haran, Rezeph and the people of Eden in Telassar? [13] Where now is the king of Hamath, the king of Arpad, the king of the city of Sepharvaim, or of Hena or Ivvah?'" [14] Hezekiah took the letter from the messengers and read it. Then he went up to the LORD's house and spread it out in the LORD's presence. [15] And Hezekiah prayed to the LORD: [16] "LORD of hosts, God of Israel, enthroned above the cherubim, you alone are God over all the kingdoms of the earth. You made the heavens and the earth. [17] Turn your ear, LORD, and listen; open your eyes, LORD, and look. Hear all the words Sennacherib has sent to mock the living God. [18] It is true, LORD, that the kings of Assyria have devastated all the countries and their lands. [19] They have thrown their gods into the fire, for they were no gods at all, only the work of men's hands, wood and stone; and so they destroyed them. [20] Now, LORD our God, rescue us from his power, so that all the kingdoms of the earth may know that you alone are the LORD." [21] Then Isaiah son of Amoz sent word to Hezekiah: "This is what the LORD, the God of Israel, says: Because you have prayed to me concerning Sennacherib king of Assyria, [22] this is the word the LORD has spoken against him: 'The virgin daughter of Zion looks down on you and laughs you to scorn; the daughter of Jerusalem tosses her head behind your back. [23] Whom have you mocked and reviled? Against whom have you raised your voice and lifted your eyes so high? Against the Holy One of Israel! [24] Through your servants you have mocked the Lord. You have said, "With my many chariots I have climbed the mountain heights, the remotest parts of Lebanon. I will fell its tallest cedars and its finest cypresses. I will reach its most distant height, its richest forest. [25] I have dug wells and drunk water, and with the soles of my feet I have dried up all the streams of Egypt."* [26] Have you not heard? Long ago I ordained it; in days of old I planned it, and now I have brought it about, that you should turn fortified cities into piles of rubble. [27] Their people, drained of power, were dismayed and ashamed. They were like plants in the field, like tender green shoots, like grass on the rooftops, like a field scorched before the grain grows up. [28] I know when you sit and when you go out and come in, and how you rage against me. [29] Because you rage against me and your arrogance has reached my ears, I will put my hook in your nose and my bit in your mouth, and I will make you go back by the road you came.' [30] This will be the sign for you: This year you will eat what grows on its own, and next year what springs up from that. But in the third year sow and reap, plant vineyards and eat their fruit. [31] Once more the surviving remnant of the house of Judah will take root below and bear fruit above. [32] For from Jerusalem a remnant will go out, and from Mount Zion a band of survivors. The zeal of the LORD of hosts will accomplish this. [33] So this is what the LORD says about the king of Assyria: He will not enter this city or shoot an arrow here. He will not come before it with a shield or build a siege ramp against it. [34] He will go back by the road he came, and he will not enter this city, declares the LORD. [35] I will shield this city and save it, for my own sake and for the sake of my servant David." [36] Then the angel of the LORD went out and struck down a hundred and eighty-five thousand men in the Assyrian camp. When the people got up early the next morning, there were all the dead bodies! [37] So Sennacherib king of Assyria broke camp and withdrew. He went home and stayed in Nineveh. [38] One day, while he was worshiping in the temple of his god Nisroch, his sons Adrammelech and Sharezer cut him down with the sword and escaped to the land of Ararat. His son

Esarhaddon became king in his place.*

## CHAPTER 38

1 In those days Hezekiah fell ill and was near death. The prophet
Isaiah son of Amoz came to him and told him, "This is what the
LORD says: Give final instructions to your household, for you
are dying; you will not live." 2 Hezekiah turned his face toward
the wall and prayed to the LORD. 3 He said, "I beg you, LORD,
please remember how I have walked before you faithfully and
with an undivided heart, and how I have done what is good in
your eyes." And Hezekiah wept with great weeping. 4 Then the
word of the LORD came to Isaiah: 5 "Go and tell Hezekiah,
'This is what the LORD, the God of your father David, says: I
have heard your prayer, I have seen your tears. See, I am adding
fifteen years to your days. 6 I will rescue you and this city from
the grasp of the king of Assyria, and I will shield this city. 7 And
this will be your sign from the LORD that the LORD will do
what he has promised: 8 See, I am going to make the shadow on
the steps of Ahaz, which has gone down with the sun, turn back
ten steps.'" So the sun turned back ten steps on the steps it had
gone down.* 9 A writing by Hezekiah king of Judah when he had
been ill and had come through his illness: 10 I said, "In the middle
of my days I must go off through the gates of Sheol; I am robbed
of the remainder of my years." 11 I said, "I will not see the
LORD, the LORD in the land of the living; I will no longer look
on any human being among those who dwell in the place where
all has ceased.* 12 My home is pulled up and carried away from
me like a shepherd's tent; I have rolled up my life like a weaver;
he cuts me loose from the loom. Between day and night you
make an end of me. 13 I lay still until morning; like a lion he
crushes all my bones. Between day and night you make an end of
me. 14 Like a swift or a crane I twitter, I moan like a dove; my eyes
are worn out from gazing on high. Lord, I am hard pressed; stand
surety for me!* 15 What am I to say? He has spoken to me, and he
himself has acted. I will go softly all my years because of the
bitterness of my soul. 16 Lord, by such things people live, and in
all of them is my spirit's life. Restore me to health and keep me
alive! 17 See, my bitter, bitter grief was for my welfare; you in
your love have held my life back from the pit of ruin, for you
have thrown all my sins behind your back. 18 For Sheol does not
give you thanks, death does not praise you; those who go down
to the pit do not hope in your faithfulness. 19 The living, only the
living, give you thanks, as I do today; fathers tell their children
about your faithfulness. 20 The LORD is there to save me, so we
will play my songs on strings all the days of our life at the house
of the LORD." 21 Now Isaiah had said, "Have them take a cake
of figs and rub it on the boil, so that he may live." 22 And
Hezekiah had asked, "What is the sign that I will go up to the
house of the LORD?"

## CHAPTER 39

1 At that time Merodach-baladan son of Baladan, king of
Babylon, sent letters and a gift to Hezekiah, having heard that he
had been ill and had regained his strength. 2 Hezekiah was
delighted with the envoys and showed them his treasure house:
the silver and the gold, the spices and the fine oil, his entire
armory and everything to be found in his storerooms. There was
nothing in his palace or in all his domain that Hezekiah did not
show them. 3 Then the prophet Isaiah came to King Hezekiah
and asked him, "What did these men say, and where have they
come to you from?" Hezekiah answered, "They came to me
from a distant land, from Babylon." 4 He asked, "What did they
see in your house?" Hezekiah said, "They saw everything in my
house; there is nothing in my storerooms that I did not show
them." 5 Then Isaiah told Hezekiah, "Listen to the word of the
LORD of hosts: 6 See, days are coming when everything in your
house, and all that your fathers have stored up until this day, will
be carried off to Babylon; not a thing will remain, says the
LORD. 7 And some of your own descendants, who will come
from you and whom you will father, will be taken away, and they
will serve as eunuchs in the palace of the king of Babylon." 8
Hezekiah said to Isaiah, "The word of the LORD that you have
spoken is good." For he thought, "There will be peace and
security in my lifetime."*

## CHAPTER 40

1 "Comfort, comfort my people," says your God. 2 "Speak
tenderly to Jerusalem and call out to her that her hard service is
over, that her iniquity has been paid off, that she has received
from the LORD's hand double for all her sins." 3 A voice cries:
"In the wilderness prepare the way of the LORD; make straight
in the desert a highway for our God.* 4 Every valley will be raised,
and every mountain and hill brought down; the uneven ground
will become flat, and the rugged places a plain. 5 Then the glory
of the LORD will be revealed, and all flesh together will see it,
for the mouth of the LORD has spoken." 6 A voice says, "Call
out!" And he said, "What am I to call out?" All flesh is grass, and
all its beauty is like the wildflower.* 7 Grass dries up, the flower
withers, when the breath of the LORD blows on it; the people
are indeed grass. 8 Grass dries up, the flower withers, but the
word of our God stands forever. 9 Climb up on a high mountain,
O Zion, herald of good news; raise your voice with power, O
Jerusalem, herald of good news; raise it, have no fear; tell the
cities of Judah, "See, your God!"* 10 See, the Lord GOD is
coming in strength, and his arm rules on his behalf; see, his
reward is with him, and his recompense goes ahead of him. 11
Like a shepherd he will pasture his flock; he will gather the lambs
in his arms and carry them close to his heart, and he will guide
the ewes that are nursing. 12 Who has measured the waters in the
hollow of his hand, and marked off the heavens by the span, and
taken the dust of the earth in a measuring bowl, and weighed the
mountains on a scale and the hills in a pair of balances? 13 Who
has gauged the Spirit of the LORD, or as his adviser taught him
anything? 14 Whom did he consult so that he would gain insight?
Who instructed him in the path of justice, taught him
knowledge, and made known to him the way of understanding?
15 Look, the nations are like a drop from a bucket, and they
count as the dust on a scale; look, he picks up the coastlands like

fine powder. [16] Lebanon would not suffice for fuel, nor its animals suffice for a burnt offering. [17] All the nations are as nothing before him; he counts them as less than nothing and void. [18] To whom, then, will you compare God? What image will you set beside him? [19] The idol? A craftsman casts it, a smith plates it with gold and forges silver chains for it. [20] The one too poor for such a contribution chooses a piece of wood that will not rot; he looks for a skilled craftsman to set up an idol that will not wobble. [21] Do you not know? Do you not hear? Has it not been declared to you from the beginning? Have you not grasped it since the earth was founded? [22] He is the one who sits enthroned above the circle of the earth, and its inhabitants are like grasshoppers; he stretches out the heavens like a veil and spreads them out like a tent to live in. [23] He reduces rulers to nothing and makes the judges of the earth into emptiness. [24] They are hardly planted, hardly sown, their stalk has hardly rooted in the ground, when he blows on them and they dry up, and a gale sweeps them away like straw. [25] "To whom, then, will you compare me, that I should be his equal?" says the Holy One. [26] Raise your eyes upward and look: who created these? He who leads out their host by number and calls each of them by name; because his might is so great and his power so strong, not one is missing. [27] Why do you say, Jacob, and why do you declare, Israel, "My way is hidden from the LORD, and my right is ignored by my God"? [28] Do you not know? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He does not grow tired or weary; his understanding cannot be fathomed. [29] He gives strength to the weary and multiplies power for those who have no vigor. [30] Young men may grow tired and weary, and choice youths may stumble and fall, [31] but those who wait for the LORD will gain new strength; they will rise up on wings like eagles; they will run and not grow weary, they will walk and not grow tired.

## CHAPTER 41

[1] Be silent before me, coastlands, and let the peoples gather fresh strength; let them come near, then let them speak; together let us approach for judgment. [2] Who has roused one from the east and called him in righteousness to follow at his feet? He hands over nations to him and makes him tread down kings; his sword turns them to dust, his bow to wind-blown chaff.* [3] He chases them and moves on unharmed, along a road his feet have never trodden. [4] Who has worked and accomplished this, summoning the generations from the start? I, the LORD, am the first, and with the last ones I am he. [5] The coastlands saw it and took fright; the ends of the earth are trembling; they have come near and arrived. [6] They help one another, and each says to his brother, "Courage!" [7] The craftsman cheers on the smith, the one who smooths with the hammer cheers on the one who pounds the anvil, saying of the soldering, "It is good," and he fixes it firm with nails so that it will not wobble. [8] But you, Israel, my servant, Jacob, whom I have chosen, offspring of Abraham my friend, [9] you whom I grasped from the ends of the earth and summoned from its remotest parts, and to whom I said, "You are my servant; I chose you and have not rejected you": [10] have no fear, for I am with you; do not look around in alarm, for I am your God. I make you strong, yes, I help you, yes, I hold you up with my righteous right hand. [11] See, all who rage against you will be shamed and humiliated; those who quarrel with you will become as nothing and perish. [12] You will look for the men who quarrel with you and not find them; the men who make war on you will be as nothing, as nothing at all. [13] For I am the LORD your God, who grasps your right hand, who says to you, "Have no fear; I myself will help you." [14] Have no fear, worm Jacob, you men of Israel; I myself will help you, declares the LORD; your Redeemer is the Holy One of Israel. [15] See, I am making you into a threshing sledge, sharp and new, with many teeth; you will thresh mountains and pulverize them, and turn hills into chaff. [16] You will winnow them, the wind will carry them off, and the gale will scatter them; but you will rejoice in the LORD, you will boast in the Holy One of Israel. [17] The poor and the needy look for water and there is none; their tongues are parched with thirst. I, the LORD, will answer them; I, the God of Israel, will not abandon them. [18] I will open up rivers on the bare hills, and springs in the middle of the valleys; I will turn the wilderness into a pool of water, and dry land into flowing springs. [19] I will plant in the wilderness the cedar, the acacia, the myrtle and the olive; I will set in the desert the cypress, the elm and the box tree side by side,* [20] so that people may see and know, may take note and comprehend together, that the LORD's hand has done this, that the Holy One of Israel has created it. [21] Bring in your case, says the LORD; put forward your arguments, says the King of Jacob. [22] Let them bring them in and tell us what is going to happen. The earlier things, what were they? Tell us, so that we may take them to heart and know how they turned out; or announce to us the things to come. [23] Tell us what is coming later on, so that we may know that you are gods. Yes, do something good or do harm, so that we may stare in alarm and see it together. [24] See, you are less than nothing, and what you do is worth nothing; whoever chooses you is an abomination. [25] I roused one from the north, and he has come, from the sunrise, one who will call on my name; he will come upon rulers as if they were mud, as a potter tramples clay. [26] Who announced it from the beginning, so that we could know, or long before, so that we could say, "He is right"? No one announced it, no one made it heard, no one heard a word from you. [27] I was first to tell Zion, "Look, here they are!" and to Jerusalem I give a bearer of good news. [28] But when I look, there is no one; among them there is no counselor who could give an answer when I question them. [29] See, they are all a sham; their deeds amount to nothing; their cast images are wind and empty air.

## CHAPTER 42

[1] Behold, my servant, whom I hold up, my chosen one, in whom my soul delights; I have put my Spirit on him; he will carry justice out to the nations. [2] He will not shout or raise his voice, nor let it be heard in the street. [3] A crushed reed he will not snap off, and a faintly glowing wick he will not put out; faithfully he

will bring out justice. [4] He will not burn dim or be crushed until
he has set justice in place on the earth; and the coastlands will
wait for his law. [5] This is what God, the LORD, says, who
created the heavens and stretched them out, who spread out the
earth and all that springs from it, who gives breath to the people
on it and spirit to those who walk upon it: [6] "I, the LORD, have
called you in righteousness; I will grasp you by the hand and
guard you, and I will make you a covenant for the people, a light
for the nations, [7] to open the eyes that are blind, to lead captives
out of the dungeon, and out of the prison those who sit in
darkness. [8] I am the LORD; that is my name. My glory I will not
hand over to another, nor my praise to carved images. [9] See, the
earlier things have come about, and now I announce new ones;
before they sprout up I let you hear of them." [10] Sing a new song
to the LORD, his praise from the end of the earth, you who go
down to the sea and all that is in it, you coastlands and those who
live there. [11] Let the wilderness and its towns raise their voices,
the settlements where Kedar lives; let the inhabitants of Sela
shout for joy, let them call out from the mountaintops. [12] Let
them give the LORD glory and proclaim his praise in the
coastlands. [13] The LORD marches out like a hero; like a warrior
he rouses his zeal. He gives a shout, yes, he raises the battle cry;
over his enemies he prevails. [14] "I have kept silent for a long time;
I have stayed quiet and held myself back. Now, like a woman
giving birth, I will groan, I will gasp and pant at once. [15] I will lay
waste mountains and hills and dry up all their greenery; I will
turn rivers into islands and dry up the pools. [16] I will lead the
blind along a road they do not know; on paths they have not
known I will guide them. I will make the darkness ahead of them
into light and the rough places into level ground. These are the
things I will do for them, and I will not leave them. [17] Those who
trust in carved idols, who tell cast images, 'You are our gods,' will
be driven back in utter shame. [18] Listen, you deaf! You blind,
look up and see! [19] Who is blind but my servant, or deaf like the
messenger I send? Who is blind like the one at peace with me,
blind like the servant of the LORD?* [20] You have seen much, but
you pay no heed; his ears are open, yet he does not listen."* [21] The
LORD was pleased, for his righteousness' sake, to make the law
great and glorious. [22] Yet this is a people robbed and plundered,
all of them snared in holes and shut away in prisons; they have
become loot with no one to rescue them, plunder with no one to
say, "Give it back!" [23] Which of you will listen to this, pay
attention and hear from now on? [24] Who handed Jacob over for
plunder and Israel to the robbers? Was it not the LORD, against
whom we have sinned? They would not walk in his ways, nor
would they listen to his law. [25] So he poured out on him the fury
of his anger and the violence of war; it set him ablaze all around,
yet he did not understand; it burned him, yet he gave it no
thought.

## CHAPTER 43

[1] But now this is what the LORD says, he who created you,
Jacob, he who shaped you, Israel: "Have no fear, for I have
redeemed you; I have called you by your name; you belong to
me. [2] When you cross through the waters, I will be with you;
when you cross the rivers, they will not sweep over you. When
you walk through fire, you will not be scorched, and the flame
will not set you alight. [3] For I am the LORD your God, the Holy
One of Israel, your Savior. I hand over Egypt as your ransom,
Cush and Seba in exchange for you. [4] Because you are precious in
my sight, you are honored and I love you, I hand over people in
exchange for you, and nations in return for your life. [5] Have no
fear, for I am with you; from the east I will bring your offspring,
and from the west I will gather you. [6] I will tell the north, 'Hand
them over!' and the south, 'Do not hold them back! Bring my
sons from far away and my daughters from the end of the earth, [7]
everyone who bears my name, whom I created for my glory,
whom I shaped, yes, whom I made.'" [8] Lead out the people who
are blind though they have eyes, who are deaf though they have
ears. [9] All the nations have assembled together, and the peoples
have gathered. Which of them can announce this and let us hear
the former things? Let them produce their witnesses to prove
them right, or let them listen and say, "That is true." [10] "You are
my witnesses," declares the LORD, "you and my servant whom I
have chosen, so that you may know and trust me and grasp that I
am he. Before me no god was formed, and after me there will be
none. [11] I, I am the LORD, and apart from me there is no savior.
[12] It was I who announced and saved and made it heard, and
there was no foreign god among you. You are my witnesses,"
declares the LORD, "and I am God. [13] From the first day on I
am he; no one can snatch anything from my hand. When I act,
who can turn it back?" [14] This is what the LORD says, your
Redeemer, the Holy One of Israel: "For your sake I send to
Babylon and bring all of them down as fugitives, the Chaldeans
in the ships in which they rejoiced.* [15] I am the LORD, your
Holy One, Israel's Creator, your King." [16] This is what the
LORD says, who opened a way through the sea and a path
through the mighty waters, [17] who led out chariot and horse,
army and strong man together; they lay down and did not get up
again, they were snuffed out, put out like a wick: [18] "Do not
dwell on the earlier things, and pay no attention to what is long
past. [19] See, I am doing something new; even now it is sprouting
up; do you not recognize it? I will make a road in the wilderness
and rivers in the wasteland. [20] The wild animals will honor me,
the jackals and the ostriches, because I put water in the
wilderness, rivers in the wasteland, to give drink to my people,
my chosen, [21] the people I shaped for myself so that they would
recount my praise. [22] Yet it is not me you have called on, Jacob;
rather, you have grown tired of me, Israel. [23] You have not
brought me sheep for your burnt offerings, nor honored me
with your sacrifices. I have not loaded you down with grain
offerings, nor tired you out with frankincense. [24] You have not
bought me fragrant cane with silver, nor filled me with the fat of
your sacrifices. Instead you have loaded me down with your sins,
you have tired me out with your iniquities. [25] I, I am the one who
wipes out your transgressions for my own sake, and your sins I
will not remember. [26] Remind me, let us go to court together;
you state your case, so that you may be proved in the right. [27]

Your first father sinned, and your spokesmen rebelled against me. [28] So I will defile the princes of the sanctuary, and I will hand Jacob over to destruction and Israel to scorn."

## CHAPTER 44

[1] "But now listen, Jacob my servant, Israel whom I have chosen. [2] This is what the LORD says, who made you and shaped you from the womb, who will help you: Have no fear, Jacob my servant, Jeshurun whom I have chosen.* [3] For I will pour water on the thirsty ground and streams on the dry land; I will pour out my Spirit on your offspring and my blessing on your descendants. [4] They will shoot up among the grass like poplars beside channels of water. [5] One will say, 'I belong to the LORD'; another will call on the name of Jacob; another will write on his hand, 'The LORD's,' and will take up the name of Israel." [6] This is what the LORD says, the King of Israel and his Redeemer, the LORD of hosts: "I am the first and I am the last, and apart from me there is no God. [7] Who is like me? Let him call it out, let him announce it and lay it out before me, from the time I set up the ancient people; let them announce what is coming and what is still to come. [8] Do not be in dread and do not be afraid. Did I not let you hear it long ago and announce it? You are my witnesses. Is there any God apart from me? There is no Rock; I know of none." [9] Those who shape idols are all of them nothing, and the things they treasure are of no use; their witnesses neither see nor know, so they will be put to shame. [10] Who would shape a god or cast an idol that is of no use at all? [11] See, all who join in it will be put to shame; the craftsmen are mere humans. Let them all assemble and take their stand; they will be in dread and put to shame together. [12] The ironworker takes a tool and works over the coals; he shapes the idol with hammers and works it with his strong arm. He gets hungry and his strength gives out; he drinks no water and grows tired. [13] The woodworker stretches out a line and outlines it with a marker; he works it with chisels and outlines it with a compass. He makes it in the shape of a man, with human beauty, to sit in a shrine. [14] He goes out to cut down cedars, or he takes a cypress or an oak and lets it grow sturdy among the trees of the forest; he plants a laurel, and the rain makes it grow. [15] Then it serves people for fuel; he takes some of it and warms himself, he lights a fire and bakes bread. He also makes a god of it and bows down; he makes it into an idol and falls down before it. [16] Half of it he burns in the fire; over that half he eats meat, he roasts a roast and has his fill. He also warms himself and says, "Ah, I am warm, I can see the blaze!" [17] And from the rest he makes a god, his idol; he falls down before it and bows low, he prays to it and says, "Save me, for you are my god!" [18] They do not know or understand, for their eyes are smeared over so that they cannot see, and their hearts so that they cannot grasp. [19] No one stops to think, no one has the knowledge or sense to say, "Half of it I burned in the fire; I even baked bread on its coals and roasted meat and ate it. Am I to make what is left into an abomination? Am I to bow down to a lump of wood?" [20] He feeds on ashes; a deceived heart has misled him, and he cannot rescue himself or say, "Is not this thing in my right hand a lie?" [21] Keep these things in mind, Jacob, and you, Israel, for you are my servant. I shaped you; you are a servant to me. Israel, I will not forget you. [22] I have wiped away your transgressions like a cloud bank, your sins like a mist. Come back to me, for I have redeemed you. [23] Shout for joy, you heavens, for the LORD has acted; shout aloud, you depths of the earth! Burst into song, you mountains, you forest and every tree in it! For the LORD has redeemed Jacob, and he will show his glory in Israel. [24] This is what the LORD says, your Redeemer, who shaped you from the womb: "I am the LORD, the maker of everything, who stretched out the heavens alone, who spread out the earth by myself,* [25] who foils the omens of babblers and makes fools of diviners, who sends the wise into retreat and turns their knowledge into folly, [26] who makes the word of his servant come true and carries out the plan of his messengers, who says of Jerusalem, 'She will be lived in,' and of the towns of Judah, 'They will be rebuilt, and I will raise up their ruins'; [27] who says to the deep, 'Dry up! I will make your rivers dry'; [28] who says of Cyrus, 'He is my shepherd, and he will carry out everything I wish,' saying of Jerusalem, 'Let her be rebuilt,' and of the temple, 'Let your foundations be laid.'"

## CHAPTER 45

[1] This is what the LORD says to his anointed, to Cyrus, whose right hand I have gripped, to beat down nations before him and to strip the belts from the waists of kings, to open doors ahead of him so that gates will not stay shut: [2] "I myself will go ahead of you and flatten the hill country; I will smash the bronze doors and hack through the iron bars. [3] I will hand you treasures hidden in darkness and riches stored in secret places, so that you may know that it is I, the LORD, the God of Israel, who call you by your name. [4] For the sake of my servant Jacob and Israel my chosen one, I summoned you by your name; I gave you a title of honor, though you did not know me. [5] I am the LORD, and there is no one else; apart from me there is no God. I will strap your belt on you, though you did not know me, [6] so that from the sunrise to its setting people may know that there is none but me. I am the LORD, and there is no one else. [7] I form light and create darkness, I bring about peace and create calamity; I am the LORD, who does all these things.* [8] Drip down from above, you heavens, and let the clouds run with righteousness; let the earth open up so that salvation may bear fruit, and let it make righteousness sprout along with it. I, the LORD, have created it. [9] Woe to the one who quarrels with his Maker, a shard among the shards of the ground! Will the clay ask the one shaping it, 'What are you making?' or will your handiwork say, 'He has no hands'? [10] Woe to the one who asks a father, 'What are you fathering?' or a woman, 'What are you in labor with?'" [11] This is what the LORD says, the Holy One of Israel and the one who shaped him: "Ask me about the things to come concerning my children, and give me orders about the work of my hands! [12] It was I who made the earth and created mankind on it; my own hands stretched out the heavens, and I gave orders to all their host. [13] It was I who roused him in righteousness, and I will make

all his roads smooth. He will rebuild my city and let my exiles go free, not for a price and not for a bribe," says the LORD of hosts. [14] This is what the LORD says: "The wealth of Egypt and the trade of Cush, and the Sabeans, tall men, will cross over to you and will be yours. They will walk behind you; they will cross over in chains and bow down to you. They will pray to you: 'God is with you alone, and there is no one else; there are no other gods.'" [15] Truly you are a God who hides himself, O God of Israel, the Savior. [16] They are shamed, yes, humiliated, every one of them; the makers of idols walk away together in disgrace. [17] Israel is saved by the LORD with a salvation that lasts for ages; you will never be shamed or humiliated, for all ages to come. [18] For this is what the LORD says, who created the heavens (he is God!), who shaped the earth and made it (he set it firm; he did not create it to be a wasteland, he shaped it to be lived in): "I am the LORD, and there is no one else. [19] I did not speak in hiding, somewhere in a land of darkness; I did not tell the offspring of Jacob, 'Seek me for nothing.' I, the LORD, speak what is righteous and declare what is upright. [20] Assemble and come; draw near together, you survivors of the nations! Those who carry around their wooden idols know nothing; they pray to a god that cannot save. [21] Speak up, present your case; yes, let them consult together. Who made this heard long ago, who announced it from ancient times? Was it not I, the LORD? There is no other God apart from me, a righteous God and a Savior; there is none but me. [22] Turn to me and be saved, all you ends of the earth! For I am God, and there is no one else. [23] I have sworn by myself; a word in righteousness has gone out from my mouth and will not come back: to me every knee will bow, every tongue will swear allegiance. [24] 'Only in the LORD,' it will be said of me, 'are righteousness and strength.' To him people will come, and all who raged against him will be put to shame. [*] [25] In the LORD all the offspring of Israel will be justified, and in him they will boast."

## CHAPTER 46

[1] Bel crouches down, Nebo bends low; their idols are consigned to animals and cattle. The things you used to carry in procession are now loaded up, a burden for weary beasts. [2] They bend low and crouch down together; they cannot save the load, and they themselves go off into captivity. [3] "Listen to me, house of Jacob, all who remain of the house of Israel, you who have been carried since you were in the belly, borne along since you left the womb: [4] right up to your old age I am he, and until your hair turns gray I will carry you. I have made you and I will bear you; I will carry you and I will rescue you. [5] To whom will you compare me or make me equal? To whom will you liken me, as if we were alike? [6] Some pour gold out of a purse and weigh silver on the scales; they hire a smith, who makes it into a god, and they fall down and worship it. [7] They hoist it onto their shoulders and carry it, then set it down in its place, and there it stands; it does not budge from its spot. Someone may cry out to it, but it does not answer; it does not save him from his distress. [8] Remember this and be men; bring it back to mind, you rebels. [9] Remember the earlier things from long ago, for I am God, and there is no one else; I am God, and there is none like me. [10] From the beginning I announce the end, and from ancient times what has not yet been done; I say, 'My plan will stand, and everything I wish I will do.' [11] I call a bird of prey from the east, from a distant land the man to carry out my plan. I have spoken, and I will bring it about; I have planned it, and I will do it. [12] Listen to me, you stubborn-hearted, who are far from righteousness: [13] I am bringing my righteousness near, it is not far away, and my salvation will not be late. I will grant salvation in Zion, and to Israel my splendor."

## CHAPTER 47

[1] "Get down and sit in the dust, virgin daughter of Babylon; sit on the ground with no throne, daughter of the Chaldeans! For no one will call you soft and pampered anymore. [2] Take the hand mill and grind flour; lift off your veil, strip off your skirt, bare your legs, wade through rivers. [3] Your nakedness will be exposed, your shame will be in full view. I will take vengeance, and I will not meet with anyone." [4] Our Redeemer, whose name is the LORD of hosts, is the Holy One of Israel. [5] "Sit in silence and go into the dark, daughter of the Chaldeans, for no one will call you queen of kingdoms anymore. [6] I was angry with my people; I let my inheritance be defiled and handed them over to you. You showed them no compassion; even on the old you laid your yoke very heavily. [7] You said, 'I will be queen forever,' and so you did not take these things to heart or think about how it would end. [8] So now listen to this, you lover of luxury, who sit there without a care, who say to yourself, 'I am, and there is none but me; I will never sit as a widow or know what it is to lose my children.' [9] Both of these will come upon you in a moment, in a single day: loss of children and widowhood. They will come upon you in full force, for all your many sorceries and the great might of your spells. [10] You felt safe in your wickedness; you said, 'No one sees me.' Your wisdom and your knowledge have led you off course, and you said to yourself, 'I am, and there is none but me.' [11] But disaster will come upon you that you will not know how to charm away; calamity will fall on you that you cannot buy off; ruin will come upon you suddenly, before you know it. [12] Keep at your spells, then, and your many sorceries, which you have toiled over since your youth; maybe you can gain something by them, maybe you can make people tremble. [13] You are worn out by all your counselors. Let them stand up and save you, those who map out the heavens, who stare at the stars, who announce month by month what is going to happen to you. [14] See, they have become like straw; fire burns them up. They cannot rescue themselves from the grip of the flame. This is no coal to warm oneself by, no fire to sit beside! [15] That is what they will be to you, those you have toiled with, your traders from your youth; each one wanders off his own way, and there is no one to save you.

## CHAPTER 48

[1] "Listen to this, house of Jacob, you who bear the name of Israel
and came out of the waters of Judah, who take oaths by the name
of the LORD and invoke the God of Israel, yet not truthfully
and not rightly. [2] For they name themselves after the holy city
and lean on the God of Israel, whose name is the LORD of hosts.
[3] The earlier things I announced long ago; they came out of my
mouth and I made them heard; then suddenly I acted and they
happened. [4] Since I knew how hard you are, that your neck is an
iron sinew and your forehead bronze, [5] I told you long ago;
before it happened I let you hear it, so that you could not say,
'My idol did these things; my carved image and my cast image
ordered them.' [6] You have heard it; now look at all of it. Will you
not admit it? From now on I am letting you hear new things,
hidden things you have not known. [7] They are being created
now, not long ago; before today you never heard of them, so that
you cannot say, 'Yes, I knew them already.' [8] You have not heard,
you have not known, and from long ago your ear has not been
open. For I knew how utterly treacherous you would be, and
that you were named a rebel from the womb. [9] For my name's
sake I hold back my anger, and for the sake of my praise I restrain
it toward you, so as not to cut you off. [10] See, I have refined you,
though not as silver; I have tested you in the furnace of affliction.
[11] For my own sake, for my own sake I act; for how could it be
profaned? My glory I will not hand over to another. [12] Listen to
me, Jacob, Israel whom I called: I am he; I am the first, and I am
also the last. [13] My own hand laid the earth's foundation, and my
right hand spread out the heavens; when I summon them, they
stand up together. [14] Gather together, all of you, and listen!
Which of them announced these things? The one the LORD
loves will carry out his will against Babylon, and his arm will be
against the Chaldeans. [15] I, I myself have spoken; yes, I have
called him. I have brought him, and he will succeed in his way. [16]
Come close to me and listen to this: from the beginning I have
not spoken in secret; from the time it came about, I have been
there." And now the Lord GOD has sent me, and his Spirit.* [17]
This is what the LORD says, your Redeemer, the Holy One of
Israel: "I am the LORD your God, who teaches you for your
good, who guides you on the road you should take. [18] If only you
had heeded my commandments! Your peace would have been
like a river, and your righteousness like the waves of the sea; [19]
your offspring would have been like the sand, and those born
from your body like its grains; their name would never be cut off
or wiped out from my presence." [20] Leave Babylon, run from the
Chaldeans! With shouts of joy announce it, make it heard, send
it out to the end of the earth; say, "The LORD has redeemed his
servant Jacob!" [21] They were not thirsty when he led them
through the wastelands; he made water flow for them from the
rock; he split the rock and water poured out. [22] "There is no
peace for the wicked," says the LORD.

## CHAPTER 49

[1] Hear me, you coastlands; pay attention, you distant peoples!
The LORD called me before I was born; from my mother's
womb he spoke my name. [2] He made my mouth like a sharpened
sword and hid me in the shadow of his hand; he made me a
polished arrow and kept me hidden in his quiver. [3] He said to
me, "You are my servant, Israel, in whom I will display my
glory." [4] But I said, "I have toiled for nothing; I have used up my
strength for emptiness and vanity. Yet my cause is with the
LORD, and my reward is with my God." [5] And now the LORD
says, he who formed me in the womb to be his servant, to bring
Jacob back to him and to gather Israel to him (for I am honored
in the LORD's eyes, and my God has become my strength): [6] he
says, "It is too small a thing for you to be my servant to raise up
the tribes of Jacob and bring back the survivors of Israel; I will
also make you a light for the nations, so that my salvation may
reach the end of the earth." [7] This is what the LORD says, the
Redeemer of Israel and his Holy One, to the one whose life is
despised, to the one the nation loathes, to the servant of rulers:
"Kings will see and stand up, princes will see and bow low,
because of the LORD, who is faithful, the Holy One of Israel,
who has chosen you." [8] This is what the LORD says: "In a time
of favor I have answered you, on a day of salvation I have helped
you; I will guard you and make you a covenant for the people, to
raise up the land and to hand out the desolate inheritances, [9]
telling the prisoners, 'Come out,' and those in darkness, 'Come
into the open.' They will graze along the roads, and every bare
hill will be their pasture. [10] They will not be hungry or thirsty,
and neither scorching heat nor sun will strike them, for the one
who pities them will guide them and lead them to springs of
water. [11] I will turn all my mountains into a road, and my
highways will be built up. [12] See, these are coming from far away,
see, these from the north and from the west, and these from the
land of Sinim."* [13] Shout for joy, you heavens; be glad, you earth;
burst into song, you mountains! For the LORD has comforted
his people and shows compassion to his afflicted ones. [14] But
Zion said, "The LORD has abandoned me; the Lord has
forgotten me." [15] "Can a woman forget the baby at her breast,
and feel no compassion for the child she bore? Even if these
should forget, I will not forget you. [16] See, I have carved you on
the palms of my hands; your walls are always before me. [17] Your
children are hurrying home; those who demolished you and laid
you waste are leaving you. [18] Raise your eyes and look all around:
they are all gathering and coming to you. As I live," declares the
LORD, "you will wear them all like jewelry; you will tie them on
as a bride does. [19] For your ruins, your desolate places, your
devastated land, will now be too cramped for those who live
there, and those who devoured you will be far away. [20] The
children born in your time of bereavement will yet say in your
hearing, 'This place is too cramped for me; make room for me so
that I can settle.' [21] Then you will say to yourself, 'Who fathered
these for me? I was bereaved and barren, exiled and driven away.
Who raised these? I was left all alone; where did these come
from?'" [22] This is what the Lord GOD says: "See, I will raise my
hand toward the nations and lift up my signal to the peoples;
they will bring your sons in their arms, and your daughters will
be carried on their shoulders. [23] Kings will be your guardians,
and their princesses your nurses. They will bow down to you

with their faces to the ground and lick the dust from your feet. Then you will know that I am the LORD; those who wait for me will not be disappointed." [24] Can plunder be taken away from a warrior, or the captives of a righteous man get away? [25] Yet this is what the LORD says: "Even the warrior's captives will be taken away, and the tyrant's plunder will get away. I myself will oppose those who oppose you, and I myself will save your children. [26] I will make your oppressors eat their own flesh, and they will get drunk on their own blood as on new wine. Then all flesh will know that I, the LORD, am your Savior and your Redeemer, the Mighty One of Jacob."

## CHAPTER 50

[1] This is what the LORD says: "Where is the bill of divorce for your mother, with which I sent her away? Or to which of my creditors did I sell you? See, you were sold because of your iniquities, and your mother was sent away because of your transgressions. [2] Why was there no one there when I came? Why did no one answer when I called? Is my hand too short to ransom, or do I lack the strength to rescue? See, with a rebuke I dry up the sea and turn rivers into a wilderness; their fish rot for want of water and die of thirst. [3] I dress the heavens in darkness and make sackcloth their covering." [4] The Lord GOD has given me the tongue of a disciple, so that I may know how to hold up the weary with a word. Morning after morning he wakes me, he wakes my ear to listen like a disciple. [5] The Lord GOD has opened my ear, and I did not rebel; I did not draw back. [6] I offered my back to those who beat me and my cheeks to those who tore out my beard; I did not hide my face from insults and spit. [7] But the Lord GOD helps me, and so I have not been humiliated; so I have made my face like flint, and I know I will not be put to shame. [8] The one who declares me in the right is close by. Who will bring charges against me? Let us stand up face to face. Who is my accuser? Let him come forward to meet me. [9] See, the Lord GOD helps me; who is it that will declare me guilty? See, they will all fall apart like a garment; the moth will devour them. [10] Who among you fears the LORD and listens to the voice of his servant? Whoever walks in the dark, with no light at all, let him trust in the name of the LORD and lean on his God. [11] See, all you who light a fire and arm yourselves with firebrands: walk in the glow of your own fire and among the firebrands you have kindled! This is what you will get from my hand: you will lie down in torment.

## CHAPTER 51

[1] "Listen to me, you who chase after righteousness, you who seek the LORD: look at the rock you were cut from, and at the quarry pit you were dug from. [2] Look at Abraham your father and at Sarah who gave birth to you; for when I called him he was only one, but I blessed him and made him many." [3] For the LORD will comfort Zion; he will comfort all her ruins. He will make her wilderness like Eden and her desert like the garden of the LORD; joy and gladness will be found there, thanksgiving and the sound of music. [4] "Pay attention to me, my people; listen to me, my nation; for law will go out from me, and I will set my justice in place as a light for the peoples. [5] My righteousness is near, my salvation is on its way, and my arms will judge the peoples; the coastlands wait for me and put their hope in my arm. [6] Raise your eyes to the heavens and look at the earth below; for the heavens will vanish like smoke, the earth will wear out like a garment, and its inhabitants will die like gnats. But my salvation will last forever, and my righteousness will never be shattered. [7] Listen to me, you who know what is right, you people who have my law in your hearts: do not fear human scorn, and do not be shaken by their insults. [8] For the moth will eat them up like a garment, and the grub will devour them like wool; but my righteousness will last forever, and my salvation for all generations." [9] Wake up, wake up, clothe yourself with strength, arm of the LORD! Wake up as in days long past, in generations of old. Was it not you who hacked Rahab to pieces, who pierced the dragon?* [10] Was it not you who dried up the sea, the waters of the great deep, who turned the depths of the sea into a road for the redeemed to cross? [11] The ransomed of the LORD will come back and enter Zion with shouts of joy, everlasting gladness crowning their heads; joy and gladness will overtake them, and sorrow and sighing will run away. [12] "I, I am the one who comforts you. Who are you to be afraid of mortal man, of a son of man who is treated like grass, [13] and to forget the LORD your Maker, who stretched out the heavens and founded the earth, and to live in constant dread all day long of the oppressor's fury, as he gets ready to destroy? Where is the oppressor's fury now? [14] The one who is bent low will soon be let loose; he will not die and go down to the pit, nor will he go without bread. [15] For I am the LORD your God, who churns up the sea so that its waves roar; the LORD of hosts is his name. [16] I have put my words in your mouth and sheltered you in the shadow of my hand, to plant the heavens and found the earth, and to tell Zion, 'You are my people.'" [17] Wake yourself up, wake yourself up, get up, Jerusalem, you who have drunk from the LORD's hand the cup of his fury; you have drunk the goblet that makes people stagger, you have drained it dry. [18] Of all the sons she bore, there is none to guide her; of all the sons she raised, there is none to take her by the hand. [19] These two things have struck you (who will mourn with you?): ruin and destruction, famine and sword. By whom shall I comfort you? [20] Your sons have collapsed; they lie at the corner of every street like an antelope caught in a net, filled with the fury of the LORD, the rebuke of your God. [21] So please listen to this, you afflicted one, drunk but not with wine: [22] This is what your Lord says, the LORD, your God who defends his people's cause: "See, I have taken out of your hand the cup that makes you stagger, the goblet of my fury; you will never drink from it again. [23] I will put it into the hands of your tormentors, who said to you, 'Lie down flat so we can walk over you'; and you made your back like the ground, like a street for them to walk on."

## CHAPTER 52

[1] Wake up, wake up, clothe yourself with your strength, Zion;
put on your splendid garments, Jerusalem, holy city! For the
uncircumcised and the unclean will never again come into you. [2]
Shake off the dust, get up and take your seat, Jerusalem; free
yourself from the chains on your neck, captive daughter of Zion!
[3] For this is what the LORD says: "You were sold for nothing,
and you will be redeemed without silver." [4] For this is what the
Lord GOD says: "Long ago my people went down to Egypt to
live there as foreigners, and Assyria has oppressed them for no
reason. [5] So now what do I have here?" declares the LORD. "My
people have been taken away for nothing; their rulers howl,"
declares the LORD, "and all day long my name is constantly
reviled. [6] Therefore my people will know my name; therefore on
that day they will know that I am the one who speaks: here I
am." [7] How lovely on the mountains are the feet of the
messenger who brings good news, who announces peace, who
brings good tidings, who announces salvation, who tells Zion,
"Your God reigns!" [8] Listen! Your watchmen raise their voices;
together they shout for joy, for with their own eyes they see the
LORD returning to Zion. [9] Burst out together in shouts of joy,
you ruins of Jerusalem! For the LORD has comforted his people;
he has redeemed Jerusalem. [10] The LORD has stripped bare his
holy arm in full view of all the nations, and all the ends of the
earth will see our God's salvation. [11] Leave, leave, go out from
there; do not touch anything unclean! Get out from the midst of
her; keep yourselves pure, you who carry the vessels of the
LORD. [12] For you will not go out in a rush, nor will you leave
like fugitives; for the LORD will go ahead of you, and the God
of Israel will guard you from behind. [13] Behold, my servant will
act with insight; he will be raised high and lifted up and greatly
exalted. [14] Just as many were horrified at you (so disfigured was
his appearance, beyond that of any man, his form beyond that of
the sons of men), [15] so he will sprinkle many nations; kings will
close their mouths because of him. For they will see what they
had never been told, and they will understand what they had
never heard.*

## CHAPTER 53

[1] Who has believed what we heard? And to whom has the arm of
the LORD been revealed? [2] He grew up before him like a young
shoot, like a root out of parched ground. He had no stately form
or majesty for us to look at him, no appearance for us to be
drawn to him. [3] He was despised and shunned by men, a man of
pains who knew sickness well; like one from whom people hide
their faces, he was despised, and we thought nothing of him. [4]
Yet it was our sicknesses he bore, and our pains he carried; but
we regarded him as stricken, struck down by God and afflicted. [5]
But he was pierced for our transgressions, he was crushed for our
iniquities; the punishment that won our peace was laid on him,
and by his stripes we are healed.* [6] All of us have wandered off
like sheep; each of us has turned to his own way, and the LORD
has laid on him the iniquity of us all. [7] He was oppressed and
humbled himself, yet he did not open his mouth; like a lamb led
off to slaughter, like a ewe that is silent before her shearers, he did
not open his mouth. [8] Through oppression and judgment he was
taken away; and who of his generation gave it a thought, that he
was cut off from the land of the living, stricken for the
transgression of my people?* [9] They assigned him a grave with
the wicked, and with a rich man in his death, though he had
done no violence and there was no deceit in his mouth. [10] Yet it
was the LORD's will to crush him; he made him suffer. When
you make his soul a guilt offering, he will see offspring, he will
lengthen his days, and the LORD's purpose will succeed in his
hand.* [11] After the travail of his soul he will see and be satisfied;
through his knowledge the Righteous One, my servant, will
make many righteous, and he himself will carry their iniquities.*
[12] So I will give him a share among the many, and he will divide
the plunder with the mighty, because he poured out his soul to
death and was counted among the transgressors; he bore the sin
of many and intercedes for the transgressors.

## CHAPTER 54

[1] "Shout for joy, barren woman who never gave birth; burst into
song and cry out, you who were never in labor! For the desolate
woman has more children than the woman with a husband,"
says the LORD. [2] "Make the space for your tent wider, and let
the curtains of your dwellings be spread out; do not hold back.
Lengthen your ropes and drive your tent pegs firm. [3] For you will
spread out to the right and the left; your offspring will take over
nations and resettle the deserted cities. [4] Have no fear, for you
will not be put to shame; do not feel humiliated, for you will not
be disgraced. You will forget the shame of your youth and no
longer remember the disgrace of your widowhood. [5] For your
husband is your Maker, whose name is the LORD of hosts; your
Redeemer is the Holy One of Israel, who is called the God of all
the earth. [6] For the LORD has called you back like a wife
abandoned and crushed in spirit, like a wife married young and
then rejected," says your God. [7] "For a short moment I
abandoned you, but with deep compassion I will bring you back.
[8] In a surge of anger I hid my face from you for a moment, but
with steadfast love that lasts forever I will have compassion on
you," says the LORD, your Redeemer. [9] "To me this is like the
waters of Noah: as I swore that the waters of Noah would never
again pass over the earth, so I have sworn not to be angry with
you or rebuke you. [10] Though the mountains move away and the
hills are shaken, my steadfast love will not move away from you,
and my covenant of peace will not be shaken," says the LORD,
who has compassion on you. [11] "Afflicted one, battered by
storms and without comfort, see, I am setting your stones in
antimony and laying your foundations with sapphires.* [12] I will
make your battlements of rubies, your gates of glittering gems,
and your whole outer wall of precious stones. [13] All your
children will be taught by the LORD, and your children will
have abundant peace. [14] You will be firmly founded in
righteousness. Keep far from oppression, for you will have
nothing to fear, and from terror, for it will not come near you. [15]
If anyone does attack you, it is not my doing; whoever attacks
you will fall because of you. [16] See, I am the one who created the

smith who fans the coals into flame and turns out a weapon fit for its work; and I am the one who created the destroyer to wreak havoc. [17] No weapon forged against you will succeed, and you will prove guilty every tongue that rises to accuse you. This is the inheritance of the servants of the LORD, and their vindication comes from me," declares the LORD.

## CHAPTER 55

[1] "Come, all who are thirsty, come to the water; and you who have no silver, come, buy grain and eat! Come, buy grain without silver, wine and milk with no cost. [2] Why weigh out silver for what is not bread, and your earnings for what does not fill you? Listen closely to me and eat what is good, and you will delight in the richest fare. [3] Turn your ear and come to me; listen, so that your soul may live. I will make an everlasting covenant with you, the sure steadfast love shown to David. [*] [4] See, I made him a witness to the peoples, a leader and commander of the peoples. [5] See, you will summon a nation you do not know, and a nation that does not know you will come running to you, because of the LORD your God, the Holy One of Israel, for he has made you glorious." [6] Seek the LORD while he lets himself be found; call on him while he is close. [7] Let the wicked man leave his way, and the evil man his thoughts; let him come back to the LORD, so that he may show him compassion, and to our God, for he will forgive generously. [8] "For my thoughts are not your thoughts, and your ways are not my ways," declares the LORD. [9] "As high as the heavens are above the earth, so high are my ways above your ways, and my thoughts above your thoughts. [10] For just as the rain and the snow fall from the sky and do not go back there without first watering the earth and making it bear and sprout, giving seed to the sower and bread to the one who eats, [11] so will my word be that goes out from my mouth: it will not come back to me empty, but will do what I desire and succeed in what I sent it to do. [12] For you will go out in joy and be led along in peace; the mountains and the hills will burst into song ahead of you, and all the trees of the field will clap their hands. [13] In place of the thornbush the cypress will grow, in place of the nettle the myrtle will grow; and this will bring renown to the LORD, a lasting sign that will never be cut down."

## CHAPTER 56

[1] This is what the LORD says: "Uphold justice and do what is right, for my salvation is about to come, and my righteousness about to be revealed. [2] Blessed is the man who does this, the son of man who grips it tight, who observes the Sabbath and does not profane it, and who holds his hand back from doing any evil." [3] The foreigner who has attached himself to the LORD must not say, "The LORD will certainly cut me off from his people"; and the eunuch must not say, "I am only a dried-up tree." [4] For this is what the LORD says: "To the eunuchs who observe my Sabbaths, who choose what I take pleasure in and keep a firm grip on my covenant, [5] I will give within my house and within my walls a monument and a name better than sons and daughters; I will give each of them a lasting name that will never be cut off. [6] And the foreigners who attach themselves to the LORD to serve him, to love the name of the LORD and to be his servants, all who observe the Sabbath and do not profane it and keep a firm grip on my covenant, [7] I will bring them to my holy mountain and give them joy in my house of prayer; their burnt offerings and sacrifices will find acceptance on my altar; for my house will be called a house of prayer for all the peoples." [8] The Lord GOD declares, he who gathers the scattered ones of Israel: "I will gather still more to him besides those already gathered." [9] Come and devour, all you animals of the field, all you animals in the forest! [10] His watchmen are blind, all of them, they know nothing; they are all mute dogs unable to bark, dozing, lying around, fond of sleep. [11] The dogs have a fierce appetite; they never know when they have had enough. And these are shepherds who cannot discern; they have all turned off down their own road, each one after his own profit, to the last man. [12] "Come," they say, "I will fetch wine, and let us guzzle strong drink; tomorrow will be like today, only far better!"

## CHAPTER 57

[1] The righteous man dies, and no one takes it to heart; the faithful are swept away, and no one understands that the righteous man is swept away from the coming evil. [2] He enters into peace; those who walk straight ahead find rest on their beds. [3] "But you, come over here, you children of a sorceress, offspring of an adulterer and of a woman who prostitutes herself! [4] Whom are you making fun of? At whom do you gape with your mouths and stick out your tongues? Are you not a brood of rebellion, offspring of deceit, [5] you who burn with lust among the oaks, under every leafy tree, who slaughter children in the ravines, under the overhanging rocks? [6] Your share is among the smooth stones of the ravine; they, they are your lot. To them you have poured out drink offerings and brought grain offerings. Should I relent in the face of these things? [7] On a high and towering mountain you have laid out your bed; you also went up there to offer sacrifice. [8] Behind the door and the doorpost you have placed your reminder. For, turning away from me, you have uncovered your bed, climbed onto it and made it wide; you have struck a bargain with them; you have loved their bed; you have gazed on their nakedness. [9] You traveled to the king with oil and piled up your perfumes; you sent your envoys far away and sank down even to Sheol. [*] [10] You grew tired from your long journeys, yet you never said, 'It is no use.' You found your strength renewed, and so you did not weaken. [11] Whom did you dread and fear, that you were false and did not remember me or give me a thought? Is it not because I have kept silent, and that for a long time, that you do not fear me? [12] I will expose your 'righteousness' and your deeds, and they will be of no help to you. [13] When you cry for help, let your collection of idols rescue you! The wind will carry off every one of them, a puff of air will sweep them away. But whoever takes refuge in me will inherit the land and possess my holy mountain." [14] And it will be said, "Build it up, build it up, clear the road! Take every obstacle out

of my people's road." [15] For this is what the high and exalted One says, he who lives forever, whose name is Holy: "I live in a high and holy place, and also with the crushed and humble in spirit, to give new life to the spirit of the humble and new life to the heart of the crushed. [16] For I will not bring charges forever, nor will I always be angry; for then the spirit would grow faint before me, and the breath of the souls I have made. [17] Because of the iniquity of his greed I was angry and struck him; I hid my face and was angry, yet he kept on going astray in the way of his own heart. [18] I have seen his ways, yet I will heal him; I will guide him and give comfort back to him and to those who mourn for him, [19] creating the fruit of the lips. Peace, peace to the one far away and to the one near," says the LORD, "and I will heal him." [20] But the wicked are like the churning sea, which cannot settle down, and its waters churn up mire and mud. [21] "There is no peace for the wicked," says my God.

## CHAPTER 58

[1] "Shout from the throat, do not hold back; raise your voice like a trumpet. Tell my people their transgression, and the house of Jacob their sins. [2] Day after day they seek me and take pleasure in knowing my ways, as if they were a nation that had done what is right and had not abandoned the justice of its God. They ask me for righteous rulings; they take pleasure in drawing near to God. [3] 'Why have we fasted,' they say, 'if you do not see it? Why have we humbled ourselves if you take no notice?' See, on your fast day you pursue your own business and drive all your laborers hard. [4] See, your fasting ends in quarrels and brawls and in striking out with a wicked fist. You cannot fast as you do today and expect your voice to be heard on high. [5] Is this the kind of fast I choose, a day for a person to humble himself? Is it for hanging one's head like a bulrush and lying down on sackcloth and ashes? Is this what you call a fast, a day the LORD will accept? [6] Is not this the fast I choose: to untie the knots of wickedness, to loosen the cords of the yoke, to set the crushed free and to snap every yoke? [7] Is it not to break your bread with the hungry and take the homeless poor into your house, to clothe the naked when you see them, and not to turn away from your own flesh and blood? [8] Then your light will burst out like the dawn, and your healing will sprout up quickly; your righteousness will march ahead of you, and the glory of the LORD will guard you from behind. [9] Then you will call, and the LORD will answer; you will cry for help, and he will say, 'Here I am.' If you get rid of the yoke among you, the pointing finger and the malicious talk, [10] if you give of yourself to the hungry and satisfy the needs of the afflicted, then your light will rise in the darkness, and your gloom will become like midday. [11] The LORD will guide you always; he will satisfy you in sun-scorched places and give strength to your bones. You will be like a well-watered garden, like a spring whose water never runs dry. [12] Some of your people will rebuild the ancient ruins; you will raise up foundations laid generations ago. You will be called the Mender of Broken Walls, the Restorer of Streets to Live In. [13] If you hold back your foot on the Sabbath from doing as you please on my holy day, if you call the Sabbath a delight and the LORD's holy day honorable, and if you honor it by not going your own ways, not pursuing your own business, not talking idly, [14] then you will find your delight in the LORD, and I will make you ride on the heights of the land and feed you with the inheritance of your father Jacob; for the mouth of the LORD has spoken."

## CHAPTER 59

[1] See, the LORD's hand is not too short to save, nor his ear too heavy to hear; [2] it is your iniquities that have driven a wedge between you and your God, and your sins have hidden his face from you so that he does not listen. [3] For your hands are stained with blood and your fingers with iniquity; your lips have spoken lies, your tongue murmurs injustice. [4] No one sues in righteousness, no one goes to court honestly. They rely on empty words and speak what is worthless; they conceive mischief and give birth to wickedness. [5] They hatch adders' eggs and weave spiders' webs; whoever eats their eggs dies, and when one is cracked, a snake hatches out. [6] Their webs will not make clothing; they cannot wrap themselves in what they produce. Their works are works of wickedness, and violent deeds are in their hands. [7] Their feet run toward evil, and they rush to shed innocent blood; their thoughts are wicked thoughts, ruin and destruction lie along their highways. [8] They do not know the way of peace, and there is no justice in their tracks; they have twisted their paths, and no one who treads them knows peace. [9] That is why justice is far from us and righteousness does not reach us; we long for light, but see, there is darkness; for brightness, but we walk in deep gloom. [10] Like the blind we feel our way along the wall, we feel our way like people without eyes; we stumble at midday as if it were dusk; among the robust we are like the dead. [11] We all growl like bears and moan and moan like doves; we long for justice, but there is none; for salvation, but it is far from us. [12] For our transgressions are many in your sight, and our sins testify against us; our transgressions are with us, and we know our iniquities: [13] rebelling and denying the LORD, turning our backs on our God, talking oppression and revolt, conceiving lying words and muttering them from the heart. [14] Justice is driven back, and righteousness stands far away; for truth has stumbled in the town square, and honesty cannot get in. [15] Truth has gone missing, and whoever turns from evil is plundered. The LORD saw it, and it was evil in his sight that there was no justice. [16] He saw that there was no one, and was appalled that there was no one to step in; so his own arm won the victory for him, and his own righteousness held him up. [17] He put on righteousness like a coat of armor and the helmet of salvation on his head; he put on garments of vengeance as his clothing and wrapped himself in zeal like a cloak. [18] As their deeds deserve, so he will repay: fury to his foes, retribution to his enemies; to the coastlands he will pay back retribution. [19] From the west they will fear the name of the LORD, and from the sunrise his glory; for he will come like a narrow, rushing river that the Spirit of the LORD drives along. [*] [20] "A Redeemer will

come to Zion, to those in Jacob who turn back from transgression," declares the LORD. [21] "And as for me, this is my covenant with them," says the LORD: "My Spirit, who is on you, and my words, which I have put in your mouth, will not leave your mouth, or the mouths of your offspring, or the mouths of their offspring," says the LORD, "from now on and forever."

## CHAPTER 60

[1] Get up, shine out, for your light has come, and the glory of the LORD has dawned upon you. [2] For see, darkness covers the earth, and deep gloom the peoples; but the LORD will dawn upon you, and his glory will appear over you. [3] Nations will come to your light, and kings to the brilliance of your dawn. [4] Raise your eyes and look all around: they are all gathering and coming to you. Your sons will come from far away, and your daughters will be carried on the hip. [5] Then you will look and be radiant; your heart will throb and swell, for the riches of the sea will be turned over to you, the wealth of the nations will come to you. [6] Droves of camels will cover your land, young camels from Midian and Ephah; all those from Sheba will come, bearing gold and frankincense and announcing the praises of the LORD. [7] All the flocks of Kedar will be herded to you; the rams of Nebaioth will be at your service; they will go up on my altar as an acceptable offering, and I will adorn my glorious house. [8] Who are these flying along like a cloud, like doves to their dovecotes? [9] Surely the coastlands are waiting for me, with the ships of Tarshish in the lead, to bring your children from far away, and their silver and gold with them, to honor the name of the LORD your God, the Holy One of Israel, because he has made you glorious. [10] Foreigners will rebuild your walls, and their kings will serve you; for in my anger I struck you, but in my favor I have shown you compassion. [11] Your gates will stand open always; they will not be shut day or night, so that the wealth of the nations can be brought to you, with their kings led along. [12] For the nation or kingdom that will not serve you will perish; those nations will be utterly destroyed. [13] The glory of Lebanon will come to you, the cypress, the elm and the box tree together, to adorn the site of my sanctuary, and I will make the place where my feet rest glorious. [14] The children of those who oppressed you will come bowing low to you, and all who despised you will fall down at your feet; they will call you the City of the LORD, Zion of the Holy One of Israel. [15] Instead of being abandoned and hated, with no one traveling through, you will be made a source of pride forever, a joy for one generation after another. [16] You will drink the milk of nations and be nursed at the breasts of kings, and you will know that I, the LORD, am your Savior, your Redeemer, the Mighty One of Jacob. [17] For bronze I will bring gold, for iron I will bring silver; for wood, bronze, and for stones, iron. I will make peace your governor and righteousness your overseer. [18] No more will violence be heard of in your land, nor ruin and destruction within your borders; you will name your walls Salvation and your gates Praise. [19] No longer will the sun be your light by day, nor will the moon shine on you for brightness; the LORD will be your light forever, and your God will be your splendor. [20] Your sun will never set again, and your moon will not wane; for the LORD will be your light forever, and your days of mourning will be over. [21] All your people will be righteous; they will own the land forever. They are the shoot I planted, the work of my hands, for the display of my glory. [22] The least of them will become a thousand, the smallest a mighty nation. I am the LORD; when the time is right, I will bring it about swiftly.

## CHAPTER 61

[1] The Spirit of the Lord GOD is on me, because the LORD has anointed me to bring good news to the humble. He has sent me to bandage the brokenhearted, to announce freedom to the captives and release to those in chains; [2] to announce the year of the LORD's favor and the day of our God's vengeance; to comfort all who mourn; [3] to provide for those who mourn in Zion, giving them a garland instead of ashes, oil of gladness instead of mourning, a cloak of praise instead of a fainting spirit. They will be called oaks of righteousness, planted by the LORD to display his glory. [4] They will rebuild the ruins of long ago and raise up the places devastated in former times; they will restore the ruined cities, desolate for generation after generation. [5] Strangers will stand and tend your flocks, and foreigners will work your fields and your vineyards. [6] But you will be called priests of the LORD; people will speak of you as servants of our God. You will feed on the wealth of the nations and boast in their riches. [7] Instead of your shame you will have a double share, and instead of disgrace they will shout for joy over their portion. So in their land they will possess a double share; joy that lasts forever will be theirs. [8] For I, the LORD, love justice and hate robbery and wrongdoing. I will faithfully give them their recompense and make a lasting covenant with them. [9] Their offspring will be renowned among the nations, and their descendants among the peoples; all who see them will recognize that they are the offspring the LORD has blessed. [10] I rejoice and rejoice in the LORD; my soul is glad in my God, for he has dressed me in garments of salvation and wrapped me in a robe of righteousness, like a bridegroom who wears a garland like a priest, like a bride who adorns herself with her jewels. [11] For as the soil makes its plants come up, and as a garden makes its seeds sprout, so the Lord GOD will make righteousness and praise sprout before all the nations.

## CHAPTER 62

[1] For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not stay still, until her righteousness shines out like the dawn and her salvation like a blazing torch. [2] The nations will see your righteousness, and all kings your glory; you will be called by a new name, which the LORD's own mouth will pronounce. [3] You will be a splendid crown in the LORD's hand, a royal turban in the palm of your God. [4] No longer will you be called Forsaken, nor your land be called Desolate; instead you will be called Hephzibah, and your land Beulah, for the LORD takes

delight in you, and your land will be wedded.* 5 For as a young
man marries a virgin, so your sons will marry you; and as a
bridegroom is glad over his bride, so your God will be glad over
you. 6 On your walls, Jerusalem, I have posted watchmen; all day
and all night they will never fall silent. You who keep the LORD
reminded, give yourselves no rest, 7 and give him no rest until he
establishes Jerusalem and makes her the praise of the earth. 8 The
LORD has sworn by his right hand and by his powerful arm:
"Never again will I give your grain as food to your enemies, and
never again will foreigners drink the new wine you toiled for; 9
those who harvest the grain will eat it and praise the LORD, and
those who gather the grapes will drink the wine in my holy
courts." 10 Pass through, pass through the gates; clear the way for
the people! Build it up, build up the highway, rid it of stones;
raise a signal over the peoples! 11 See, the LORD has made it
heard to the end of the earth: "Tell the daughter of Zion, 'See,
your salvation is coming; see, his reward is with him, and his
recompense goes ahead of him.'" 12 They will be called the Holy
People, the Redeemed of the LORD; and you will be called
Sought After, the City Not Forsaken.

## CHAPTER 63

1 Who is this coming from Edom, from Bozrah, with garments
dyed red, this one resplendent in his clothing, marching in his
great strength? "It is I, who speak in righteousness, mighty to
save." 2 Why is your clothing red, and your garments like those of
one who treads the winepress? 3 "I have trodden the winepress all
alone; of the peoples no one was with me. I trod them in my
anger and trampled them in my fury; their juice spattered my
garments, and I have stained all my clothes. 4 For the day of
vengeance was in my heart, and the year of my redeemed had
arrived. 5 I looked, and there was no one to help; I was appalled
that no one gave support; so my own arm won me the victory,
and my fury held me up. 6 I trampled peoples in my anger, made
them drunk in my fury, and brought their lifeblood down to the
ground." 7 I will call to mind the LORD's acts of steadfast love,
the LORD's praiseworthy deeds, in keeping with all the LORD
has done for us, and the great goodness he has shown the house
of Israel, in keeping with his compassion and the abundance of
his steadfast love. 8 He said, "They are my people indeed,
children who will not be false," and so he became their Savior. 9
In all their distress he was afflicted, and the angel of his presence
saved them; in his love and his mercy he redeemed them; he lifted
them and carried them all the days of old.* 10 But they rebelled
and grieved his Holy Spirit; so he turned into their enemy and
himself fought against them. 11 Then he remembered the days of
old, of Moses and his people: Where is the one who brought
them up from the sea with the shepherds of his flock? Where is
the one who placed his Holy Spirit among them, 12 who made his
glorious arm march at Moses' right hand, who split the waters
before them to win himself an everlasting name, 13 who led them
through the depths? Like a horse in open country, they did not
stumble. 14 Like cattle going down into the valley, they were
given rest by the Spirit of the LORD. That is how you led your
people, to win yourself a glorious name. 15 Look down from
heaven and see, from your lofty dwelling, holy and glorious.
Where are your zeal and your mighty acts? The yearning of your
heart and your compassion are held back from me. 16 For you are
our Father, though Abraham does not know us and Israel does
not recognize us; you, LORD, are our Father; "Our Redeemer
from of old" is your name. 17 Why, LORD, do you let us stray
from your ways and harden our hearts so that we do not fear
you? Come back for the sake of your servants, the tribes that are
your inheritance. 18 Your holy people held possession only a little
while; our foes have trampled your sanctuary. 19 We have long
been like people you never ruled, like those who were never
called by your name.

## CHAPTER 64

1 If only you would rip open the heavens and come down, so that
the mountains would shake before you,* 2 as when fire sets
brushwood ablaze and fire makes water boil, to make your name
known to your foes, so that the nations would quake before you!
3 When you did fearsome deeds we did not expect, you came
down, and the mountains shook before you. 4 Since ancient
times no one has heard, no ear has caught, no eye has seen any
God but you, who acts on behalf of the one who waits for him. 5
You come to meet the one who gladly does what is right, those
who remember you in your ways. See, you were angry, and we
sinned; we have been in them a long time, and will we be saved? 6
We have all become like someone unclean, and all our righteous
acts are like a stained garment. We all wither like a leaf, and our
iniquities sweep us away like the wind. 7 No one calls on your
name or stirs himself to hold on to you, for you have hidden
your face from us and let us melt away in the grip of our
iniquities. 8 Yet, LORD, you are our Father; we are the clay, and
you are the one who shapes us; all of us are the work of your
hand. 9 Do not be angry beyond measure, LORD, and do not
remember iniquity forever. Please look on us: we are all your
people. 10 Your holy cities have turned into wilderness; Zion is a
wilderness, Jerusalem a desolate waste. 11 Our holy and splendid
house, where our fathers praised you, has been burned with fire,
and all the things we treasured lie in ruins. 12 After all this,
LORD, will you hold yourself back? Will you keep silent and
afflict us beyond measure?

## CHAPTER 65

1 "I let myself be consulted by those who did not ask; I let myself
be found by those who did not look for me. To a nation that was
not called by my name I said, 'Here I am, here I am.' 2 All day
long I have held out my hands to a rebellious people, who walk a
road that is not good, following their own notions; 3 a people
who keep provoking me to my face, offering sacrifices in gardens
and burning incense on bricks; 4 who sit among the tombs and
spend their nights in hidden places; who eat pork, with a broth
of unclean meat in their pots; 5 who say, 'Stay where you are, do
not come near me, for I am too holy for you.' These people are
smoke in my nostrils, a fire that burns all day. 6 See, it stands

written before me: I will not keep quiet, but I will pay back, yes, I will pay it back into their laps, [7] your iniquities and your fathers' iniquities together," says the LORD. "Because they burned incense on the mountains and insulted me on the hills, I will measure out into their laps full payment for what they did before." [8] This is what the LORD says: "As when juice is found in a cluster of grapes and someone says, 'Do not ruin it, there is a blessing in it,' so I will act for my servants' sake and not destroy them all. [9] I will bring out offspring from Jacob, and from Judah one who will inherit my mountains; my chosen ones will take possession of it, and my servants will live there. [10] Sharon will become pastureland for flocks, and the Valley of Achor a place for cattle to lie down, for my people who have sought me. [11] But you who abandon the LORD, who forget my holy mountain, who spread a table for Fortune and fill bowls of mixed wine for Destiny, * [12] I will destine you for the sword, and you will all kneel down to be slaughtered; because I called and you did not answer, I spoke and you did not listen; you did what is evil in my sight and chose what I take no pleasure in." [13] So this is what the Lord GOD says: "See, my servants will eat, but you will go hungry; see, my servants will drink, but you will go thirsty; see, my servants will rejoice, but you will be put to shame. [14] See, my servants will shout for joy from a glad heart, but you will cry out from an aching heart and howl from a broken spirit. [15] You will leave your name behind as a curse word for my chosen ones, and the Lord GOD will put you to death; but his servants he will call by a different name. [16] So whoever invokes a blessing in the land will bless himself by the God of truth, and whoever takes an oath in the land will swear by the God of truth; for the troubles of the past will be forgotten and hidden from my eyes. [17] For see, I am creating new heavens and a new earth; the former things will not be remembered or come to mind. [18] Instead, be glad and rejoice forever in what I am creating; for see, I am creating Jerusalem to be a delight and her people a joy. [19] I will rejoice over Jerusalem and be glad over my people; never again will the sound of weeping or the sound of crying be heard in her. [20] Never again will there be in her a baby who lives only a few days, or an old man who does not live out his years; for one who dies at a hundred will still be a youth, and the sinner who reaches a hundred will be held accursed. [21] They will build houses and live in them; they will plant vineyards and eat their fruit. [22] They will not build for someone else to live in, or plant for someone else to eat; for my people's days will be like the days of a tree, and my chosen ones will wear out the work of their own hands. [23] They will not toil for nothing or bear children for sudden disaster; for they will be offspring blessed by the LORD, they and their descendants with them. [24] Before they call I will answer; while they are still speaking I will hear. [25] The wolf and the lamb will graze side by side, the lion will eat straw like the ox, and dust will be the snake's food. They will do no harm and cause no ruin anywhere on my holy mountain," says the LORD.

## CHAPTER 66

[1] This is what the LORD says: "The heavens are my throne, and the earth is the footstool for my feet. What kind of house would you build for me, and what place could be my resting place? [2] My hand made all these things, and so all these things came into being," declares the LORD. "But this is the one I will look to: the one who is lowly and broken in spirit, and who trembles at my word. [3] The one who slaughters an ox is like one who murders a man; the one who sacrifices a lamb, like one who breaks a dog's neck; the one who presents a grain offering, like one who offers pig's blood; the one who burns frankincense as a memorial, like one who blesses an idol. They have chosen their own ways, and they take delight in their detestable things; [4] so I too will choose harsh treatment for them and bring on them what they dread. For I called and no one answered, I spoke and they did not listen; they did what is evil in my sight and chose what I take no pleasure in." [5] Listen to the word of the LORD, you who tremble at his word: "Your own brothers who hate you and push you away because of my name have said, 'Let the LORD show his glory, so we can see your joy!' But they are the ones who will be put to shame. [6] Listen! An uproar from the city! A sound from the temple! It is the sound of the LORD paying back his enemies what they deserve. [7] Before she went into labor, she gave birth; before her pains came on her, she delivered a boy. [8] Who has ever heard of such a thing? Who has ever seen anything like it? Can a land be brought to birth in a single day, or a nation be born all at once? Yet no sooner was Zion in labor than she gave birth to her children. [9] Would I bring a child to the point of birth and not let it be born?" says the LORD. "Would I, who let it be born, close up the womb?" says your God. [10] "Rejoice with Jerusalem and be glad over her, all you who love her; share her great joy, all you who mourn over her, [11] so that you may nurse and be filled at her comforting breast, so that you may drink deeply and delight in the abundance of her glory." [12] For this is what the LORD says: "See, I will make peace flow to her like a river, and the wealth of nations like a torrent in flood; you will nurse and be carried on her hip and bounced on her knees. [13] As a mother comforts her child, so I will comfort you, and in Jerusalem you will be comforted. [14] You will see this, and your heart will rejoice, and your bones will spring up like new grass. The LORD's hand will be made known to his servants, and his anger to his enemies. [15] For see, the LORD will come with fire, and his chariots will be like the whirlwind, to repay his anger with fury and his rebuke with flames of fire. [16] For with fire and with his sword the LORD will bring judgment on all flesh, and many will be those slain by the LORD. [17] Those who consecrate and purify themselves to go into the gardens, following one in the middle, who eat pork and detestable things and mice, will come to an end together," declares the LORD. [18] "And I know their deeds and their thoughts. The time is coming to gather all nations and languages, and they will come and see my glory. * [19] I will put a sign among them, and I will send some of their survivors to the nations: to Tarshish, Pul and Lud, who are archers, to Tubal and Javan, to the far-off coastlands that have not heard of my fame or seen my glory. They will proclaim

my glory among the nations. [20] And they will bring all your brothers from all the nations as an offering to the LORD, on horses, in chariots and wagons, on mules and camels, to my holy mountain Jerusalem," says the LORD, "just as the children of Israel bring the grain offering in a clean vessel to the house of the LORD.* [21] And I will also take some of them as priests and Levites," says the LORD. [22] "For just as the new heavens and the new earth that I am making will endure before me," declares the LORD, "so will your offspring and your name endure. [23] Month after month at the new moon, and week after week on the Sabbath, all flesh will come to bow down before me," says the LORD. [24] "Then they will go out and look at the corpses of those who rebelled against me; for their worm will never die, and their fire will never go out, and they will be a horror to all flesh."

# Jeremiah

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## CHAPTER 1

[1] The words of Jeremiah the son of Hilkiah, from among the priests who were at Anathoth in the land of Benjamin. [2] The word of the LORD came to him in the days of Josiah the son of Amon, king of Judah, in the thirteenth year that he reigned. [3] It came as well in the days of Jehoiakim the son of Josiah, king of Judah, up to the end of the eleventh year of Zedekiah the son of Josiah, king of Judah, up to the exile of Jerusalem in the fifth month. [4] Now the word of the LORD came to me, saying, [5] "Before I shaped you in the belly I knew you, and before you came forth from the womb I consecrated you; a prophet to the nations I made you." [6] Then I said, "Ah, Lord GOD! See, I do not know how to speak; I am just a boy." [7] But the LORD said to me, "Do not say, 'I am just a boy.' To all to whom I send you, you will go, and all that I command you, you will speak. [8] Do not fear their faces, for I am with you to rescue you," declares the LORD. [9] Then the LORD put out his hand and made it touch my mouth, and the LORD said to me, "See, I have placed my words in your mouth. [10] Look, today I have set you over the nations and over the kingdoms, to root up and to pull down, to destroy and to overthrow, to build and to plant." [11] The word of the LORD came to me: "What do you see, Jeremiah?" I said, "The rod of an almond tree is what I see." [12] And the LORD said to me, "You have seen well, for I am watching over my word to perform it."* [13] A second time the word of the LORD came to me: "What do you see?" I said, "A pot set boiling is what I see, and its face is tipped from the north." [14] And the LORD said to me, "Out of the north the disaster will be let loose upon all the inhabitants of the land. [15] For look, I am calling all the clans of the kingdoms of the north," declares the LORD, "and they will come and set each his throne at the opening of the gates of Jerusalem, against all its walls on every side, and against all the cities of Judah. [16] I will speak my judgments against them for all their evil, because they abandoned me, made offerings to other gods, and bowed down to what their own hands had made. [17] As for you, tie up your waist, rise and tell them everything I command you. Do not be shattered before them, or I will shatter you before them. [18] And I, look, I make you today a fortified city, a pillar of iron and walls of bronze against the whole land, against the kings of Judah, against its officials, against its priests, and against the people of the land. [19] They will make war on you, but they will not overcome you, for I am with you to rescue you," declares the LORD.

## CHAPTER 2

[1] The word of the LORD came to me, saying, [2] "Go and cry in the hearing of Jerusalem: 'Thus says the LORD: I remember for you the steadfast love of your youth, the love of your betrothal, when you followed me in the wilderness, in a land that was not sown.* [3] Israel was holiness to the LORD, the first of his harvest; all who ate of him incurred guilt, and evil came upon them,' declares the LORD." [4] Hear the word of the LORD, house of Jacob and every clan of the house of Israel. [5] Thus says the LORD: "What wrong did your fathers find in me, that they moved far away from me, went after emptiness, and became empty? [6] They did not ask, 'Where is the LORD, who brought us up out of the land of Egypt, who led us through the wilderness, through a land of desert and ravines, a land of drought and the shadow of death, a land no one crossed and where no human lived?' [7] I brought you into a land of orchards, to eat its fruit and its goodness; but you came in and made my land unclean, and my inheritance you turned into an abomination. [8] The priests never asked, 'Where is the LORD?' Those who handle the law did not know me, the shepherds rebelled against me, the prophets prophesied by Baal, and they walked after things that are of no use. [9] That is why I will yet bring a charge against you," declares the LORD, "and against your children's children I will bring a charge. [10] For cross over to the coastlands of Kittim and look; send to Kedar and observe closely; see whether such a thing has ever happened. [11] Has a nation ever exchanged its gods, even though they are no gods? Yet my people have exchanged their glory for what is of no use. [12] Be astonished at this, O heavens; bristle with horror, be laid utterly waste," declares the LORD, [13] "for my people have committed two evils: me they have abandoned, the fountain of living waters, to hew out cisterns for themselves, broken cisterns that hold no water. [14] Is Israel a slave? Or was he born a servant in the household? Why has he become plunder? [15] Over him young lions have roared; they have let out their voice. They have made his land a waste; his cities are burned down, with no one living in them. [16] Even the men of Memphis and Tahpanhes have cropped the crown of your head. [17] Is this not what you have done to yourself, by abandoning the LORD your God at the time he was leading you on the way? [18] So now, what business do you have on the way to Egypt, to drink the water of the Shihor?

And what business do you have on the way to Assyria, to drink the water of the River? [19] Your own evil will chasten you, and your turnings away will rebuke you. Know, then, and see how evil and bitter it is that you abandoned the LORD your God, and that dread of me is not in you," declares the Lord GOD of hosts. [20] "For long ago I broke your yoke; I snapped your bonds; and you said, 'I will not transgress.' But on every lofty hill and under every leafy tree you lay down as a harlot. [*] [21] Yet I had planted you as a choice vine, all of it true seed. How then have you changed on me into the wild shoots of a foreign vine? [22] Though you wash with natron and use much soap, the stain of your iniquity remains before me," declares the Lord GOD. [23] "How can you say, 'I have not made myself unclean; after the Baals I have not gone'? Look at your path in the valley; know what you have done, you swift young she-camel, crisscrossing her tracks, [24] a wild donkey at home in the wilderness, snuffing the wind in the desire of her soul! Her lust, who can turn it back? None who seek her need tire themselves; in her month they will find her. [25] Keep your foot from going bare and your throat from thirst. But you said, 'It is no use! No, for I love strangers, and after them I will go.' [26] As a thief is shamed when he is found out, so the house of Israel is shamed, they, their kings, their officials, their priests and their prophets, [27] who say to a piece of wood, 'You are my father,' and to a stone, 'You gave me birth.' For they have turned to me the back of the neck and not the face; yet in the time of their disaster they say, 'Rise up and save us!' [28] Then where are your gods that you made for yourself? Let them rise up, if they can save you in your time of disaster; for your gods have become as many as your cities, O Judah. [29] Why do you bring a case against me? All of you have rebelled against me," declares the LORD. [30] "For nothing I struck your sons; they would not accept discipline. Your sword devoured your prophets like a ravaging lion. [31] You of this generation, see the word of the LORD! Have I been a wilderness to Israel, or a land of deep gloom? Why do my people say, 'We roam at will; we will not come to you anymore'? [32] Can a virgin forget her ornaments, or a bride her sash? Yet my people have forgotten me days without number. [33] How well you make your way to seek love! So even the wicked women you have taught your ways. [34] Even on your skirts is found the lifeblood of the innocent poor; not for breaking in did you find them. Yet for all these things [*] [35] you say, 'I am innocent; surely his anger has turned from me.' Look, I will enter into judgment with you because you say, 'I have not sinned.' [36] Why do you take it so lightly, changing your course? Of Egypt too you will be ashamed, as you were ashamed of Assyria. [37] From that one also you will go out with your hands on your head, for the LORD has rejected the ones you trust, and you will not succeed with them.

## CHAPTER 3

[1] "It is said: If a man sends his wife away and she leaves him and belongs to another man, will he go back to her again? Would that land not be utterly defiled? But you have played the harlot with many lovers, and yet return to me," declares the LORD. [2] "Raise your eyes to the bare hills and look: where have you not been lain with? Beside the roads you sat for them like an Arab in the desert, and you defiled the land with your whoring and your evil. [3] So the showers were held back, and the late rain did not come; yet you had the forehead of a prostitute; you would not be ashamed. [4] Did you not just now cry to me, 'My father, you are the friend of my youth; [5] will he hold a grudge forever, will he keep watch over it to the end?' See, you have spoken so, yet you have done the evil things and had your way." [6] In the days of King Josiah the LORD said to me, "Did you see what she did, faithless Israel? She went up onto every high mountain and beneath every leafy tree and played the harlot there. [7] And I said, 'After she has done all this, she will come back to me.' But she did not come back, and her sister, treacherous Judah, saw it. [8] And I saw that, for all the adulteries of faithless Israel, I had sent her away and given her a bill of divorce; yet treacherous Judah her sister was not afraid, but she too went and played the harlot. [9] Through the lightness of her harlotry she defiled the land, committing adultery with stone and with wood. [10] Even in all this her treacherous sister Judah did not come back to me with all her heart, but only in pretense," declares the LORD. [11] Then the LORD said to me, "Faithless Israel has proved herself more righteous than treacherous Judah. [12] Go and call out these words toward the north, and say, 'Come back, faithless Israel,' declares the LORD. 'I will not look on you with a fallen face, for I am merciful,' declares the LORD; 'I will not hold a grudge forever. [13] Only acknowledge your iniquity, that against the LORD your God you rebelled, and you scattered your ways to strangers beneath every leafy tree, and my voice you did not obey,' declares the LORD. [14] Come back, O backsliding children," declares the LORD, "for I am a husband to you. I will take you, one from a city and two from a clan, and bring you to Zion. [*] [15] I will give you shepherds after my heart, who will feed you with knowledge and understanding. [16] And when you multiply and are fruitful in the land in those days," declares the LORD, "people will no longer say, 'The ark of the covenant of the LORD.' It will not come up on the heart; they will not remember it or miss it, and it will not be made anymore. [17] At that time Jerusalem will be called the throne of the LORD, and all the nations will gather to it, to the name of the LORD at Jerusalem, and they will no longer walk after the stubbornness of their evil heart. [18] In those days the house of Judah will walk along with the house of Israel, and together they will come out of the land of the north to the land I gave your fathers to inherit. [19] "I myself said, 'How I would place you among the sons and give you a delightful land, a heritage most beautiful of the hosts of nations!' And I said, 'You will call me My Father, and you will not turn back from following me.' [20] But as a woman betrays her companion, so you have betrayed me, O house of Israel," declares the LORD. [21] A sound is heard on the bare hills, the weeping and pleading of the children of Israel, for they have twisted their way; they have forgotten the LORD their God. [22] "Come back, O backsliding children; I will heal your turnings away." "Look, we come to you, for you are the LORD our God. [23] Surely the hills are a lie,

the clamor on the mountains; surely in the LORD our God is Israel's salvation. [24] From our youth the shameful thing has eaten up what our fathers labored for, their flocks and their herds, their sons and their daughters. [25] Let us lie down in our shame, and let our humiliation cover us; for against the LORD our God we have sinned, we and our fathers, from our youth until this day, and we have not listened to the voice of the LORD our God."

## CHAPTER 4

[1] "If you will turn back, O Israel," declares the LORD, "turn back to me; and if you remove your vile things from before my face and no longer stray, [2] and if you swear, 'As the LORD lives,' in truth, in justice and in righteousness, then nations will bless themselves by him, and in him they will boast." [3] For thus says the LORD to the men of Judah and to Jerusalem: "Break up for yourselves the fallow ground, and do not sow among thorns. [4] Be circumcised to the LORD, and remove the foreskins of your heart, men of Judah and inhabitants of Jerusalem, so that my wrath does not go forth like fire and burn with no one to quench it, because of the evil of your deeds." [5] Make it known in Judah, and let it be heard in Jerusalem; say, "Sound the horn throughout the land; cry out with a full voice and say, 'Gather together, and let us go into the fortified cities.' [6] Lift up a banner toward Zion; take refuge, do not stand still; for I am bringing evil from the north, and a great shattering. [7] A lion has come up from his thicket; a destroyer of nations is on the move; he has left his place to make your land a waste; your cities will be ruins with no one living in them. [8] Because of this, wrap yourselves in sackcloth, mourn and howl, for the burning anger of the LORD has not turned back from us." [9] "In that day," declares the LORD, "the heart of the king and the heart of the officials will perish; the priests will be stunned and the prophets dumbfounded." [10] Then I said, "Ah, Lord GOD! Truly you have utterly deceived this people and Jerusalem, saying, 'Peace will be yours,' while the sword is touching the throat." [11] At that time it will be said to this people and to Jerusalem, "A searing wind off the bare heights in the desert, on the way to the daughter of my people, not for winnowing and not for cleansing, [12] a wind too full for that comes at my bidding. Now I too will speak my sentences against them." [13] See, like clouds he comes up, his chariots like the storm wind; swifter than eagles are his horses. Woe to us, we are devastated! [14] Wash your heart clean of evil, Jerusalem, so that you may be saved. How long will your thoughts of iniquity lodge within you? [15] For a voice reports from Dan and announces disaster from the hill country of Ephraim: [16] "Tell it to the nations, look! Announce it against Jerusalem: watchers are coming from a distant land; they shout their voice against the cities of Judah. [17] Like guards of a field they surround her, because she rebelled against me," declares the LORD. [18] "Your conduct and your deeds have done these things to you. This is your evil; yes, it is bitter; yes, it reaches to your heart." [19] My bowels, my bowels! I writhe! O walls of my heart! My heart is in turmoil within me; I cannot be silent, for you have heard, O my soul, the sound of the horn, the shout of battle. [20] Disaster on disaster is announced, for the whole land is devastated; in an instant my tents are devastated, my curtains in a moment. [21] How long must I see the banner, must I hear the sound of the horn? [22] "For my people are fools; me they do not know. Stupid children are they, without understanding. Skilled they are at doing evil, but how to do good they do not know." [23] I looked at the earth, and there it was, formless and void; and to the heavens, and their light was not there. [24] I looked at the mountains, and see, they were trembling, and all the hills swayed back and forth. [25] I looked, and see, there was no human being, and every bird of the heavens had fled. [26] I looked, and see, the garden land was a desert, and all its cities were torn down before the LORD, before the heat of his anger. [27] For thus says the LORD: "All the land will become a waste, yet I will not make a complete end. [28] Because of this the earth will mourn and the heavens above grow black; for I have spoken, I have planned it, I have not relented, and I will not turn back from it." [29] At the noise of horsemen and bowmen the whole city flees; they go into the thickets and up among the crags; every city is abandoned, and no one lives in them. [30] And you, devastated one, what will you do? Though you clothe yourself in crimson, though you deck yourself with gold ornaments, though you widen your eyes with paint, you beautify yourself for nothing. Your lovers spurn you; they seek your life. [31] For I hear a sound like a woman in labor, distress like one bearing her first child, the voice of the daughter of Zion gasping, spreading out her hands: "Woe is me, for my soul is fainting before killers!"

## CHAPTER 5

[1] "Go up and down through the streets of Jerusalem, and look and take note; search her open squares to see if you can find a man, if there is one who acts justly and seeks truth, so that I may pardon her. [2] Even when they say, 'As the LORD lives,' they are in fact swearing to a lie." [3] O LORD, are your eyes not on truth? You struck them, but they did not grieve; you wiped them out, but they would not accept correction. They have set their faces harder than stone; they would not turn back. [4] And I said, "These are just the poor; they act foolishly, for they do not know the way of the LORD, the judgment of their God. [5] Let me go to the great ones and speak with them, for surely they know the way of the LORD, the judgment of their God." But they too, all together, had broken the yoke and snapped the bonds. [6] That is why a lion from the forest strikes them, a wolf of the desert plains ravages them, a leopard keeps watch over their cities; whoever goes out from them is torn to pieces, for their rebellions are many, their turnings away are numerous. [7] "Why should I forgive you for this? Your sons have abandoned me and sworn by what are not gods. I fed them full, and they committed adultery and crowded into the harlot's house. [8] They are well-fed horses, roaming in heat; each neighs for his neighbor's wife. [9] Shall I not punish for these things?" declares the LORD. "On a nation such as this shall my soul not take vengeance? [10] Go up into her terraces and ruin them, but make no complete end; take

away her tendrils, for they are not the LORD's. [11] For they have been utterly faithless to me, the house of Israel and the house of Judah," declares the LORD. [12] They have lied about the LORD and said, "Not he! No evil will come on us; sword and famine we will not see. [13] The prophets will be wind; the word is not in them. So may it be done to them!" [14] So thus says the LORD, the God of hosts: "Because you speak this word, look, I am making my words in your mouth a fire, and this people the wood, and it will consume them. [15] Look, I am bringing upon you a nation from far away, O house of Israel," declares the LORD. "It is a lasting nation, a nation from of old, a nation whose tongue you do not know, and you will not understand what it says. [16] Its quiver is like an open grave; all of them are warriors. [17] It will devour your harvest and your food; it will devour your sons and your daughters; it will devour your sheep and your cattle; it will devour your vine and your fig tree; your fortified cities in which you trust it will smash with the sword. [18] "Yet even in those days," declares the LORD, "I will not make a complete end of you. [19] And when you say, 'Why has the LORD our God done all this to us?' you will tell them, 'Just as you abandoned me and served foreign gods in your land, so you will serve strangers in a land not your own.'" [20] Announce this in the house of Jacob, and make it heard in Judah: [21] "Hear this, you foolish and senseless people, who have eyes and do not see, who have ears and do not hear. [22] Do you not fear me?" declares the LORD. "Will you not tremble before me, who placed the sand as the limit of the sea, a perpetual statute that it cannot pass? Its waves toss, but they cannot prevail; they roar, but they cannot cross it. [23] But this people has a heart that is stubborn and defiant; they have turned away and gone. [24] They do not say in their heart, 'Let us fear the LORD our God, who gives rain, the autumn rain and the spring rain, in its time, who guards for us the weeks appointed for harvest.' [25] Your iniquities have turned these away, and your sins have kept the good from you. [26] For among my people are found wicked men; they watch like fowlers lying low; they set a trap; it is men they catch. [27] As a basket is full of birds, so their houses are full of deceit; that is how they have become great and rich. [28] They have grown fat, they are sleek; they also overflow with deeds of evil. They do not plead the case, the case of the orphan, so that they may prosper, nor do they defend the right of the needy. [29] Shall I not punish for these things?" declares the LORD. "On a nation such as this shall my soul not take vengeance? [30] A horrifying and appalling thing has come about in the land: [31] the prophets prophesy falsely, the priests rule at their direction, and my people love to have it so. But what will you do at the end of it?"

## CHAPTER 6

[1] "Take refuge, children of Benjamin, out from the midst of Jerusalem! In Tekoa blow the horn, and over Beth-haccherem raise a signal; for evil looks down from the north, and a great shattering. [2] The comely one, the delicate one, the daughter of Zion, I will cut off.* [3] To her shepherds will come with their flocks; they will pitch tents against her all around; they will graze, each one his own patch. [4] 'Consecrate war against her! Up, let us attack at noon!' 'Woe to us, for the day is turning, for the shadows of evening stretch out!' [5] 'Up, let us attack by night and destroy her strongholds!'" [6] For thus says the LORD of hosts: "Cut down trees and pile up a ramp against Jerusalem. This is the city to be punished; it is all oppression within her. [7] As a well keeps its water flowing, so she keeps her evil flowing; violence and ruin are heard in her; before me continually are sickness and blows. [8] Take warning, Jerusalem, or my soul will turn away from you, or I will make you a waste, a land without inhabitant." [9] Thus says the LORD of hosts: "They will glean the remnant of Israel thoroughly like a vine; turn your hand back again over the shoots, like a grape gatherer." [10] To whom shall I speak and testify, so that they will listen? See, their ear is uncircumcised; they cannot listen. See, the word of the LORD has become to them a reproach; they have no pleasure in it. [11] But I am filled with the wrath of the LORD; I am tired of holding it back. "Pour it on the child in the street and on the circle of young men as well; for husband and wife alike will be taken, the elder with him who is full of days. [12] Their houses will pass to others, fields and wives together, for I will stretch out my hand against the inhabitants of the land," declares the LORD. [13] "For from the least of them to the greatest, every one is greedy for profit, and from prophet to priest, every one practices deceit. [14] They heal the wound of my people lightly, saying, 'Peace, peace!' when there is no peace. [15] Were they ashamed when they did abomination? Not at all ashamed were they, and they did not know how to blush. So they will fall among the fallen; at the time I punish them they will stumble," says the LORD. [16] Thus says the LORD: "Stand by the roads and look, and ask for the paths of old, where the good way is, and walk in it, and find rest for your souls. But they said, 'We will not walk in it.' [17] And I raised up watchmen over you: 'Pay attention to the sound of the horn!' But they said, 'We will not pay attention.' [18] Therefore hear, you nations; and you, congregation, know what is among them. [19] Hear, O earth! See, I am bringing evil on this people, the fruit of their own devices, for to my words they have not paid attention, and my law, they have spurned it. [20] Why does incense come to me from Sheba, and fragrant cane from a far country? Your burnt offerings win no acceptance, and your sacrifices do not please me." [21] So thus says the LORD: "See, I am setting obstacles before this people, and they will stumble on them, fathers and sons together; a neighbor and his friend will perish." [22] Thus says the LORD: "Look, a people is coming from the land of the north, and a great nation is stirred up from the farthest parts of the earth. [23] Bow and javelin they seize; they are ruthless and will show no pity. Their noise thunders like the sea, and they ride upon horses, drawn up like a man for war against you, O daughter of Zion!" [24] We have heard the news of it; our hands hang limp; distress has gripped us, pangs like a woman giving birth. [25] Do not go out to the field or walk on the road, for the enemy has a sword; terror is on every side. [26] Daughter of my people, wrap yourself in sackcloth and roll about in ashes; mourn as for an only son, a lament most bitter, for suddenly the

destroyer will come upon us. [27] "I have set you as an assayer among my people, a fortress, so that you may know and assay their way. [28] All of them are the most stubborn of rebels, peddlers of slander; bronze and iron, all of them are corrupt. [29] The bellows puff; by the fire the lead is spent; in vain the smelting goes on, for the evil are not drawn out. [30] Rejected silver they are called, for the LORD has rejected them."

## CHAPTER 7

[1] The word that came to Jeremiah from the LORD, saying, [2] "Stand at the gate of the house of the LORD and call out this word there: 'Hear the word of the LORD, all Judah, you who come in through these gates to bow down to the LORD.'" [3] Thus says the LORD of hosts, the God of Israel: "Improve your ways and your doings, and I will let you live in this place. [4] Do not put your trust in lying words: 'The temple of the LORD, the temple of the LORD, the temple of the LORD are these!' [5] For if you really make your ways and your doings good, if you really do justice between a man and his neighbor, [6] if you do not oppress the stranger, the orphan and the widow, and do not shed innocent blood in this place, and do not go after other gods to your own hurt, [7] then I will let you live in this place, in the land I gave to your fathers, from forever to forever. [8] See, you put your trust in lying words that are of no use. [9] What? Steal, murder, commit adultery, swear to a lie, make offerings to Baal, and go after other gods that you have not known, [10] and then come and stand before me in this house that is called by my name and say, 'We are rescued!' so that you may go on doing all these abominations? [11] A cave of bandits, is that what this house called by my name has become in your eyes? I myself, look, I have seen it," declares the LORD. [12] "Go now to my place that was at Shiloh, where I let my name dwell at the first, and see what I did to it for the evil of my people Israel. [13] And now, since you have done all these deeds," declares the LORD, "and I spoke to you, rising early and speaking, yet you did not listen, and I called you, yet you did not answer, [14] I will do to the house called by my name, in which you put your trust, and to the place I gave to you and your fathers, just as I did to Shiloh. [15] I will throw you out from before my face, as I threw out all your brothers, the whole seed of Ephraim. [16] "As for you, do not pray for this people; do not lift up for them a cry or a prayer, and do not plead with me, for I am not listening to you. [17] Do you not see what they are doing in the towns of Judah and the streets of Jerusalem? [18] The sons gather wood, the fathers light the fire, and the women knead dough to make cakes for the queen of heaven; and they pour out drink offerings to other gods so as to provoke me. [19] Is it me they are provoking?" declares the LORD. "Is it not themselves, to the shame of their own faces?" [20] So thus says the Lord GOD: "See, my anger and my wrath are being poured out on this place, on man and beast, on the trees of the field and the fruit of the ground; it will burn and will not go out." [21] Thus says the LORD of hosts, the God of Israel: "Heap your burnt offerings on your sacrifices and eat the meat. [22] For I did not speak with your fathers, nor did I command them, on the day I brought them out of the land of Egypt, about matters of burnt offering and sacrifice. [23] This is what I did command them: 'Listen to my voice, and I will be your God and you will be my people; walk in every way I command you, so that it may be well with you.' [24] But they did not listen or turn their ear; they walked in their own plans, in the stubbornness of their evil heart, and they went backward and not forward. [25] From the day your fathers came out of the land of Egypt to this day, I have sent you all my servants the prophets, day after day, rising early and sending them. [26] But they did not listen to me or turn their ear; they hardened their neck and did more evil than their fathers. [27] "You will speak all these words to them, but they will not listen to you; you will call to them, but they will not answer you. [28] Say to them, 'This is the nation that has not listened to the voice of the LORD its God and has not accepted discipline. Truth has perished; it has been cut off from their mouth. [29] Shear off your crown of hair and throw it away; take up a lament on the bare heights, for the LORD has rejected and abandoned the generation that roused his wrath.' [30] "For the children of Judah have done what is evil in my eyes," declares the LORD. "They have placed their vile things in the house called by my name, to make it unclean. [31] They have built the high places of Topheth in the Valley of the Son of Hinnom to burn their sons and their daughters in the fire, a thing I did not command, and it never came into my mind. [32] Therefore the days are coming," declares the LORD, "when it will no more be called Topheth or the Valley of the Son of Hinnom, but the Valley of Slaughter; they will bury in Topheth for lack of room. [33] The dead bodies of this people will become food for the birds of the heavens and the beasts of the earth, with no one to scare them off. [34] I will silence in the towns of Judah and in the streets of Jerusalem the sound of rejoicing and the sound of gladness, the voice of the bridegroom and the voice of the bride, for the land will become a waste.

## CHAPTER 8

[1] "At that time," declares the LORD, "they will bring out from their graves the bones of the kings of Judah, the bones of its officials, the bones of the priests, the bones of the prophets, and the bones of the inhabitants of Jerusalem. [2] They will spread them out to the sun and the moon and all the host of the heavens, which they loved and served and went after, which they consulted and bowed down to. They will not be gathered up or buried; they will be dung on the surface of the ground. [3] Death will be preferred to life by all who are left of this evil clan, who remain in all the places to which I have driven them," declares the LORD of hosts. [4] "Say to them, 'Thus says the LORD: Do people fall and not get up? Does one turn away and not turn back? [5] Why then has this people, Jerusalem, turned away in an endless turning away? They cling to deceit; they refuse to turn back. [6] I paid attention and listened; what they speak is not right. No one relents of his evil, saying, "What have I done?" Every one turns to his own running, like a horse charging into battle. [7] Even the stork in the sky knows her seasons; the turtledove, the swift

and the thrush observe the time of their coming; but my people do not know the judgment of the LORD. [8] How can you say, "We are wise, and the law of the LORD is with us"? Surely, look, the lying pen of the scribes has made it into a lie. [9] The wise are put to shame; they are shattered and caught. See, the word of the LORD they have rejected; so what wisdom do they have? [10] So I will give their wives to others and their fields to those who will take possession; for from the least to the greatest, every one is greedy for profit; from prophet to priest, every one practices deceit. [11] They heal the wound of the daughter of my people lightly, saying, "Peace, peace!" when there is no peace. [12] Were they ashamed when they did abomination? Not at all ashamed were they, and they did not know how to blush. So they will fall among the fallen; at the time of their punishment they will stumble, says the LORD. [13] I will surely sweep them away, declares the LORD. No grapes on the vine, no figs on the fig tree, and the leaf has withered; what I gave them will pass away from them.'"* [14] Why are we sitting here? Gather together, and let us go into the fortified cities and be silenced there; for the LORD our God has silenced us and made us drink poisoned water, because we have sinned against the LORD. [15] We hoped for peace, but nothing good came; for a time of healing, and see, terror! [16] From Dan is heard the snorting of his horses; at the sound of the neighing of his mighty steeds the whole land trembles. They have come and devoured the land and all that is in it, the city and those who live in it. [17] "For see, I am sending among you snakes, vipers that no charm can stop, and they will bite you," declares the LORD. [18] O my comfort in sorrow! My heart is faint within me. [19] Listen! The cry of the daughter of my people from a far-off land: "Is the LORD not in Zion? Is her King not in her?" "Why have they provoked me with their carved images, with foreign nothings?" [20] "Harvest has passed, summer is over, and we have not been saved." [21] Over the shattering of the daughter of my people I am shattered; I go about in mourning; horror has gripped me. [22] Is there no balm in Gilead, no physician there? Why then has the healing of the daughter of my people not come up?

## CHAPTER 9

[1] Oh that my head were waters, and my eyes a fountain of tears, so I could weep day and night for the slain of the daughter of my people! [2] Oh that someone would give me in the wilderness a lodging for travelers, so that I could leave my people and go away from them! For they are all adulterers, a crowd of traitors. [3] "They bend their tongue, their bow of falsehood; and not for truth have they grown strong in the land; for from evil to evil they go on, and me they do not know," declares the LORD. [4] "Each of you, be on guard against his neighbor, and trust no brother; for every brother is a cheating supplanter, and every neighbor goes around slandering. [5] Each deceives his neighbor, and no one speaks the truth; they have trained their tongue to speak falsehood; they wear themselves out doing wrong. [6] Your dwelling is in the middle of deceit; through deceit they refuse to know me," declares the LORD. [7] So thus says the LORD of hosts: "See, I will smelt them and test them, for what else can I do because of the daughter of my people? [8] Their tongue is a murderous arrow; it speaks deceit. With his mouth a man speaks peace to his neighbor, but inside he sets an ambush for him. [9] Shall I not punish for these things?" declares the LORD. "On a nation such as this shall my soul not take vengeance? [10] For the mountains I will raise weeping and wailing, and for the pastures of the wilderness a lament, for they are scorched, with no one passing through, and the sound of livestock is not heard; from the birds of the heavens to the beasts, they have fled; they are gone. [11] I will make Jerusalem rubble heaps, a lair of jackals, and the cities of Judah I will make a waste with no inhabitant." [12] Who is the wise man who can understand this, and to whom has the mouth of the LORD spoken, so that he can explain it? Why has the land perished, scorched like a desert with no one passing through? [13] The LORD said, "Because they have abandoned my law that I put before them, and have not listened to my voice or walked by it, [14] but have gone after the stubbornness of their heart and after the Baals, as their fathers taught them, [15] therefore thus says the LORD of hosts, the God of Israel: See, I am feeding them, this people, with wormwood, and I will make them drink poisoned water. [16] I will scatter them among nations that neither they nor their fathers have known, and I will send the sword after them until I have finished them off." [17] Thus says the LORD of hosts: "Take note, and call for the women who keen, that they may come; send for the skilled women, that they may come; [18] let them hurry and raise a lament over us, so that our eyes run with tears and our eyelids flow with water. [19] For a sound of lament is heard from Zion: 'How we are devastated! We are deeply ashamed, for we have left the land, for they have thrown down our dwellings.'" [20] Hear, you women, the word of the LORD, and let your ear take in the word of his mouth; teach your daughters a lament, and each woman her neighbor a dirge. [21] For death has climbed in through our windows; it has come into our strongholds, to cut off the child from the street, the young men from the squares. [22] Speak: "Thus declares the LORD: The dead bodies of men will fall like dung on the face of the field, like a sheaf behind the reaper, and no one gathers it." [23] Thus says the LORD: "Let not the wise man boast of his wisdom, let not the strong man boast of his strength, let not the rich man boast of his wealth; [24] but let the one who boasts boast of this: that he understands and knows me, that I am the LORD, who practices steadfast love, justice and righteousness in the earth; for in these things I take delight," declares the LORD. [25] "The days are coming," declares the LORD, "when I will punish everyone who is circumcised only in the foreskin: [26] Egypt and Judah and Edom, the children of Ammon and Moab, and all who have the corners of their hair cut, who live in the desert; for all the nations are uncircumcised, and the whole house of Israel is uncircumcised of heart."

## CHAPTER 10

[1] Hear the word that the LORD speaks to you, O house of Israel. [2] Thus says the LORD: "Do not get used to the way of the

nations, and do not be terrified by the signs of the heavens, though the nations are terrified by them. [3] For the statutes of the peoples are emptiness: it is a tree someone cuts from the forest, the work of a craftsman's hands with the chisel. [4] With silver and gold they beautify it; with nails and hammers they make it firm so that it will not totter. [5] Like a scarecrow in a melon field they are, and they do not speak; they must be carried, for they do not walk. Do not be afraid of them, for they cannot do evil, and doing good is not in them either." [6] There is none like you, O LORD; great are you, and great is your name in might. [7] Who would not fear you, King of the nations? For it is fitting for you; among all the wise of the nations, and in all their royal realms, there is none like you. [8] They are one and all stupid and foolish; the teaching of nothings is wood. [9] Hammered silver is brought from Tarshish and gold from Uphaz, the work of a craftsman and of a smelter's hands; violet and purple are their clothing; all of them are the work of skilled men. [10] But the LORD is the true God; he is the living God and the everlasting King. At his anger the earth quakes, and nations cannot endure his indignation. [11] This is what you are to say to them: "The gods that did not make the heavens and the earth will perish from the earth and from beneath these heavens."[*] [12] He is the Maker of the earth by his strength, the one who fixed the world in place by his wisdom; by his insight he spread out the heavens. [13] When he gives forth his voice, the waters in the heavens are in uproar; he lifts the mists from the edge of the earth; he makes lightning flashes for the rain and sends the wind out from his treasuries. [14] All mankind is senseless, lacking knowledge; every metalsmith is disgraced by his carved image, for what he casts is a fraud, and there is no breath in them. [15] They are mere breath, a work of mockery; when the time comes to punish them, they will perish. [16] The Portion of Jacob is not like these, for he is the Shaper of all things, and Israel is the tribe of his inheritance; the LORD of hosts is his name. [17] Pick up your bundle from the land, you who live under siege! [18] For thus says the LORD: "See, this time I am slinging out the inhabitants of the land, and I will press them hard, so that they will find it so." [19] Woe to me because of my shattering! My blow is incurable. But I said, "Surely this is a sickness, and I must bear it." [20] My tent is ruined, and all my cords are snapped; my sons have gone out from me and are no more; there is no one to pitch my tent again or to raise my curtains. [21] For the shepherds are stupid and do not inquire of the LORD; so they have not acted wisely, and all their flock is scattered. [22] Hark, a report! Look, it comes, a great quaking out of the land of the north, to make the cities of Judah a waste, a lair of jackals. [23] I know, O LORD, that a man's way is not his own; it is not in a man who walks to direct his steps. [24] Discipline me, O LORD, but in just measure; not in your anger, or you will make me small. [25] Pour out your wrath on the nations that do not know you and on the clans that do not call on your name; for they have eaten Jacob, eaten him and finished him off, and laid his pasture waste.

## CHAPTER 11

[1] The word that came to Jeremiah from the LORD, saying, [2] "Listen to the words of this covenant, and speak them to the men of Judah and the inhabitants of Jerusalem. [3] Tell them, 'Thus says the LORD, the God of Israel: Cursed be the man who will not listen to the words of this covenant, [4] which I commanded your fathers on the day I brought them out of the land of Egypt, out of the furnace of iron, saying, "Listen to my voice and do them, just as I command you; then you will be my people, and I will be your God," [5] so that I may establish the oath I swore to your fathers, to give them a land flowing with milk and honey, as it is today.'" I answered, "Amen, LORD." [6] Then the LORD said to me, "Call out all these words in the towns of Judah and in the streets of Jerusalem: 'Listen to the words of this covenant and carry them out. [7] For I earnestly warned your fathers on the day I brought them up from the land of Egypt, and to this day, rising early and warning: "Listen to my voice." [8] But they did not listen or turn their ear; each walked in the stubbornness of his evil heart. So I brought on them all the words of this covenant, which I had commanded them to do but which they did not do.'" [9] The LORD said to me, "A conspiracy is found among the men of Judah and among the inhabitants of Jerusalem. [10] They have gone back to the iniquities of their forefathers, who refused to listen to my words; and they have gone after other gods to serve them. The house of Israel and the house of Judah have broken my covenant which I made with their fathers. [11] So thus says the LORD: See, I am bringing on them evil from which they will not be able to get out; they will cry out to me, but I will not listen to them. [12] The cities of Judah and the inhabitants of Jerusalem will go and cry out to the gods to whom they make offerings, but these will give them no help at all in their time of evil. [13] For your gods have become as many as your cities, O Judah, and as many as the streets of Jerusalem are the altars you have set up to the shame, altars for making offerings to Baal. [14] "As for you, do not pray for this people or raise a cry or a prayer for them; for I will not be listening when they call to me because of their evil. [15] What does my beloved want in my house, when she has carried out her schemes, the many? Can holy flesh take your evil away from you? Then you would exult.[*] [16] A leafy olive tree, fair with beautiful fruit, the LORD named you. With the sound of a great roar he has set fire to it, and its branches are broken. [17] The LORD of hosts, who planted you, has decreed evil against you, for the evil the house of Israel and the house of Judah have done to themselves, provoking me by making offerings to Baal." [18] The LORD let me know, and I knew; then you showed me what they were doing. [19] But I was like a gentle lamb led to the slaughter; I did not know that they had devised plans against me: "Let us ruin the tree with its fruit, and cut him off from the land of the living, so that his name is no longer remembered." [20] But you, LORD of hosts, who judge righteously, who examine the heart and the mind, let me see your vengeance upon them, for to you I have laid open my case. [21] So thus says the LORD about the men of Anathoth who are seeking your life and saying, "You must not prophesy in the name of the LORD, or you will die at our

hands": [22] so thus says the LORD of hosts: "See, I will punish them. Their young men will die by the sword; their sons and their daughters will die by hunger. [23] No remnant will be left of them, for I will bring evil on the men of Anathoth, the year of their punishment."

## CHAPTER 12

[1] You are in the right, O LORD, whenever I argue my case with you; yet I would speak with you of matters of justice. Why does the way of the wicked succeed? Why do all the faithless live in peace? [2] You planted them, and they took root; they go on and produce fruit. You are near in their mouth, but far from their inmost self. [3] Yet you, LORD, know me; you see me and you examine my heart, how it is with you. Pull them out like sheep for slaughter, and consecrate them for the day of killing. [4] How long must the land mourn, and the plants of every field dry up? For the evil of those who live in it, beasts and birds are swept off, since they said, "He will not see how we end." [5] "If you have raced with men on foot and they have tired you, how can you compete with horses? And if in a peaceful land you feel safe, what will you do in the thickets of the Jordan?* [6] For even your brothers and your father's house, even they have betrayed you; even they shout after you at full voice. Do not trust them, though they say good things to you. [7] "I have left my house; I have cast off my inheritance; I have given the darling of my soul into the hand of her enemies. [8] My inheritance has turned on me like a lion in the forest; she has roared at me; therefore I have come to hate her. [9] Is my inheritance a speckled bird of prey to me, with birds of prey circling against her? Go, gather every wild beast; bring them to eat. [10] Many shepherds have ruined my vineyard; they have trampled my plot; they have turned my delightful plot into a desolate wilderness. [11] It has been made a waste; it mourns to me, desolate. All the land lies waste, for no one takes it to heart. [12] Over all the bare heights in the desert the destroyers have come, for the sword of the LORD devours from one end of the land to the other; there is no peace for any flesh. [13] They sowed wheat and harvested thorns; they wore themselves out and gained nothing. Be ashamed of your produce, because of the burning anger of the LORD." [14] Thus says the LORD about all my evil neighbors who strike at the inheritance I gave my people Israel to possess: "See, I will uproot them from their land, and the house of Judah I will uproot from among them. [15] Then, after I have uprooted them, I will once more have compassion on them and bring them back, each to his inheritance and each to his land. [16] And if they will truly learn the ways of my people, to swear by my name, 'As the LORD lives,' just as they taught my people to swear by Baal, then they will be built up in the midst of my people. [17] But if they do not listen, I will uproot that nation, uproot and destroy it," declares the LORD.

## CHAPTER 13

[1] This is what the LORD said to me: "Go and get yourself a linen loincloth and put it on your hips, but do not let it go into water." [2] So I got the loincloth, as the LORD had said, and put it on my hips. [3] And the word of the LORD came to me a second time, saying, [4] "Take the loincloth you bought, the one on your hips, and get up, go to the Euphrates and hide it there in a crevice of the rock." [5] So I went and hid it at the Euphrates, just as the LORD had commanded me. [6] Many days later the LORD said to me, "Get up, go to the Euphrates and take from there the loincloth I commanded you to hide there." [7] So I went to the Euphrates and dug and took the loincloth from the spot where I had hidden it; and there was the loincloth, spoiled, not fit for anything. [8] Then the word of the LORD came to me, saying, [9] "Thus says the LORD: Just so will I spoil the pride of Judah and the great pride of Jerusalem. [10] This evil people, who refuse to listen to my words, who walk in the stubbornness of their heart and have gone after other gods to serve them and bow down to them, will become like this loincloth, which is fit for nothing. [11] For as the loincloth clings to a man's hips, so I made the whole house of Israel and the whole house of Judah cling to me," declares the LORD, "to be my people, a name, a praise and an adornment; but they did not listen. [12] "Speak this word to them: 'Thus says the LORD, the God of Israel: Every jar is to be filled with wine.' And they will say to you, 'Do we not know very well that every jar is to be filled with wine?' [13] Then say to them, 'Thus says the LORD: See, I am filling all the inhabitants of this land with drunkenness, the kings who sit for David on his throne, the priests, the prophets and all who live in Jerusalem. [14] I will smash them one against another, the fathers and the sons together,' declares the LORD. 'I will show no pity, I will not spare, I will have no compassion that would keep me from destroying them.'" [15] Listen and pay attention; do not be haughty, for the LORD has spoken. [16] Give glory to the LORD your God before he brings darkness, before your feet stumble on the mountains at dusk; you will hope for light, and he will make it the shadow of death and turn it into deep gloom. [17] But if you will not listen, my soul will weep in hiding over your pride; my eye will weep and weep and stream with tears, for the LORD's flock has been carried captive. [18] Tell the king and the queen mother, "Sit down low, for from your heads has come down your glorious crown." [19] The towns of the Negev are shut, with no one to open them; Judah is taken into exile, all of it, taken into exile completely. [20] Raise your eyes and look at those coming from the north. Where is the flock that was given to you, your beautiful sheep? [21] What will you say when he sets over you, as head, those you yourself trained to be your allies? Will not pains seize you like a woman in childbirth? [22] And if you say in your heart, "Why have these things happened to me?" it is for the greatness of your iniquity that your skirts have been stripped off and your heels treated with violence. [23] Can a Cushite change his skin, or a leopard its spots? Then you too can do good, you who are schooled in doing evil.* [24] I will scatter them like stubble blown away by the desert wind. [25] This is your lot, the share I have measured out for you, declares the LORD, because you forgot me and put your trust in the lie. [26] I myself will pull your skirts up over your face, and your disgrace will be seen. [27] Your adulteries and your neighings, your shameless whoring on the

hills in the field: I have seen your vile acts. Woe to you, Jerusalem! You will not be clean. How much longer?

## CHAPTER 14

[1] The word of the LORD which came to Jeremiah on the matter of the droughts: [2] "Judah mourns, and her gates droop; they sit darkened on the ground, and the outcry of Jerusalem rises. [3] Their nobles send their young servants for water; they go to the pits and find no water; they come back with their jars empty; they are ashamed and humiliated, and they cover their heads. [4] Because of the ground, which is dismayed since there has been no rain in the land, the plowmen are ashamed; they cover their heads. [5] Even the doe in the open field gives birth and leaves her fawn, for there is no grass. [6] Wild donkeys stand on the bare heights, panting for air like jackals; their eyes fail, for there is no herbage." [7] Though our iniquities bear witness against us, O LORD, act for the sake of your name; for many are our turnings away; against you we have sinned. [8] Hope of Israel, its Savior in the time of distress, why are you like a stranger in the land, like a traveler who stops only to spend the night? [9] Why are you like a man bewildered, like a warrior unable to save? Yet you are among us, O LORD, and your name is called upon us; do not abandon us. [10] Thus says the LORD of this people: "So they have loved to wander; they have not held back their feet. So the LORD takes no pleasure in them; now he will remember their iniquity and punish their sins." [11] And the LORD said to me, "Do not pray on behalf of this people for their welfare. [12] Though they fast, I am not listening to their cry; though they offer burnt offering and grain offering, I take no pleasure in them. Instead, by sword, famine and pestilence I will finish them off." [13] And I said, "Ah, Lord GOD! The prophets keep saying to them, 'You will not see a sword, and you will have no famine; rather, I will give you lasting peace in this place.'" [14] Then the LORD said to me, "Lies are what the prophets prophesy in my name. I did not send them or command them or speak to them. A lying vision, divination, worthlessness and the deceit of their own hearts is what they prophesy to you. [15] So thus says the LORD about the prophets who prophesy in my name, though I did not send them, and who say, 'Sword and famine will not be in this land': By sword and by famine these prophets will come to their end. [16] And the people to whom they prophesy will be thrown out into the streets of Jerusalem because of famine and sword, with no one to bury them, they, their wives, their sons and their daughters; I will pour out their evil on them. [17] "Say this word to them: 'Let my eyes stream with tears night and day, and let them not stop; for the virgin daughter of my people has been shattered with a great shattering, a blow that is very grievous. [18] If I go out into the field, look, the slain of the sword! If I come into the city, look, the sicknesses of famine! For both prophet and priest wander into a land they do not know.'" [19] Have you rejected Judah completely? Do you loathe Zion? Why have you struck us so that there is no healing for us? We hoped for peace, but nothing good came; for a time of healing, and see, terror! [20] We know, O LORD, our wickedness, the iniquity of our fathers; for we have sinned against you. [21] For your name's sake, do not reject us; do not treat with contempt the throne of your glory. Remember, and do not break your covenant with us. [22] Is there among the nothings of the nations one who brings rain? Or do the heavens give showers? Is it not you, O LORD our God? We hope in you, for you are the one who has made all these things.

## CHAPTER 15

[1] Then the LORD said to me, "Though Moses and Samuel were to stand before me, my soul would not go out to this people. Send them away from my presence, and let them go out. [2] And when they say to you, 'Where should we go?' tell them, 'Thus says the LORD: Whoever is for death, to death; whoever is for the sword, to the sword; whoever is for famine, to famine; whoever is for captivity, to captivity.' [3] I will appoint over them four families," declares the LORD: "the sword to kill, dogs to drag off, and the birds of the heavens and the beasts of the earth to eat and to destroy. [4] I will make them a horror to every kingdom of the earth because of Manasseh the son of Hezekiah, king of Judah, for what he did in Jerusalem. [5] Who will show you compassion, Jerusalem, or who will mourn for you? Who will turn aside to ask how you are? [6] You have cast me off," declares the LORD; "backward you keep going. So I have stretched out my hand against you and ruined you; I am tired of relenting. [7] I have winnowed them with a fork in the gates of the land; I have made them childless; I have destroyed my people; from their ways they did not turn back. [8] Their widows have become more to me than the sand of the seas; I have brought on them, against the mother of young men, a destroyer at midday; I have made agitation and terrors fall on her suddenly. [9] The mother of seven grows faint; she has breathed out her soul; her sun has set while it was still day; she is ashamed and humiliated. And what is left of them I will give to the sword before their enemies," declares the LORD. [10] Woe to me, my mother, that you gave birth to me, a man of strife and a man of quarrel to all the land! I have not lent, and they have not lent to me, yet every one of them curses me. [11] The LORD said, "Surely I will release you for good; surely I will make the enemy entreat you in the time of evil and in the time of trouble.* [12] Can anyone break iron, iron from the north, or bronze?* [13] Your riches and your treasures I will hand over as plunder, not for a price, for all your sins, in all your borders. [14] I will make you pass over with your enemies into a land you do not know; for fire has been lit in my anger; against you it will burn." [15] You know, O LORD; remember me and attend to me, and avenge me on those who pursue me. Do not, in your slowness to anger, take me away; know that for your sake I bear insult. [16] Your words were found, and I devoured them; your word was to me a delight and the joy of my heart, for your name is called upon me, O LORD God of hosts. [17] I have not sat in the circle of those who make merry, nor have I exulted; because of your hand I sat alone, for you had filled me with indignation. [18] Why has my pain become endless and my wound incurable, refusing healing? You are truly to me like a deceptive brook, like

waters that are not reliable. [19] So thus says the LORD: "If you turn back, I will restore you, and before me you will stand; if you bring out what is precious from what is worthless, you will be as my mouth. Let them turn to you, but you are not to turn to them. [20] I will make you for this people a fortified wall of bronze; they will make war on you, but they will not overcome you, for I am with you to save you and rescue you," declares the LORD. [21] "I will rescue you from the hand of the wicked and ransom you from the palm of the ruthless."

## CHAPTER 16

[1] The word of the LORD came to me, saying, [2] "Do not take a wife for yourself, and do not have sons or daughters in this place. [3] For thus says the LORD about the sons and daughters born in this place, and about the mothers who bear them and the fathers who beget them in this land: [4] They will die deaths of disease; they will not be mourned or buried; they will become dung on the surface of the ground. By sword and famine they will be finished off, and their dead bodies will become food for the birds of the heavens and the beasts of the earth. [5] "For thus says the LORD: Do not go into a house where there is a funeral meal; do not go to mourn or show them sympathy; for I have withdrawn my peace from this people," declares the LORD, "the steadfast love and the compassion. [6] Great and small will die in this land; they will not be buried, no one will mourn for them, and no one will gash himself or shave his head for them. [7] No one will break bread for them in mourning, to comfort anyone over the dead, and no one will give them the cup of consolation to drink for a father or a mother. [8] Nor are you to go into a house of feasting to sit with them to eat and drink. [9] For thus says the LORD of hosts, the God of Israel: See, I will silence in this place, before your eyes and in your days, the sound of rejoicing and the sound of gladness, the voice of the bridegroom and the voice of the bride. [10] "When you tell this people all these words and they ask you, 'Why has the LORD decreed against us all this great evil? What is our iniquity, and what is our sin that we have committed against the LORD our God?' [11] then tell them, 'It is because your fathers abandoned me,' declares the LORD, 'and went after other gods, served them and bowed down to them, but me they abandoned and my law they did not keep; [12] and you have done worse than your fathers, for look, each of you is walking after the stubbornness of his evil heart, refusing to listen to me. [13] So I will throw you out of this land into a land you have not known, neither you nor your fathers, and there you will serve other gods day and night, because I will not grant you favor.' [14] "Therefore the days are coming," declares the LORD, "when it will no longer be said, 'As the LORD lives, who brought the children of Israel up out of the land of Egypt,' [15] but rather, 'As the LORD lives, who brought the children of Israel up out of the land of the north and out of all the lands to which he had driven them.' And I will bring them back to their land, which I gave to their fathers. [16] "See, I am sending for many fishermen," declares the LORD, "and they will fish them out; after that I will send for many hunters, and they will hunt them down on every mountain and every hill and in the crevices of the rocks. [17] For my eyes are upon all their ways; they are not hidden from my face, and their iniquity is not concealed from before my eyes. [18] But first I will repay their iniquity and their sin double, because they have profaned my land with the corpses of their vile idols, and with their abominations they have filled my inheritance." [19] O LORD, my strength and my stronghold, my refuge in the day of trouble, to you nations will come from the ends of the earth and say, "Nothing but lies did our fathers inherit, emptiness, and in them nothing of use. [20] Can a man make gods for himself? They are not gods!" [21] "So see, I will let them know; this once I will let them know my hand and my strength, and they will know that my name is the LORD."

## CHAPTER 17

[1] "Judah's sin is written with an iron stylus; with a diamond point it is carved on the tablet of their heart and on the horns of your altars, [2] as their sons remember their altars and their Asherim by the leafy trees, on the high hills, [3] my mountain in the open country. Your wealth, all your treasures, I will give as plunder, your high places, because of sin, throughout your borders. [4] And you will let go, through your own fault, of your inheritance which I gave you; I will make you serve your enemies in a land you do not know; for you have lit a fire in my anger that will burn forever." [5] Thus says the LORD: "Cursed is the man who trusts in man and makes flesh his strength, whose heart turns aside from the LORD. [6] He will be like a bush in the desert; he will not see when good comes; he will live in the scorched places of the wilderness, in a salt land with no one living in it. [7] "Blessed is the man who trusts in the LORD, and the LORD is his confidence. [8] He will be like a tree planted by water, sending out its roots by the stream; it does not see when heat comes, and its leaves stay lush; in a year of drought it does not worry, and it does not cease from bearing fruit." [9] The heart is more deceitful than all else, and desperately sick; who can understand it? [10] "I, the LORD, search the heart and examine the inmost being, to give each man according to his ways, according to the fruit of his deeds." [11] A partridge that hatches what it did not lay: so is the one who gains wealth unjustly; in the middle of his days it will leave him, and at his end he will be a fool. [12] A throne of glory, on high from the first, is the place of our sanctuary. [13] O LORD, Hope of Israel, all who abandon you will be shamed; those who turn away from me will be written in the dust, for they have abandoned the LORD, the fountain of living waters. [14] Heal me, LORD, and I will be healed; save me, and I will be saved, for you are my praise. [15] Look, they are saying to me, "Where is the word of the LORD? Let it come, then!" [16] But I have not run away from being a shepherd after you, nor have I longed for the day of disaster; you know. What came out of my lips was in front of your face. [17] Do not become a terror to me; you are my refuge in the day of evil. [18] Let my pursuers be ashamed, but let me not be ashamed; let them be shattered, but let me not be shattered. Bring on them the day of evil, and with a double shattering shatter them. [19] Thus the LORD said to me:

"Go and stand in the gate of the sons of the people, through which the kings of Judah come in and go out, and in all the gates of Jerusalem, [20] and say to them, 'Hear the word of the LORD, kings of Judah and all Judah and all inhabitants of Jerusalem who come in through these gates. [21] Thus says the LORD: Be careful, for your lives' sake, not to carry a load on the Sabbath day or bring it in through the gates of Jerusalem. [22] Do not take a load out of your houses on the Sabbath day or do any work; keep the Sabbath day holy, as I commanded your fathers. [23] But they did not listen or turn their ear; they hardened their neck so as not to hear and not to accept discipline. [24] Yet if you truly listen to me, declares the LORD, and bring no load through the gates of this city on the Sabbath day, but keep the Sabbath day holy by doing no work on it, [25] then through the gates of this city will come kings and officials sitting on David's throne, riding in chariots and on horses, they and their officials, the men of Judah and the inhabitants of Jerusalem; and this city will be inhabited forever. [26] And they will come from the towns of Judah and the surroundings of Jerusalem, from the land of Benjamin, from the lowland, from the hill country and from the Negev, bringing burnt offering and sacrifice, grain offering and frankincense, and bringing thanksgiving to the house of the LORD. [27] But if you do not listen to me, to keep the Sabbath day holy and not carry a load as you come in through the gates of Jerusalem on the Sabbath day, then I will set fire to its gates, and it will consume the strongholds of Jerusalem and will not be put out.'"

## CHAPTER 18

[1] The word that came to Jeremiah from the LORD, saying: [2] "Rise and go down to the house of the potter; there I will let you hear my words." [3] I went down to the potter's house, and there he was, working at the wheels. [4] And when the vessel he was making of clay was spoiled in the potter's hand, he made it again into another vessel, as it seemed right to the potter to make. [5] Then the word of the LORD came to me, saying: [6] "Can I not do with you, house of Israel, as this potter does? declares the LORD. See, as the clay in the potter's hand, so are you in my hand, house of Israel. [7] At one moment I speak about a nation or a kingdom, to uproot, to tear down and to destroy; [8] but if that nation I spoke against turns back from its evil, I will relent of the evil I had planned to do to it. [9] At another moment I speak about a nation or a kingdom, to build and to plant; [10] but if it does evil in my eyes by not listening to my voice, I will relent of the good I had said I would do for it. [11] So now, speak to the men of Judah and to the inhabitants of Jerusalem: 'Thus says the LORD: See, I am forming evil against you and devising a plan against you. Turn back, each from his evil way, and improve your ways and your doings.' [12] But they say, 'It is no use! We will go after our own plans, and each of us will act by the stubbornness of his evil heart.' [13] "So thus says the LORD: Ask among the nations: who has heard things like these? A most horrible thing the virgin Israel has done. [14] Does the snow of Lebanon fail from the rock of the field? Are the cold, flowing waters from afar plucked up?* [15] Yet my people have forgotten me; they make offerings to nothingness. They have been made to stumble in their ways, the age-old paths, to walk on byways, a road not built up, [16] to make their land a horror, a thing to hiss at forever; all who pass by it will be appalled and shake their heads. [17] Like the east wind I will scatter them before the enemy; my back and not my face I will show them in the day of their disaster." [18] And they said, "Come, let us make plans against Jeremiah, for law will not be lost from the priest, nor counsel from the wise, nor the word from the prophet. Come, let us strike him with the tongue and not heed any of his words." [19] Heed me, O LORD, and listen to the voice of my adversaries. [20] Is evil to be paid back for good? For they have dug a pit for my soul. Remember how I stood before you to speak good on their behalf, to turn your wrath from them. [21] So hand their sons over to famine, and pour them out by the power of the sword. Let their wives be bereaved and widowed, let their men be slain by death, their young men struck by the sword in battle. [22] Let a cry be heard from their houses when you bring a raiding band upon them suddenly; for they have dug a pit to catch me and hidden traps for my feet. [23] But you, LORD, know all their counsel against me for death. Do not make atonement for their iniquity, and do not wipe out their sin from before you; let them be made to stumble before you; in the time of your anger deal with them.

## CHAPTER 19

[1] Thus says the LORD: "Go and get a potter's earthenware jug, and take with you some of the elders of the people and of the elders of the priests, [2] and go out to the Valley of the Son of Hinnom at the opening of the Potsherd Gate, and call out there the words I will speak to you.* [3] Say, 'Hear the word of the LORD, kings of Judah and inhabitants of Jerusalem. Thus says the LORD of hosts, the God of Israel: See, I am bringing evil on this place, such that the ears of anyone who hears of it will ring. [4] For they have abandoned me and made this place alien; they have made offerings in it to other gods whom neither they nor their fathers nor the kings of Judah knew, and they have filled this place with the blood of innocents. [5] They have built the high places of Baal to burn their sons in the fire as burnt offerings to Baal, a thing I did not command or speak of, and it never came into my mind. [6] Therefore the days are coming, declares the LORD, when this place will no more be called Topheth or the Valley of the Son of Hinnom, but the Valley of Slaughter. [7] In this place I will drain away the counsel of Judah and Jerusalem; I will make them fall by the sword before their enemies and by the hand of those who seek their life, and I will give their dead bodies as food to the birds of the heavens and the beasts of the earth. [8] I will make this city a horror and a thing to hiss at; all who pass by it will be appalled and hiss over all its blows. [9] I will make them eat the flesh of their sons and the flesh of their daughters; each will eat his neighbor's flesh in the siege and the straits into which their enemies and those who seek their life will squeeze them.' [10] "Then break the jug before the eyes of the men who go with you, [11] and say to them, 'Thus says the LORD of hosts: Just so will I break this people and this city, as one breaks a potter's vessel that

can no longer be repaired. In Topheth they will bury, for lack of room to bury. [12] That is what I will do to this place, declares the LORD, and to its inhabitants, making this city like Topheth. [13] The houses of Jerusalem and the houses of the kings of Judah will be defiled like the place of Topheth, all the houses on whose roofs they made offerings to all the host of the heavens and poured out drink offerings to other gods.'" [14] When Jeremiah came back from Topheth, where the LORD had sent him to prophesy, he stood in the court of the house of the LORD and said to all the people, [15] "Thus says the LORD of hosts, the God of Israel: See, I am bringing on this city and on all its towns all the evil I have spoken against it, because they have hardened their neck so as not to listen to my words."

## CHAPTER 20

[1] Pashhur the son of Immer, the priest, who was chief overseer in the house of the LORD, heard Jeremiah prophesy these words. [2] And Pashhur beat Jeremiah the prophet and put him in the stocks at the upper Gate of Benjamin, in the house of the LORD. [3] On the next day Pashhur released Jeremiah from the stocks, and Jeremiah said to him, "Pashhur is not the name the LORD calls you, but Magor-missabib.* [4] For thus says the LORD: See, I will make you a terror to yourself and to all who love you; they will fall by the sword of their enemies as your eyes watch. All Judah I will give into the hand of the king of Babylon, and he will carry them into exile to Babylon and strike them with the sword. [5] And I will give all the riches of this city, all its produce and all its valuables, and all the treasures of the kings of Judah, into the hand of their enemies; they will plunder them, take them and carry them to Babylon. [6] As for you, Pashhur, and all who live in your house, you will go into captivity; to Babylon you will come, and there you will die and there be buried, you and all who love you, to whom you have prophesied falsely." [7] You deceived me, O LORD, and I was deceived; you were stronger than I, and you prevailed. I have become a laughingstock all the day; every one of them mocks me. [8] For each time I speak, I cry out, I shout, "Violence and ruin!" For the word of the LORD has become to me an insult and a scorn all the day. [9] And if I say, "I will not mention him or speak anymore in his name," there is in my heart something like a burning fire shut up in my bones; I am weary of holding it in, and I cannot. [10] For I have heard the whispering of many, "Terror on every side! Denounce him! Let us denounce him!" All the men I am at peace with watch for my stumbling: "Perhaps he will be lured, and we can overpower him and take our revenge on him." [11] But the LORD is with me as a dread warrior; therefore my pursuers will stumble and not prevail. They will be greatly shamed, for they will not succeed, an everlasting disgrace that will not be forgotten. [12] O LORD of hosts, who test the righteous, who see the heart and the mind, let me see your vengeance on them, for to you I have laid open my case.* [13] Sing to the LORD; praise the LORD! For he has rescued the soul of the needy from the hand of evildoers. [14] Cursed be the day on which I was born! The day my mother bore me, may it not be blessed! [15] Cursed be the man who brought my father the news, "A son has been born to you, a male!" and made him very glad. [16] May that man be like the towns the LORD overthrew without relenting; may he hear a cry in the morning and a battle shout at noontime, [17] because he did not kill me from the womb, so that my mother would have been my grave and her womb great with child forever. [18] Why did I come out of the womb at all, to see trouble and grief and to finish my days in shame?

## CHAPTER 21

[1] The word that came to Jeremiah from the LORD when King Zedekiah sent to him Pashhur the son of Malchiah and the priest Zephaniah the son of Maaseiah, with this message: [2] "Inquire of the LORD on our behalf, because Nebuchadnezzar king of Babylon is fighting against us. Perhaps the LORD will act with us in keeping with all his wonders, so that he goes up from us." [3] Jeremiah answered them, "Say this to Zedekiah: [4] 'Thus says the LORD, the God of Israel: See, I am turning back the weapons of war in your hands, with which you fight the king of Babylon and the Chaldeans who are besieging you outside the wall, and I will gather them into the heart of this city. [5] I myself will fight against you with outstretched hand and strong arm, in anger, in fury and in great indignation. [6] I will strike the inhabitants of this city, man and beast alike; they will die by a great pestilence. [7] After that, declares the LORD, I will give Zedekiah king of Judah and his servants and the people, those left in this city from the pestilence, the sword and the famine, into the hand of Nebuchadnezzar king of Babylon, into the hand of their enemies and the hand of those seeking their life. He will strike them with the edge of the sword; he will not take pity on them, will not spare, will have no compassion.' [8] "And to this people say, 'Thus says the LORD: Look, I am placing before you the way of life and the way of death. [9] Whoever remains in this city will die by sword, famine and pestilence; but whoever goes out and falls away to the Chaldeans who besiege you will live, and he will have his life as a prize of war. [10] For I have set my face against this city for evil and not for good, declares the LORD; into the hand of the king of Babylon it will be given, and he will burn it with fire.' [11] "And to the house of the king of Judah: 'Hear the word of the LORD, [12] house of David! Thus says the LORD: Judge justly every morning, and rescue the robbed from the hand of the oppressor, so that my wrath does not go forth like fire and burn with no one to quench it, because of the evil of your deeds. [13] I am against you, inhabitant of the valley, rock of the plain, declares the LORD, you who say, "Who can come down upon us? Who can get into our lairs?" [14] I will punish you as the fruit of your deeds deserves, declares the LORD; I will set fire to her forest, and it will consume all that is around her.'"

## CHAPTER 22

[1] Thus says the LORD: "Go down to the house of the king of Judah and speak this word there: [2] say, 'Hear the word of the LORD, king of Judah, who sit on David's throne, you and your servants and your people who come in through these gates. [3]

Thus says the LORD: Practice justice and righteousness, and rescue the robbed from the hand of the oppressor. Do not mistreat or do violence to the stranger, the orphan or the widow, and do not shed innocent blood in this place. [4] For if you truly carry out this word, then through the gates of this house will come kings sitting for David on his throne, riding in chariots and on horses, he and his servants and his people. [5] But if you do not listen to these words, by myself I swear, declares the LORD, this house will become a ruin.'" [6] For thus says the LORD about the house of the king of Judah: "Gilead you are to me, the top of Lebanon; yet I will surely make you a desert, towns uninhabited. [7] I will set apart destroyers against you, each man with his weapons; they will cut down your finest cedars and cast them into the fire. [8] "Many nations will pass by this city and say to one another, 'Why has the LORD dealt like this with this great city?' [9] And they will say, 'Because they abandoned the covenant of the LORD their God and bowed down to other gods and served them.'" [10] Do not weep for the dead, and do not grieve for him; weep bitterly for the one who goes away, for he will return no more to see the land where he was born. [11] For thus says the LORD about Shallum the son of Josiah, king of Judah, who became king in place of Josiah his father and who went out from this place: "He will not come back here again. [*] [12] In the place to which they have exiled him, there he will die, and this land he will not see again." [13] "Woe to him who builds his house by unrighteousness and his upper rooms by injustice, who makes his neighbor serve for nothing and does not give him his pay, [14] who says, 'I will build myself a wide house with airy upper rooms,' and cuts windows in it, paneled with cedar and painted with vermilion. [15] Does it make you a king, that you strive in cedar? Your father, did he not eat and drink and do justice and righteousness? Then it was well with him. [16] He judged the case of the poor and needy; then it was well. Is that not what knowing me is? declares the LORD. [17] But your eyes and your heart are on nothing but your unjust gain, on shedding innocent blood, and on oppression and crushing, to do them." [18] So thus says the LORD about Jehoiakim the son of Josiah, king of Judah: "They will not mourn for him, 'Ah, my brother!' or 'Ah, sister!' They will not mourn for him, 'Ah, lord!' or 'Ah, his splendor!' [19] With the burial of a donkey he will be buried, dragged and flung out beyond the gates of Jerusalem." [20] "Climb Lebanon and cry out; in Bashan give out your voice; cry out from Abarim, for all your lovers are shattered. [21] I spoke to you when you were at ease; you said, 'I will not listen.' This has been your way since your youth: you have not listened to my voice. [22] The wind will shepherd all your shepherds, and your lovers will go into captivity; then you will be ashamed and humiliated for all your evil. [23] You who live in Lebanon, nesting in the cedars, how you will groan when pangs come on you, anguish like a woman in labor!" [24] "As I live, declares the LORD, though Coniah the son of Jehoiakim, king of Judah, were a signet ring on my right hand, even from there I would tear you off [*] [25] and give you into the hand of those who seek your life, into the hand of those you fear, into the hand of Nebuchadnezzar king of Babylon and of the Chaldeans. [26] I will fling you, and the mother who bore you, into another land where you were not born, and there you will die. [27] But to the land they long in their soul to return to, there they will not return." [28] Is this man Coniah a despised, shattered jar, a vessel no one wants? Why are he and his offspring flung out and thrown into a land they have not known? [29] O land, land, land, hear the word of the LORD! [30] Thus says the LORD: "Write this man down as childless, a man who will not succeed in his days; for none of his offspring will succeed in sitting on the throne of David and ruling again in Judah."

## CHAPTER 23

[1] "Woe to shepherds who ruin and scatter the flock of my pasture!" declares the LORD. [2] So thus says the LORD, the God of Israel, against the shepherds who tend my people: "You have scattered my flock and pushed them away, and you have not attended to them. See, I will attend to you for the evil of your deeds, declares the LORD. [3] I myself will gather the remnant of my flock from all the lands where I have driven them, and bring them back to their pasture, and they will be fruitful and increase. [4] I will set over them shepherds who will tend them; they will fear no more, nor be terrified, nor will any be lost, declares the LORD. [5] "The days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he will reign as king and deal wisely, and he will practice justice and righteousness in the land. [*] [6] In his days Judah will be saved and Israel will live in safety; and this is the name by which he will be called: The LORD is our righteousness. [*] [7] "Therefore the days are coming, declares the LORD, when they will no longer say, 'As the LORD lives, who brought the children of Israel up out of the land of Egypt,' [8] but rather, 'As the LORD lives, who brought up and led the seed of the house of Israel out of the land of the north and out of all the lands to which I had driven them.' And they will live on their own soil." [9] About the prophets: My heart is broken inside me; all my bones tremble; I have become like a drunk man, like a man whom wine has overcome, because of the LORD and because of his holy words. [10] For the land is full of adulterers; because of the curse the land mourns, the pastures of the desert have dried up. Their running is evil, and their strength is not right. [11] "For both prophet and priest are profane; even in my house I have found their evil, declares the LORD. [12] So their way will become to them like slippery places in the gloom; they will be pushed and fall in it; for I will bring evil on them, the year of their punishment, declares the LORD. [13] In the prophets of Samaria I saw something unseemly: they prophesied by Baal and made my people Israel go astray. [14] But in the prophets of Jerusalem I have seen something horrible: committing adultery and walking in falsehood; they strengthen the hands of evildoers, so that none turns back from his evil. They have all become to me like Sodom, and her inhabitants like Gomorrah." [15] So thus says the LORD of hosts about the prophets: "See, I am feeding them wormwood, and I will make them drink poisoned water; for from the prophets of Jerusalem profaneness has gone out into all the land." [16] Thus says the LORD of hosts: "Do not

listen to the words of the prophets who prophesy to you; they are filling you with empty hopes. They speak a vision of their own heart, not from the mouth of the LORD. [17] They keep on saying to those who despise me, 'The LORD has spoken: Peace will be yours'; and to everyone who walks in the stubbornness of his heart they say, 'Evil will not come upon you.'" [18] For who has stood in the council of the LORD, that he should see and hear his word? Who has heeded his word and listened? [19] Look, the storm of the LORD! Wrath has gone forth, a whirling storm; it will whirl onto the head of the wicked. [20] The anger of the LORD will not turn back until he has done and carried out the purposes of his heart. In the last days you will understand it fully. [21] "I did not send the prophets, yet they ran; I did not speak to them, yet they prophesied. [22] If they had stood in my council, they would have let my people hear my words and turned them back from their evil way and from the evil of their deeds. [23] "Am I a God at hand, declares the LORD, and not a God far off? [24] Can a man hide himself in secret places so that I do not see him? declares the LORD. Is it not I who fill the heavens and the earth? declares the LORD. [25] I have heard what the prophets say who prophesy falsehood in my name: 'I had a dream, I had a dream!' [26] How long will this go on in the heart of the prophets who prophesy falsehood, prophets of their own heart's deceit, [27] who plan to make my people forget my name by their dreams which they tell each other, as their fathers forgot my name through Baal? [28] Let the prophet who has a dream tell a dream; but let him who has my word speak my word faithfully. What does straw have in common with wheat? declares the LORD. [29] Is not my word just like fire, declares the LORD, and like a hammer that shatters a rock? [30] Therefore I am against the prophets, declares the LORD, who steal my words, each from his neighbor. [31] I am against the prophets, declares the LORD, who take up their own tongue and say, 'He declares.' [32] I am against those who prophesy false dreams, declares the LORD, and recount them and lead my people astray with their lies and their boasting, though I did not send them or command them; they are of no benefit at all to this people, declares the LORD. [33] "When this people, or a prophet or a priest, asks you, 'What is the burden of the LORD?' say to them, 'What burden? I will cast you off, declares the LORD.'* [34] As for the prophet, the priest or the people who say, 'The burden of the LORD,' I will punish that man and his house. [35] This is how you are to speak, each to his neighbor and each to his brother: 'What did the LORD answer?' and 'What did the LORD say?' [36] But 'the burden of the LORD' you must not mention again, for the burden will be each man's own word, and you have twisted the words of the living God, the LORD of hosts, our God. [37] This is how you are to speak to the prophet: 'What did the LORD answer you?' and 'What did the LORD say?' [38] But if you say, 'The burden of the LORD,' then thus says the LORD: Because you have spoken this word, 'The burden of the LORD,' though I sent to you saying, 'Do not say, The burden of the LORD,' [39] therefore, see, I will surely forget you and throw you away from my presence, you and the city which I gave to you and your fathers.* [40] I will lay on you an everlasting reproach and an everlasting humiliation that will not be forgotten."

## CHAPTER 24

[1] The LORD let me see: there were two baskets of figs set in front of the temple of the LORD, after Nebuchadnezzar king of Babylon had taken into exile from Jerusalem Jeconiah the son of Jehoiakim, king of Judah, and the officials of Judah, the craftsmen and the smiths, and had brought them to Babylon. [2] One basket had figs that were very good, like early figs; the other basket had figs that were very bad, too bad to be eaten. [3] The LORD said to me, "What do you see, Jeremiah?" I said, "Figs: the good figs very good, and the bad very bad, too bad to be eaten." [4] Then the word of the LORD came to me, saying: [5] "Thus says the LORD, the God of Israel: Like these good figs, so I will look with favor on the exiles of Judah whom I sent out of this place to the land of the Chaldeans. [6] I will set my eye on them for good and bring them back to this land; I will build them up and not tear them down; I will plant them and not uproot them. [7] 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, for they will turn back to me with all their heart. [8] "And like the bad figs, too bad to be eaten, yes, thus says the LORD, so I will treat Zedekiah king of Judah and his officials and the remnant of Jerusalem left in this land, and those who are living in the land of Egypt. [9] I will make them a horror, an evil, to all the kingdoms of the earth, a reproach and a proverb, a taunt and a curse in all the places where I drive them. [10] I will send among them the sword, the famine and the pestilence until they are consumed from off the land I gave to them and to their fathers."

## CHAPTER 25

[1] The word that came to Jeremiah about all the people of Judah in the fourth year of Jehoiakim the son of Josiah, king of Judah (it was the first year of Nebuchadnezzar king of Babylon), [2] which Jeremiah the prophet spoke to all the people of Judah and to all who lived in Jerusalem: [3] "From the thirteenth year of Josiah the son of Amon, king of Judah, up to this day, these twenty-three years, the word of the LORD has come to me, and I have spoken to you, rising early and speaking, but you have not listened. [4] And the LORD sent you all his servants the prophets, rising early and sending them, but you did not listen or turn your ear to hear, [5] saying, 'Turn back, each of you, from his evil way and from the evil of your deeds, and live on the land the LORD gave to you and to your fathers, from forever to forever. [6] Do not go after other gods to serve them and bow down to them, and do not provoke me with the work of your hands, and I will do you no evil.' [7] But you did not listen to me, declares the LORD, so as to provoke me with the work of your hands, to your own hurt. [8] "So thus says the LORD of hosts: Because you have not listened to my words, [9] see, I am sending for all the clans of the north, declares the LORD, and for Nebuchadnezzar king of Babylon, my servant, and I will bring them against this land and its inhabitants and against all these nations around; I will devote

them to destruction and make them a horror and a thing to hiss at, ruins forever.* 10 I will remove from them the sound of rejoicing and the sound of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp. 11 All this land will become a ruin and a horror, and these nations will serve the king of Babylon seventy years. 12 And when seventy years have been fulfilled, I will punish the king of Babylon and that nation, declares the LORD, for their iniquity, and the land of the Chaldeans, and make it a desolation forever. 13 I will bring on that land all my words which I have spoken against it, all that is written in this book, which Jeremiah prophesied against all the nations. 14 For they too will be enslaved by many nations and great kings, and I will repay them according to their deeds and the work of their hands." 15 For this is what the LORD, the God of Israel, said to me: "Take this cup of the wine of wrath from my hand and make all the nations to whom I send you drink it. 16 They will drink and reel and go mad because of the sword I am sending among them." 17 I took the cup from the hand of the LORD and made all the nations drink to whom the LORD had sent me: 18 Jerusalem and the towns of Judah, its kings and its officials, to make them a ruin, a horror, a thing to hiss at and a curse, as it is today; 19 Pharaoh king of Egypt and his servants, his officials and all his people; 20 all the mixed multitude; all the kings of the land of Uz; all the kings of the land of the Philistines: Ashkelon, Gaza, Ekron and what remains of Ashdod; 21 Edom, Moab and the children of Ammon; 22 all the kings of Tyre and all the kings of Sidon, and the kings of the coastland beyond the sea; 23 Dedan, Tema, Buz, and all who clip the corners of their hair;* 24 all the kings of Arabia and all the kings of the mixed multitude who live in the desert; 25 all the kings of Zimri, all the kings of Elam and all the kings of the Medes; 26 all the kings of the north, near and far, each with his neighbor, and all the kingdoms of the world on the face of the ground. And the king of Sheshach will drink after them.* 27 "Say to them, 'Thus says the LORD of hosts, the God of Israel: Drink and get drunk and vomit; fall and do not rise, because of the sword I am sending among you.' 28 And if they refuse to take the cup from your hand and drink, say to them, 'Thus says the LORD of hosts: You will surely drink! 29 For see, I am starting to bring evil on the city that is called by my name, and you, will you go completely unpunished? You will not go unpunished, for I am calling a sword against all the inhabitants of the earth, declares the LORD of hosts.' 30 "As for you, prophesy all these words against them and tell them: 'The LORD roars from on high, and from his holy dwelling he utters his voice; he roars mightily against his fold. A shout like those who tread grapes he raises against all the inhabitants of the earth. 31 The clamor reaches to the end of the earth, for the LORD has a dispute with the nations; he enters into judgment with all flesh; the wicked he gives to the sword, declares the LORD.' 32 "Thus says the LORD of hosts: See, evil goes out from nation to nation, and a great tempest is roused from the remotest parts of the earth. 33 The slain of the LORD will be on that day from one end of the earth to the other. They will not be mourned or gathered or buried; they will be dung on the surface of the ground. 34 "Howl, you shepherds, and cry; roll in ashes, you lords of the flock, for your days for slaughter have been fulfilled, and your scatterings, and you will fall like a precious vessel. 35 Flight will vanish from the shepherds, and escape from the lords of the flock. 36 Hark, the cry of the shepherds, and the howl of the lords of the flock! For the LORD is devastating their pasture, 37 and the peaceful pastures are silenced before the burning anger of the LORD. 38 Like a young lion he has left his thicket, for their land has become a horror because of the fierceness of the oppressor and because of his burning anger."

## CHAPTER 26

1 In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came from the LORD: 2 "Thus says the LORD: Stand in the court of the house of the LORD, and speak to all the towns of Judah that come to bow down in the house of the LORD all the words I command you to speak to them; do not leave out a word. 3 It may be they will listen and turn, each from his evil way, and I will relent of the evil I am planning to do to them for the evil of their deeds. 4 Say to them, 'Thus says the LORD: If you do not listen to me by walking in my law, which I have put before you, 5 by listening to the words of my servants the prophets, whom I send to you, rising early and sending them, though you have not listened, 6 then I will make this house like Shiloh, and this city I will make a curse for all the nations of the earth.'" 7 The priests, the prophets and all the people heard Jeremiah speak these words in the house of the LORD. 8 When Jeremiah had finished speaking everything the LORD had commanded him to speak to all the people, the priests, the prophets and all the people took hold of him and said, "You will surely die! 9 Why have you prophesied in the name of the LORD that this house will be like Shiloh and this city will be laid waste, with no one living in it?" And all the people gathered around Jeremiah in the house of the LORD. 10 When the officials of Judah heard of these things, they came up from the king's house to the house of the LORD and took their seats at the entrance of the New Gate of the house of the LORD. 11 The priests and the prophets said to the officials and all the people, "A sentence of death for this man! For he has prophesied against this city, as you heard with your ears." 12 Jeremiah said to all the officials and all the people, "It is the LORD who sent me to prophesy against this house and this city all the words you have heard. 13 So now, improve your ways and your doings and listen to the voice of the LORD your God, and the LORD will relent of the evil he has spoken against you. 14 As for me, look, I am in your hand; do to me what is good and right in your eyes. 15 But know for sure that if you kill me, you are putting innocent blood on yourselves, on this city and on its inhabitants; for truly the LORD sent me to you to speak all these words in your hearing." 16 Then the officials and all the people said to the priests and the prophets, "No sentence of death for this man! For he has spoken to us in the name of the LORD our God." 17 Some men from among the elders of the land stood up and said to the whole assembly of the

people, [18] "Micah the Morashtite was prophesying in the days of Hezekiah king of Judah, and he said to all the people of Judah, 'Thus says the LORD of hosts: Zion will be plowed like a field, Jerusalem will become heaps of rubble, and the mountain of the house high places of a forest.'* [19] Did Hezekiah king of Judah and all Judah put him to death? Did he not fear the LORD and entreat the face of the LORD, so that the LORD relented of the evil he had spoken against them? But we are doing great evil against our own souls." [20] There was another man too who prophesied in the name of the LORD, Uriah the son of Shemaiah, from Kiriath-jearim; he prophesied against this city and this land words just like all those of Jeremiah. [21] King Jehoiakim and all his warriors and all the officials heard his words, and the king sought to kill him; but Uriah heard, was afraid, fled and came to Egypt. [22] So King Jehoiakim sent men to Egypt, Elnathan the son of Achbor and men with him, into Egypt. [23] They brought Uriah out from Egypt and took him to King Jehoiakim, and he struck him with the sword and threw his corpse into the burial ground of the common people. [24] However, the hand of Ahikam the son of Shaphan was with Jeremiah, so that he was not handed over to the people to be killed.

## CHAPTER 27

[1] In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came to Jeremiah from the LORD: * [2] This is what the LORD said to me: "Make for yourself bonds and yoke bars and put them on your neck. [3] And send them to the king of Edom, the king of Moab, the king of the children of Ammon, the king of Tyre and the king of Sidon by the hand of the messengers who have come to Jerusalem to Zedekiah king of Judah. [4] Command them to say to their masters, 'Thus says the LORD of hosts, the God of Israel: This is what you are to tell your masters: [5] I made the earth, and man and beast on the face of the earth, by my great strength and my outstretched arm, and I give it to whoever is right in my eyes. [6] And now I myself have given all these lands into the hand of Nebuchadnezzar king of Babylon, my servant; even the wild animals I have given him to serve him. [7] All the nations will serve him, his son and his son's son, until the time of his own land comes as well; then many nations and great kings will make him serve them. [8] And the nation or the kingdom that does not serve him, Nebuchadnezzar king of Babylon, and does not put its neck under the yoke of the king of Babylon, that nation I will punish with sword, famine and pestilence, declares the LORD, until I have finished them off by his hand. [9] As for you, do not listen to your prophets, your diviners, your dreams, your soothsayers or your sorcerers, who say to you, "You will not serve the king of Babylon." [10] For they prophesy a lie to you, so as to remove you far from your land, so that I will drive you out and you will perish. [11] But the nation that brings its neck under the yoke of the king of Babylon and serves him, I will let it remain on its own soil, declares the LORD; it will work it and live on it.'" [12] And to Zedekiah king of Judah I spoke all these same words: "Bring your necks under the yoke of the king of Babylon; serve him and his people, and live. [13] Why should you die, you and your people, by sword, famine and pestilence, as the LORD has spoken about the nation that will not serve the king of Babylon? [14] Do not listen to the words of the prophets who say to you, 'You will not serve the king of Babylon,' for it is a lie they prophesy to you. [15] For I did not send them, declares the LORD, and they prophesy falsely in my name, so that I will drive you out and you will perish, you and the prophets who prophesy to you." [16] To the priests and to all this people I spoke, saying, "Thus says the LORD: Do not listen to the words of your prophets who prophesy to you, 'See, the vessels of the house of the LORD will now shortly be brought back from Babylon,' for it is a lie they prophesy to you. [17] Do not listen to them; serve the king of Babylon and live. Why should this city become a ruin? [18] If they are prophets, and if the word of the LORD is with them, let them plead now with the LORD of hosts that the vessels still left in the house of the LORD, in the house of the king of Judah and in Jerusalem, may not go to Babylon. [19] For thus says the LORD of hosts about the pillars, the sea, the stands and the rest of the vessels left in this city, [20] which Nebuchadnezzar king of Babylon did not take when he exiled Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, with all the nobles of Judah and Jerusalem; [21] yes, thus says the LORD of hosts, the God of Israel, about the vessels left in the house of the LORD and the house of the king of Judah and Jerusalem: [22] To Babylon they will be brought, and there they will stay until the day I attend to them, declares the LORD; then I will bring them up and return them to this place."

## CHAPTER 28

[1] In that year, at the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, the prophet Hananiah the son of Azzur, from Gibeon, said to me in the house of the LORD before the eyes of the priests and all the people: [2] "Thus says the LORD of hosts, the God of Israel: I have broken the yoke of the king of Babylon. [3] Within two years' time I will bring back to this place all the vessels of the house of the LORD which Nebuchadnezzar king of Babylon took from this place and carried to Babylon. [4] And Jeconiah the son of Jehoiakim, king of Judah, and all the exiles of Judah who went to Babylon, I will bring back to this place, declares the LORD, for I will break the yoke of the king of Babylon." [5] Then the prophet Jeremiah spoke to the prophet Hananiah before the eyes of the priests and of all the people standing in the house of the LORD. [6] The prophet Jeremiah said, "Amen! So may the LORD do! May the LORD establish your words which you have prophesied, by bringing back the vessels of the house of the LORD and all the exiles from Babylon to this place. [7] Only listen now to this word which I am speaking in your ears and in the ears of all the people: [8] The prophets who were before me and before you from long ago prophesied against many lands and against great kingdoms about war, evil and pestilence. [9] The prophet who prophesies peace, when the word of the prophet

comes true, then that prophet will be known as one whom the LORD has truly sent." [10] Then the prophet Hananiah took the yoke bar off the neck of the prophet Jeremiah and broke it. [11] And Hananiah spoke before the eyes of all the people: "Thus says the LORD: Just so will I break the yoke of Nebuchadnezzar king of Babylon within two years' time from the neck of all the nations." And the prophet Jeremiah went on his way. [12] After the prophet Hananiah had broken the yoke bar from the neck of the prophet Jeremiah, the word of the LORD came to Jeremiah: [13] "Go and say to Hananiah, 'Thus says the LORD: Yoke bars of wood you have broken, but you will make in their place yoke bars of iron. [14] For thus says the LORD of hosts, the God of Israel: A yoke of iron I have put on the neck of all these nations, to serve Nebuchadnezzar king of Babylon, and they will serve him; even the wild animals I have given him.'" [15] And the prophet Jeremiah said to the prophet Hananiah, "Listen, Hananiah! The LORD did not send you, and you have made this people trust in a lie. [16] So thus says the LORD: See, I am sending you off the face of the ground. This year you will die, for you have spoken rebellion against the LORD." [17] The prophet Hananiah died in that year, in the seventh month.

## CHAPTER 29

[1] These are the words of the letter which the prophet Jeremiah sent from Jerusalem to the rest of the elders of the exile, and to the priests, the prophets and all the people, whom Nebuchadnezzar had exiled from Jerusalem to Babylon, [2] after King Jeconiah had gone out from Jerusalem, with the queen mother, the court officials, the officials of Judah and Jerusalem, the craftsmen and the smiths. [3] It was sent by the hand of Elasah the son of Shaphan and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent to Babylon, to Nebuchadnezzar king of Babylon. It read: [4] "Thus says the LORD of hosts, the God of Israel, to all the exiles whom I have exiled from Jerusalem to Babylon: [5] Build houses and settle down; plant gardens and eat what they produce. [6] Marry wives and father sons and daughters; take wives for your sons and give your daughters to men, so they may bear sons and daughters. Increase there; do not become few. [7] Seek the welfare of the city where I have exiled you, and pray to the LORD on its behalf, for in its welfare you will find your welfare. [8] For thus says the LORD of hosts, the God of Israel: Do not let your prophets who are among you and your diviners deceive you, and do not listen to the dreams you encourage them to dream. [9] For it is falsehood that they prophesy to you in my name; I did not send them, declares the LORD. [10] "For thus says the LORD: Only when seventy years are fulfilled for Babylon will I attend to you, and I will carry out for you my good word, to bring you back to this place. [11] For I myself know the thoughts I am thinking about you, declares the LORD, thoughts of peace and not of harm, to give you a future and a hope. [*12] And you will call me, and come and pray to me, and I will hear you. [13] You will seek me and find me, when you search for me with all your heart. [14] I will let myself be found by you, declares the LORD, and I will restore your fortunes and gather you from all the nations and from all the places where I have driven you, declares the LORD; and I will bring you back to the place from which I exiled you. [*15] "Because you have said, 'The LORD has raised up prophets for us in Babylon,' [16] for thus says the LORD about the king who sits on David's throne and about all the people living in this city, your brothers who did not go out with you into exile; [17] thus says the LORD of hosts: See, I am sending among them the sword, the famine and the pestilence, and I will make them like horrid figs that are too bad to be eaten. [18] I will chase them with the sword, the famine and the pestilence, and make them a horror to all the kingdoms of the earth, a curse and an object of dismay, a thing to hiss at and a reproach among all the nations where I have driven them, [19] because they did not listen to my words, declares the LORD, which I sent to them by my servants the prophets, rising early and sending them; and you did not listen, declares the LORD. [20] So you, hear the word of the LORD, all you exiles whom I sent from Jerusalem to Babylon: [21] Thus says the LORD of hosts, the God of Israel, about Ahab the son of Kolaiah and Zedekiah the son of Maaseiah, who prophesy a lie to you in my name: See, I am giving them into the hand of Nebuchadnezzar king of Babylon, and he will kill them before your eyes. [22] And from them a curse will be taken up by all the exiles of Judah in Babylon: 'The LORD make you like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire!' [23] because they have done a disgraceful thing in Israel: they have committed adultery with their neighbors' wives and spoken in my name a lying word which I did not command them. I am he who knows, and I am witness, declares the LORD." [24] And to Shemaiah the Nehelamite you are to say: [25] "Thus says the LORD of hosts, the God of Israel: Because you sent letters in your own name to all the people in Jerusalem, to the priest Zephaniah the son of Maaseiah, and to all the priests, saying, [26] 'The LORD has made you priest instead of Jehoiada the priest, to be overseers in the house of the LORD for every man who is mad and plays the prophet, so that you put him in the stocks and the collar. [27] So now, why have you not reprimanded Jeremiah of Anathoth, who plays the prophet among you? [28] For he has sent to us in Babylon, saying, "It will be a long time; build houses and settle down, plant gardens and eat what they produce."'" [29] The priest Zephaniah read this letter in the ears of the prophet Jeremiah. [30] Then the word of the LORD came to Jeremiah, saying, [31] "Send to all the exiles: 'Thus says the LORD about Shemaiah the Nehelamite: Because Shemaiah has prophesied to you though I did not send him, and has led you to trust in a lie, [32] therefore thus says the LORD: See, I will punish Shemaiah the Nehelamite and his offspring; he will have no man living among this people, and he will not see the good I am going to do for my people, declares the LORD, because he has spoken rebellion against the LORD.'"

## CHAPTER 30

[1] The word that came to Jeremiah from the LORD: [2] "Thus says the LORD, the God of Israel: Write for yourself in a book all the

words I have spoken to you. [3] For see, the days are coming, declares the LORD, when I will restore the fortunes of my people Israel and Judah, says the LORD; I will bring them back to the land I gave to their fathers, and they will take possession of it." [4] And these are the words which the LORD spoke about Israel and about Judah: [5] "For thus says the LORD: A sound of trembling we have heard, of dread, and no peace. [6] Ask, please, and see whether a male gives birth. Why then do I see every man with his hands on his loins like a woman in labor, and every face turned pale? [7] Alas! For great is that day; there is none like it. It is a time of distress for Jacob, yet out of it he will be saved.* [8] "It will come about on that day, declares the LORD of hosts, that I will break his yoke from your neck and snap your bonds, and foreigners will no more enslave him. [9] But they will serve the LORD their God and David their king, whom I will raise up for them. [10] "And you, my servant Jacob, do not be afraid, declares the LORD, and do not lose heart, Israel; for see, I will save you from afar, and your seed from the land of their captivity. Jacob will return and be quiet and secure, with no one to make him tremble. [11] For I am with you, declares the LORD, to save you; I will make a complete end of all the nations among which I scattered you, but with you I will not make a complete end. I will discipline you as justice requires, and I will certainly not let you go unpunished. [12] "For thus says the LORD: Your shattering is incurable; your wound is grievous. [13] No one takes up your case; for your sore there is no medicine, no new skin for you. [14] All your lovers have forgotten you; they do not look for you; for I have struck you with an enemy's blow, a cruel one's discipline, for the greatness of your iniquity, because your sins are numerous. [15] Why cry out over your shattering, your incurable pain? For the greatness of your iniquity, because your sins are numerous, I have done these things to you. [16] Yet all who devour you will be devoured, and all your foes, every one, will go into captivity; your plunderers will become plunder, and all who loot you I will give up as loot. [17] For I will bring up new flesh for you and heal you of your wounds, declares the LORD, because they have called you an outcast: 'That is Zion; no one seeks her out.' [18] "Thus says the LORD: See, I will restore the fortunes of the tents of Jacob and have compassion on his dwellings; the city will be built on its mound, and the stronghold will sit where it belongs. [19] From them will come thanksgiving and the sound of people celebrating. I will multiply them, and they will not be diminished; I will make them honored, and they will not be made small. [20] His sons will be as of old, his assembly will be established before me, and I will punish all his oppressors. [21] His mighty one will be from himself, and his ruler will come out from his midst; I will bring him near, and he will draw close to me; for who would dare of himself to come near to me? declares the LORD.* [22] So you will be my people, and I will be your God." [23] Look, the storm of the LORD! Wrath has gone forth, a raging storm; it will whirl onto the head of the wicked. [24] The burning anger of the LORD will not turn back until he has done and carried out the purposes of his heart. In the last days you will understand this.

## CHAPTER 31

[1] "At that time, declares the LORD, I will be God to all the clans of Israel, and they will be a people to me." [2] Thus says the LORD: "A people that escaped the sword found favor in the wilderness, Israel, when it went to find rest."* [3] From far away the LORD appeared to me: "With an everlasting love I have loved you; therefore I have drawn you with steadfast love.* [4] I will build you again, and you will be built, virgin Israel. Again you will take up your tambourines and go out in the dance of the merrymakers. [5] Again you will plant vineyards on the mountains of Samaria; planters will plant and enjoy the fruit. [6] For there is a day when watchmen will call out on Mount Ephraim, 'Get up, and let us go up to Zion, to the LORD our God!'" [7] For thus says the LORD: "Shout with joy for Jacob, and cry out at the head of the nations; announce, praise and say, 'Save, O LORD, your people, the remnant of Israel!' [8] See, I am bringing them from the land of the north and gathering them from the remote parts of the earth, the blind and the lame among them, the woman with child and the one giving birth, together; a great assembly, they will return here. [9] With weeping they will come, and with supplications I will lead them; I will bring them to streams of water by a level road on which they will not stumble; for I have become a father to Israel, and Ephraim is my firstborn. [10] "Hear the word of the LORD, you nations, and announce it in the distant coastlands; say, 'The one who scattered Israel will gather him and guard him as a shepherd guards his flock.' [11] For the LORD has ransomed Jacob and redeemed him from the hand of one too strong for him. [12] They will come and shout for joy on the heights of Zion, and they will stream to the goodness of the LORD, to the grain, the new wine and the oil, and to the young of flock and herd; their soul will be like a well-watered garden, and they will not languish anymore. [13] Then the virgin will rejoice in the dance, young men and old men together; I will turn their mourning into gladness, comfort them, and make them rejoice after their grief. [14] I will drench the soul of the priests with fatness, and my people will be filled with my goodness, declares the LORD." [15] Thus says the LORD: "A voice is heard in Ramah, lamentation, weeping most bitter: Rachel weeping for her sons; she refuses to be comforted for her sons, because they are no more."* [16] Thus says the LORD: "Hold back your voice from weeping and your eyes from tears, for your labor will be rewarded, declares the LORD; they will come back from the land of the enemy. [17] There is hope for your latter end, declares the LORD; your sons will come back to their own borders. [18] "I have clearly heard Ephraim grieving: 'You disciplined me, and I took the discipline, like a calf not trained to the yoke. Turn me back, and I will turn back, for you are the LORD my God. [19] For after I turned away, I relented; and after I came to know myself, I slapped my thigh. I was ashamed and humiliated too, because I carried the reproach of my youth.' [20] Is Ephraim my dear son? Is he a child of delight? For as often as I speak against him, I remember him still; so my bowels yearn for him; I will surely have mercy on him, declares the LORD. [21] "Set up road signs for

yourself; put up guideposts; set your mind on the highway, the way you went. Come back, virgin Israel, come back to these your towns. 22 How long will you turn this way and that, you turning-away daughter? For the LORD has created a new thing in the land: a woman will encompass a man."* 23 Thus says the LORD of hosts, the God of Israel: "Again they will say this word in the land of Judah and in its towns, when I restore their fortunes: 'May the LORD bless you, dwelling of righteousness, holy mountain!' 24 Judah and all its towns will live in it together, the farmers and those who travel with the flocks. 25 For I satisfy the weary soul, and every languishing soul I fill." 26 Upon this I woke and looked, and my sleep had been pleasant to me. 27 "The days are coming, declares the LORD, when I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast. 28 And just as I watched over them to uproot and tear down, to overthrow, destroy and bring evil, so I will watch over them to build and to plant, declares the LORD. 29 In those days they will no more say, 'The fathers ate sour grapes, and the sons' teeth are set on edge.' 30 Rather, each will die for his own iniquity; every man who eats the sour grapes, his teeth will be set on edge. 31 "The days are coming, declares the LORD, when I will make a new covenant with the house of Israel and with the house of Judah,* 32 not like the covenant I made with their fathers on the day I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was a husband to them, declares the LORD.* 33 But this is the covenant I will make with the house of Israel after those days, declares the LORD: I will put my law within them and write it on their hearts; I will be their God, and they will be my people. 34 No longer will each man teach his neighbor and each his brother, saying, 'Know the LORD,' for they will all know me, from the least of them to the greatest, declares the LORD; for I will forgive their iniquity, and their sin I will remember no more." 35 Thus says the LORD, who gives the sun as light by day, the statutes of moon and stars as light by night, who stirs the sea so that its waves roar, the LORD of hosts is his name: 36 "If these statutes ever give way before me, declares the LORD, then the seed of Israel too will cease from being a nation before me for all time." 37 Thus says the LORD: "If the heavens above can be measured and the foundations of the earth below be explored, then I too will reject all the seed of Israel for all they have done, declares the LORD." 38 "See, the days are coming, declares the LORD, when the city will be built for the LORD, from the Tower of Hananel to the Corner Gate.* 39 The measuring line will go out again, straight on over the hill Gareb, and it will turn to Goah. 40 And the whole valley of corpses and ashes, and all the fields up to the brook Kidron, to the corner of the Horse Gate on the east, will be holy to the LORD; it will not be uprooted or thrown down again forever."*

## CHAPTER 32

1 The word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah; it was the eighteenth year of Nebuchadnezzar. 2 At that time the army of the king of Babylon was laying siege to Jerusalem, and the prophet Jeremiah was confined in the court of the guard that was in the house of the king of Judah, 3 where Zedekiah king of Judah had confined him, saying, "Why are you prophesying, 'Thus says the LORD: See, I am giving this city into the hand of the king of Babylon, and he will take it; 4 and Zedekiah king of Judah will not get away from the hand of the Chaldeans, for he will certainly be handed over to the king of Babylon, and his mouth will speak with his mouth and his eyes will see his eyes; 5 he will lead Zedekiah to Babylon, and there he will be until I attend to him, declares the LORD; though you fight the Chaldeans, you will not succeed'?" 6 And Jeremiah said, "The word of the LORD came to me: 7 'See, Hanamel the son of Shallum your uncle is coming to you to say, "Buy for yourself my field at Anathoth, for the right of redemption to buy it belongs to you."' 8 And Hanamel my uncle's son came to me, as the LORD had said, to the court of the guard and said to me, 'Buy, please, my field at Anathoth in the land of Benjamin, for the right of inheritance is yours and the redemption is yours; buy it for yourself.' Then I knew that it was the word of the LORD. 9 "So I bought the field at Anathoth from Hanamel my uncle's son and weighed out the silver to him, seventeen shekels of silver. 10 I wrote it in the deed and sealed it, called in witnesses, and weighed the silver on the scales. 11 Then I took the deed of purchase, the sealed one with the terms and the regulations, and the open one, 12 and gave the deed of purchase to Baruch the son of Neriah, son of Mahseiah, before the eyes of Hanamel my cousin, and before the eyes of the witnesses who had written in the deed of purchase, before the eyes of all the Jews sitting in the court of the guard.* 13 And I commanded Baruch in front of them: 14 'Thus says the LORD of hosts, the God of Israel: Take these documents, this deed of purchase, both the sealed one and this open one, and place them in a clay jar so that they will last many days. 15 For thus says the LORD of hosts, the God of Israel: Houses, fields and vineyards will yet be bought again in this land.' 16 "After I had given the deed of purchase to Baruch the son of Neriah, I prayed to the LORD: 17 'Ah, Lord GOD! It is you who made the heavens and the earth by your great power and your outstretched arm; nothing is too hard for you. 18 You show steadfast love to thousands, yet you repay the iniquity of fathers into the bosom of their sons after them; the great and mighty God, the LORD of hosts is his name, 19 great in counsel and mighty in deed, whose eyes are open on all the ways of the sons of men, to give each according to his ways and according to the fruit of his deeds; 20 who set signs and wonders in the land of Egypt, and to this day in Israel and among mankind, and made a name for yourself, as at this day. 21 You brought your people Israel out of the land of Egypt with signs and wonders, with a strong hand and an outstretched arm and with great terror. 22 You gave them this land, which you swore to their fathers to give them, a land flowing with milk and honey. 23 They came in and possessed it, but they did not listen to your voice or walk in your law; of all you commanded them to do, they did nothing. So you have made all this evil befall them. 24 Look, the siege ramps have reached the city to capture it, and the

city is given into the hand of the Chaldeans fighting against it because of the sword, the famine and the pestilence. What you spoke has happened; see, you are watching it. [25] And yet you, Lord GOD, have said to me, "Buy the field for silver and call in witnesses," while the city is given into the hand of the Chaldeans.'" [26] Then the word of the LORD came to Jeremiah, saying: [27] "See, I am the LORD, the God of all flesh; is any matter too hard for me? [28] So thus says the LORD: See, I am giving this city into the hand of the Chaldeans and into the hand of Nebuchadnezzar king of Babylon, and he will take it. [29] The Chaldeans who are fighting against this city will come in and set this city on fire and burn it, with the houses on whose roofs they made offerings to Baal and poured out drink offerings to other gods so as to provoke me. [30] For the children of Israel and the children of Judah have done only evil in my eyes from their youth; for the children of Israel have only provoked me with the work of their hands, declares the LORD. [31] For this city has roused my anger and my wrath from the day they built it until this day, so that I will remove it from before my face, [32] because of all the evil the children of Israel and the children of Judah have done to provoke me, they, their kings, their officials, their priests and their prophets, the men of Judah and the inhabitants of Jerusalem. [33] They have turned to me the back and not the face; though I taught them, rising early and teaching, they did not listen to take correction. [34] They placed their vile things in the house called by my name, to make it unclean. [35] They built the high places of Baal in the Valley of the Son of Hinnom, to make their sons and their daughters pass through the fire to Molech, a thing I did not command them, and it never came into my mind that they should do this abomination and make Judah sin. [36] "And now, therefore, thus says the LORD, the God of Israel, about this city of which you are saying, 'It is given into the hand of the king of Babylon by sword, by famine and by pestilence': [37] See, I will gather them from all the lands where I have driven them in my anger and my fury and great indignation; I will bring them back to this place and let them live in safety. [38] They will be a people to me, and I will be God to them. [39] I will give them one heart and one way, to fear me always, for their own good and that of their sons after them. [40] I will make with them an everlasting covenant: I will not turn back from following them to do them good, and I will put the fear of me in their hearts so that they do not turn away from me. [41] I will rejoice over them to do them good, and I will plant them in this land in faithfulness, with all my heart and with all my soul. [42] "For thus says the LORD: Just as I have brought on this people all this great evil, so I am bringing on them all the good I am speaking about them. [43] And the field will be bought in this land of which you say, 'It is a waste, without man or beast; it is given into the hand of the Chaldeans.' [44] Fields will be bought for silver, deeds written and sealed and witnesses called, in the land of Benjamin, in the surroundings of Jerusalem, in the towns of Judah, the towns of the hill country, the towns of the lowland and the towns of the Negev; for I will restore their fortunes, declares the LORD."

## CHAPTER 33

[1] And the word of the LORD came to Jeremiah a second time, while he was still confined in the court of the guard: [2] "Thus says the LORD who does it, the LORD who forms it so as to establish it, the LORD is his name: [3] Call to me and I will answer you, and I will tell you great things and hidden things you have not known. [*] [4] For thus says the LORD, the God of Israel, about the houses of this city and the houses of the kings of Judah which are torn down for use against the siege ramps and against the sword: [5] They are coming to fight the Chaldeans, and to fill them with the corpses of men whom I have struck in my anger and my wrath, since I have hidden my face from this city because of all their evil. [6] See, I will bring up for it new flesh and healing; I will heal them and reveal to them an abundance of peace and truth. [7] I will restore the fortunes of Judah and the fortunes of Israel, and build them as at the first. [8] I will purify them from all their iniquity with which they sinned against me, and pardon all their iniquities with which they sinned against me and rebelled against me. [9] It will be for me a name of joy, a praise and an adornment before all the nations of the earth, who will hear of all the good I am doing for them; and they will fear and tremble because of all the good and all the peace I am doing for it. [10] "Thus says the LORD: Once more there will be heard in this place, of which you say, 'It is a ruin, without man and without beast,' in the towns of Judah and the streets of Jerusalem that are laid waste, without man, without inhabitant, without beast, [11] the sound of rejoicing and the sound of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who say, 'Give thanks to the LORD of hosts, for the LORD is good, for his steadfast love endures forever!' as they bring thanksgiving into the house of the LORD. For I will restore the fortunes of the land as at the first, says the LORD. [12] "Thus says the LORD of hosts: Again there will be in this place, which is a ruin without man or beast, and in all its towns, a pasture for shepherds who rest their flocks. [13] In the towns of the hill country, in the towns of the lowland, in the towns of the Negev, in the land of Benjamin, in the surroundings of Jerusalem and in the towns of Judah, the flocks will again pass under the hands of the one who counts them, says the LORD. [14] "The days are coming, declares the LORD, when I will carry out the good word I have spoken to the house of Israel and to the house of Judah. [15] In those days and at that time I will make a Branch of righteousness spring up for David, and he will practice justice and righteousness in the land. [16] In those days Judah will be saved and Jerusalem will live in safety; and this is what she will be called: The LORD is our righteousness. [*] [17] "For thus says the LORD: There will not be cut off from David a man sitting on the throne of the house of Israel, [18] and from the Levitical priests there will not be cut off a man before me to offer burnt offerings, to burn grain offerings and to make sacrifices every day." [19] The word of the LORD came to Jeremiah, saying, [20] "Thus says the LORD: If you can break my covenant of the day and my covenant of the night, so that there is no day and night in their season, [21] then my

covenant with David my servant can also be broken, so that he has no son to reign on his throne, and my covenant with the Levitical priests, my ministers. [22] As the host of the heavens cannot be numbered and the sand of the sea cannot be measured, so will I multiply the seed of David my servant and the Levites who serve me." [23] The word of the LORD came to Jeremiah, saying, [24] "Have you not noticed what this people has said: 'The two clans the LORD chose, he has rejected them'? So they despise my people, as if it were no longer a nation before them. [25] Thus says the LORD: If I have not established my covenant with day and night, the statutes of heaven and earth, [26] then I will also reject the seed of Jacob and of David my servant, so as not to take from his seed rulers over the seed of Abraham, Isaac and Jacob. For I will restore their fortunes and have mercy on them."

## CHAPTER 34

[1] The word that came to Jeremiah from the LORD while Nebuchadnezzar king of Babylon, with all his army and all the kingdoms of the earth under the rule of his hand and all the peoples, was making war on Jerusalem and on all its towns: [2] "Thus says the LORD, the God of Israel: Go and say to Zedekiah king of Judah, tell him, 'Thus says the LORD: See, I am handing this city over to the king of Babylon, and he will set it on fire. [3] And you yourself will not get away from his hand; you will certainly be seized and handed over to him. Your eyes will look into the eyes of the king of Babylon, his mouth will speak with your mouth, and you will go to Babylon.' [4] But hear the word of the LORD, Zedekiah king of Judah! Thus says the LORD about you: 'You will not die by the sword. [5] In peace you will die; and as they burned spices for your fathers, the earlier kings who came before you, so they will burn them for you and lament for you, "Alas, lord!" For it is I who have spoken the word, declares the LORD.'"* [6] So Jeremiah the prophet spoke all these words to Zedekiah king of Judah in Jerusalem, [7] while the army of the king of Babylon was fighting against Jerusalem and against all the towns of Judah that were left, against Lachish and against Azekah; for these alone remained of the cities of Judah as fortified cities. [8] This is the word that came to Jeremiah from the LORD after King Zedekiah had cut a covenant with all the people in Jerusalem to proclaim liberty to them, [9] so that each would let his Hebrew slave, male or female, go free, and no one would hold a fellow Jew, his brother, as a slave. [10] All the officials and all the people who had entered the covenant listened: each would let his male slave and his female slave go free and no longer hold them as slaves. They listened and let them go. [11] But afterward they turned back and brought back the male and female slaves they had let go free, and forced them into servitude as male and female slaves. [12] So the word of the LORD came to Jeremiah from the LORD: [13] "Thus says the LORD, the God of Israel: I myself cut a covenant with your fathers on the day I brought them out of the land of Egypt, out of the house of slaves, saying, [14] 'At the end of seven years each of you is to let go his Hebrew brother who has been sold to you; he will serve you six years, and then you are to let him go free from you.' But your fathers did not listen to me or turn their ear. [15] You yourselves had turned back today and done what is right in my eyes by proclaiming liberty, each to his neighbor, and you cut a covenant before me in the house that is called by my name. [16] But you turned around and profaned my name: each of you brought back his male and female slaves, whom you had let go free at their own wish, and you forced them to be your male and female slaves again. [17] "So thus says the LORD: You have not listened to me by proclaiming liberty, each to his brother and each to his neighbor. See, I am proclaiming a liberty for you, declares the LORD, to the sword, to the pestilence and to the famine, and I will make you a horror to all the kingdoms of the earth. [18] And I will make the men who transgressed my covenant, who did not carry out the words of the covenant they cut before me, like the calf they cut in two and passed between its pieces: [19] the officials of Judah and the officials of Jerusalem, the court officials, the priests, and all the people of the land who passed between the pieces of the calf. [20] I will give them into the hand of their enemies and the hand of those who seek their life; their corpses will become food for the birds of the heavens and the beasts of the earth. [21] And Zedekiah king of Judah and his officials I will give into the hand of their enemies and the hand of those who seek their life, into the hand of the army of the king of Babylon, which has gone up from you. [22] See, I am giving the order, declares the LORD, and I will bring them back to this city; they will fight against it, take it and burn it with fire, and I will make the towns of Judah a waste with no one living there."

## CHAPTER 35

[1] The word that came to Jeremiah from the LORD in the days of Jehoiakim the son of Josiah, king of Judah: [2] "Go to the household of the Rechabites, speak with them, bring them to the house of the LORD, into one of the rooms, and give them wine to drink." [3] So I took Jaazaniah the son of Jeremiah, son of Habazziniah, with his brothers and all his sons and the whole household of the Rechabites, [4] and brought them into the house of the LORD, to the room of the sons of Hanan the son of Igdaliah, the man of God, which was next to the room of the officials, above the room of Maaseiah the son of Shallum, keeper of the threshold. [5] I set before the men of the Rechabite household bowls full of wine, and cups, and said to them, "Drink wine." [6] But they said, "We do not drink wine, for Jonadab the son of Rechab, our father, gave us a command: 'You are not to drink wine, you or your sons, ever. [7] No house are you to build, no seed are you to sow, no vineyard are you to plant or own; rather you are to live in tents all your days, so that you may live many days on the face of the land where you are sojourners.' [8] And we have listened to the voice of Jonadab the son of Rechab, our father, in all he commanded us, so that we drink no wine all our days, we, our wives, our sons and our daughters, [9] and we build no houses to live in; vineyard, field and seed we do not have. [10] We have lived in tents, and have listened and done all that Jonadab our father commanded us. [11] But when

Nebuchadnezzar king of Babylon came up into the land, we said, 'Come, let us go to Jerusalem, away from the army of the Chaldeans and the army of Syria.' And so we have been living in Jerusalem." [12] Then the word of the LORD came to Jeremiah, saying: [13] "Thus says the LORD of hosts, the God of Israel: Go and say to the men of Judah and the inhabitants of Jerusalem, Will you not accept instruction by listening to my words? declares the LORD. [14] The words of Jonadab the son of Rechab are kept, which he commanded his sons, to drink no wine; and they have not drunk to this day, for they have listened to their father's command. But I have spoken to you, rising early and speaking, and you have not listened to me. [15] I have sent to you all my servants the prophets, rising early and sending them, to say, 'Turn back, each from his evil way, improve your deeds, and do not go after other gods to serve them; then you will live on the land I gave to you and to your fathers.' But you did not turn your ear or listen to me. [16] Yes, the sons of Jonadab the son of Rechab have carried out the command their father gave them, but this people has not listened to me. [17] So thus says the LORD, the God of hosts, the God of Israel: See, I am bringing on Judah and on all the inhabitants of Jerusalem all the evil I have spoken against them, because I spoke to them and they did not listen, I called to them and they did not answer." [18] To the household of the Rechabites Jeremiah said, "Thus says the LORD of hosts, the God of Israel: Since you have listened to the command of Jonadab your father, kept all his commands, and done all that he commanded you, [19] therefore thus says the LORD of hosts, the God of Israel: There will not be cut off from Jonadab the son of Rechab a man standing before me for all days."

## CHAPTER 36

[1] In the fourth year of Jehoiakim the son of Josiah, king of Judah, this word came to Jeremiah from the LORD: [2] "Take for yourself a scroll and write on it all the words I have spoken to you against Israel and against Judah and against all the nations, from the day I first spoke to you, from the days of Josiah, until today. [3] Perhaps the house of Judah will hear of all the evil I am planning to do to them, so that each will turn back from his evil way, and I can forgive their iniquity and their sin." [4] So Jeremiah called Baruch the son of Neriah, and Baruch wrote on a scroll, from Jeremiah's dictation, all the words of the LORD which he had spoken to him. [5] Jeremiah gave Baruch this command: "I am held back; I cannot go into the house of the LORD. [6] So you go in and read from the scroll that you wrote at my dictation the words of the LORD, in the ears of the people in the house of the LORD on a fast day; read them also in the ears of all Judah who come in from their towns. [7] Perhaps their supplication will fall before the LORD and each will turn back from his evil way; for great is the anger and the wrath the LORD has spoken against this people." [8] Baruch the son of Neriah did all that Jeremiah the prophet commanded him, reading from the book the words of the LORD in the house of the LORD. [9] In the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, they called a fast before the LORD for all the people in Jerusalem and all the people who had come from the towns of Judah into Jerusalem. [10] And Baruch read from the book the words of Jeremiah in the house of the LORD, in the room of Gemariah the son of Shaphan the scribe, in the upper court at the entrance of the New Gate of the house of the LORD, in the ears of all the people. [11] Micaiah the son of Gemariah, son of Shaphan, heard all the words of the LORD from the book, [12] and went down to the king's house, into the scribe's room; and there all the officials were seated: Elishama the scribe, Delaiah the son of Shemaiah, Elnathan the son of Achbor, Gemariah the son of Shaphan, Zedekiah the son of Hananiah and all the officials. [13] Micaiah reported to them all the words he had heard when Baruch read from the book in the ears of the people. [14] So all the officials sent Jehudi the son of Nethaniah, son of Shelemiah, son of Cushi, to Baruch to say, "The scroll you read from in the ears of the people, take it in your hand and come." So Baruch the son of Neriah took the scroll in his hand and came to them. [15] They said to him, "Sit down and read it in our ears." And Baruch read it in their ears. [16] When they had heard all the words, they looked at one another in fear and said to Baruch, "We must certainly report all these words to the king." [17] And they asked Baruch, "Tell us now, how did you write all these words? From his mouth?" [18] Baruch said to them, "With his mouth he would call out all these words to me, and I wrote them in the book with ink." [19] The officials said to Baruch, "Go and hide, you and Jeremiah; let no one know where you are." [20] Then they went in to the king in the court, after putting the scroll in the room of Elishama the scribe, and they told all the words in the ears of the king. [21] The king sent Jehudi to get the scroll, and he took it from the room of Elishama the scribe; and Jehudi read it in the ears of the king and in the ears of all the officials standing around the king. [22] The king was sitting in the winter house, in the ninth month, with the fire in the brazier burning before him. [23] Each time Jehudi had read three or four columns, he would cut it off with a scribe's knife and throw it into the fire in the brazier, until the entire scroll was gone in the fire on the brazier. [24] Yet they were not afraid and did not tear their clothes, neither the king nor any of his servants who heard all these words. [25] Elnathan, Delaiah and Gemariah even urged the king not to burn the scroll, but he would not listen to them. [26] The king commanded Jerahmeel the king's son, Seraiah the son of Azriel and Shelemiah the son of Abdeel to arrest Baruch the scribe and Jeremiah the prophet; but the LORD hid them. [27] After the king had burned the scroll with the words that Baruch had written at Jeremiah's dictation, the word of the LORD came to Jeremiah: [28] "Take another scroll again and write on it all the earlier words that were on the first scroll, which Jehoiakim king of Judah burned. [29] And about Jehoiakim king of Judah say, 'Thus says the LORD: You burned this scroll, saying, "Why did you write on it that the king of Babylon will surely come and ruin this land and make man and beast cease from it?" [30] So thus says the LORD about Jehoiakim king of Judah: No one of his will sit on the throne of David, and his dead body will be thrown out to the heat by day and the frost by night. [31] I will punish him, his offspring and his

servants for their iniquity, and I will bring on them, on the inhabitants of Jerusalem and on the men of Judah, all the evil I have spoken to them, but they did not listen.'" [32] So Jeremiah took another scroll and gave it to Baruch the son of Neriah, the scribe, who wrote on it at Jeremiah's dictation all the words of the book which Jehoiakim king of Judah had burned in the fire; and besides them many words like them were added.

## CHAPTER 37

[1] King Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim; Nebuchadnezzar king of Babylon had made him king in the land of Judah. [2] Yet neither he, nor his servants, nor the people of the land listened to the words of the LORD that he spoke by the hand of Jeremiah the prophet. [3] King Zedekiah sent Jehucal the son of Shelemiah and the priest Zephaniah the son of Maaseiah to the prophet Jeremiah to say, "Pray, please, on our behalf to the LORD our God." [4] Jeremiah was still going in and out among the people, for they had not yet put him in the prison house. [5] Pharaoh's army had come out from Egypt, and the Chaldeans besieging Jerusalem heard the report about them and went up from Jerusalem. [6] And the word of the LORD came to the prophet Jeremiah: [7] "Thus says the LORD, the God of Israel: This is what you are to say to the king of Judah, who sent you to me to consult me: 'See, Pharaoh's army, which has come out to help you, is going back to its land, to Egypt. [8] The Chaldeans will return and fight against this city; they will take it and burn it with fire.' [9] Thus says the LORD: Do not fool yourselves by saying, 'The Chaldeans will certainly go away and leave us,' for they will not go. [10] Even if you were to strike down the whole Chaldean army that is fighting you, and only wounded men were left among them, each in his tent, they would get up and burn this city with fire." [11] When the Chaldean army had gone up from Jerusalem before Pharaoh's army, [12] Jeremiah went out from Jerusalem to go into the land of Benjamin, to receive his portion there in the midst of the people.* [13] But when he was at the Benjamin Gate, an officer of the watch named Irijah the son of Shelemiah, son of Hananiah, was there, and he arrested the prophet Jeremiah, saying, "You are going over to the Chaldeans!" [14] Jeremiah said, "Lies! I am not going over to the Chaldeans." But he would not listen to him; Irijah arrested Jeremiah and brought him to the officials. [15] The officials were angry at Jeremiah; they beat him and put him in the jail at the house of Jonathan the scribe, for they had turned it into the prison. [16] So Jeremiah went into the dungeon house, into the vaults, and Jeremiah stayed there many days. [17] Then King Zedekiah sent and took him, and the king asked him privately in his house, "Is there a word from the LORD?" Jeremiah said, "There is," and he said, "Into the hand of the king of Babylon you will be given." [18] Jeremiah also said to King Zedekiah, "How have I sinned against you, your servants or this people, that you have put me in the jail? [19] And where are your prophets who prophesied to you, 'The king of Babylon will not come against you and against this land'? [20] Now please listen, my lord the king; let my supplication fall before you; do not send me back to the house of Jonathan the scribe, or I will die there." [21] So King Zedekiah commanded, and they placed Jeremiah in the court of the guard, and a round loaf of bread from the bakers' street was given him each day until all the bread in the city was used up. So Jeremiah stayed in the court of the guard.

## CHAPTER 38

[1] Shephatiah the son of Mattan, Gedaliah the son of Pashhur, Jucal the son of Shelemiah and Pashhur the son of Malchiah heard the words Jeremiah was speaking to all the people: [2] "Thus says the LORD: Whoever stays in this city will die by sword, by famine and by pestilence, but whoever goes out to the Chaldeans will live; he will have his life as a prize of war and will live. [3] Thus says the LORD: This city will certainly be handed over to the army of the king of Babylon, and he will take it." [4] And the officials said to the king, "This man must be put to death, because he is weakening the hands of the fighting men left in this city, and the hands of all the people, by speaking to them words like these. For this man is not seeking peace for this people, but evil." [5] King Zedekiah said, "Look, he is in your hand; for the king can do nothing against you." [6] So they took Jeremiah and cast him into the cistern of Malchiah the king's son, which was in the court of the guard, lowering Jeremiah with ropes. In the cistern there was no water, only mud, and Jeremiah sank into the mud. [7] Ebed-melech the Cushite, a eunuch in the king's house, heard that they had put Jeremiah into the cistern; the king was then sitting in the Gate of Benjamin. [8] Ebed-melech went out of the king's house and spoke to the king: [9] "My lord the king, these men have acted wickedly in all they have done to the prophet Jeremiah, whom they have cast into the cistern; he will die where he lies because of the famine, for there is no more bread in the city." [10] The king commanded Ebed-melech the Cushite, "Take thirty men from here with you and bring the prophet Jeremiah up from the cistern before he dies." [11] Ebed-melech took the men with him and went into the king's house, to the place beneath the storeroom, and took from there old scraps of cloth and old rags, and let them down by ropes to Jeremiah in the cistern. [12] Ebed-melech the Cushite said to Jeremiah, "Put these old scraps and rags under your armpits, under the ropes." Jeremiah did so. [13] And they pulled Jeremiah up with the ropes and brought him up out of the cistern; and Jeremiah stayed in the court of the guard. [14] King Zedekiah sent and took the prophet Jeremiah to himself at the third entrance in the house of the LORD, and the king said to Jeremiah, "I am asking you a thing; hide nothing from me." [15] Jeremiah said to Zedekiah, "If I tell you, will you not certainly kill me? And if I advise you, you will not listen to me." [16] But King Zedekiah swore to Jeremiah in secret, "As the LORD lives, who made for us this soul, I will not kill you, nor will I give you into the hand of these men who are seeking your life." [17] Then Jeremiah said to Zedekiah, "Thus says the LORD, the God of hosts, the God of Israel: If you do indeed go out to the officials of the king of Babylon, your soul will live; this city will not be burned with fire, and you and your household will live. [18] But if you do not go out to the officials of the king of

Babylon, this city will be handed over to the Chaldeans, they will burn it with fire, and you will not get away from their hand." [19] King Zedekiah said to Jeremiah, "I am afraid of the Jews who have fallen away to the Chaldeans, that they may hand me over to them and they will treat me harshly." [20] Jeremiah said, "They will not hand you over. Listen, please, to the voice of the LORD in what I am telling you, so that it may go well with you and your soul may live. [21] But if you refuse to go out, this is the word the LORD has shown me: [22] See, all the women left in the house of the king of Judah are being brought out to the officials of the king of Babylon, and they are saying, 'Your trusted friends have deceived you and overcome you; your feet have sunk in the mud, and they have turned back.' [23] All your wives and your sons they will bring out to the Chaldeans, and you will not get away from their hand; you will be seized by the hand of the king of Babylon, and you will burn this city with fire." [24] Zedekiah said to Jeremiah, "No one must know of these words, and you will not die. [25] If the officials hear that I have spoken with you, and they come to you and say, 'Tell us what you said to the king; hide nothing from us, and we will not kill you; and what did the king say to you?' [26] then say to them, 'I was laying my supplication before the king not to send me back to the house of Jonathan to die there.'" [27] All the officials did come to Jeremiah and ask him, and he told them just what the king had commanded. So they left off speaking with him, for the matter had not been heard. [28] So Jeremiah stayed in the court of the guard until the day Jerusalem was taken. And it came about when Jerusalem was captured,*

## CHAPTER 39

[1] In the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of Babylon came with all his army to Jerusalem, and they laid siege to it. [2] In the eleventh year of Zedekiah, in the fourth month, on the ninth of the month, a breach was made in the city. [3] And all the officials of the king of Babylon came and took their seats in the Middle Gate: Nergal-sharezer, Samgar-nebo, Sarsechim the Rab-saris, Nergal-sharezer the Rab-mag, and all the rest of the officials of the king of Babylon.* [4] When Zedekiah king of Judah and all the fighting men saw them, they fled and left the city by night by the road of the king's garden, through the gate between the two walls, and he went out along the road to the Arabah. [5] The Chaldean army pursued them and caught up with Zedekiah in the plains of Jericho; they took him and brought him up to Nebuchadnezzar king of Babylon at Riblah in the land of Hamath, and he pronounced judgments upon him. [6] At Riblah the king of Babylon slaughtered Zedekiah's sons before his eyes; all the nobles of Judah, too, the king of Babylon slaughtered. [7] Zedekiah's eyes he blinded, and he bound him with bronze fetters to bring him to Babylon. [8] The house of the king and the houses of the people the Chaldeans burned with fire, and the walls of Jerusalem they tore down. [9] The rest of the people left in the city, and the deserters who had fallen away to him, and the rest of the people who remained, Nebuzaradan the captain of the guard carried into exile to Babylon. [10] But some of the poor among the people, who had nothing, Nebuzaradan the captain of the guard left in the land of Judah, and at that time he gave them vineyards and fields. [11] Concerning Jeremiah, Nebuchadnezzar king of Babylon gave an order by the hand of Nebuzaradan the captain of the guard: [12] "Take him, keep your eyes on him, and do him no harm at all; rather, do with him whatever he tells you." [13] So Nebuzaradan the captain of the guard, Nebushazban the Rab-saris, Nergal-sharezer the Rab-mag, and all the chief officers of the king of Babylon sent [14] and took Jeremiah from the court of the guard and handed him over to Gedaliah the son of Ahikam, son of Shaphan, to take him home. So he stayed among the people. [15] The word of the LORD had come to Jeremiah while he was confined in the court of the guard: [16] "Go and say to Ebed-melech the Cushite, 'Thus says the LORD of hosts, the God of Israel: See, I am bringing my words upon this city for evil and not for good, and they will happen before your eyes on that day. [17] But I will rescue you on that day, declares the LORD, and you will not be given into the hand of the men you dread. [18] For I will surely save you; you will not fall by the sword; you will have your life as a prize of war, because you trusted in me, declares the LORD.'"

## CHAPTER 40

[1] The word that came to Jeremiah from the LORD after Nebuzaradan the captain of the guard had released him at Ramah, when he took him there bound in fetters among all the exiles of Jerusalem and Judah who were being exiled to Babylon. [2] The captain of the guard took Jeremiah and said to him, "The LORD your God spoke this evil against this place, [3] and the LORD has brought it and done just as he said; for you sinned against the LORD and did not listen to his voice, and so this thing has happened to you. [4] And now, see, today I free you from the fetters on your hands. If it is good in your eyes to come with me to Babylon, come, and I will keep my eye on you; but if it is bad in your eyes to come with me to Babylon, stay. Look, the whole land is before you; wherever it is good and right in your eyes to go, go there." [5] And while Jeremiah had not yet turned back, he said, "Return to Gedaliah the son of Ahikam, son of Shaphan, whom the king of Babylon has appointed over the towns of Judah, and live with him among the people; or go wherever it is right in your eyes to go." Then the captain of the guard gave him provisions and a gift and sent him off.* [6] So Jeremiah came to Gedaliah the son of Ahikam at Mizpah and lived with him among the people who were left in the land. [7] All the commanders of the forces in the countryside, they and their men, heard that the king of Babylon had appointed Gedaliah the son of Ahikam over the land and had put in his charge men, women and little ones, from the poor of the land, those who had not been exiled to Babylon. [8] So they came to Gedaliah at Mizpah: Ishmael the son of Nethaniah, Johanan and Jonathan the sons of Kareah, Seraiah the son of Tanhumeth, the sons of Ephai the Netophathite, and Jezaniah the son of the Maacathite, they and their men. [9] Gedaliah the son of Ahikam, son of

Shaphan, took an oath to them and their men: "Do not be afraid of serving the Chaldeans. Live in the land and serve the king of Babylon, and it will be well with you. [10] As for me, see, I am staying at Mizpah to stand before the Chaldeans who come to us; but you, gather wine, summer fruit and oil, put them in your containers, and live in your towns that you have taken over." [11] Likewise all the Jews in Moab, among the children of Ammon, in Edom and in all the lands heard that the king of Babylon had left a remnant to Judah and had appointed over them Gedaliah the son of Ahikam, son of Shaphan. [12] So all the Jews returned from all the places where they had been scattered and came to the land of Judah, to Gedaliah at Mizpah; and they gathered wine and summer fruit in great quantity. [13] Johanan the son of Kareah and all the commanders of the forces in the countryside came to Gedaliah at Mizpah [14] and said to him, "Are you aware that Baalis king of the children of Ammon has sent Ishmael the son of Nethaniah to strike you dead?" But Gedaliah the son of Ahikam did not believe them. [15] Then Johanan the son of Kareah said to Gedaliah in secret at Mizpah, "Let me go and kill Ishmael the son of Nethaniah, and no one will know. Why should he take your life and scatter all the Jews gathered around you, so that the remnant of Judah perishes?" [16] But Gedaliah the son of Ahikam said to Johanan the son of Kareah, "Do not do this thing, for what you are saying about Ishmael is a lie."

## CHAPTER 41

[1] In the seventh month Ishmael the son of Nethaniah, son of Elishama, of royal descent and one of the king's chief officers, came with ten men to Gedaliah the son of Ahikam at Mizpah; and they ate a meal together there at Mizpah. [2] Then Ishmael the son of Nethaniah got up, with the ten men who were with him, and struck Gedaliah the son of Ahikam, son of Shaphan, with the sword and killed him, the man whom the king of Babylon had appointed over the land. [3] Ishmael also struck down all the Jews who were with him, that is, with Gedaliah, at Mizpah, and the Chaldeans found there, the fighting men. [4] The day after he had killed Gedaliah, when no one yet knew, [5] men came from Shechem, from Shiloh and from Samaria, eighty men, with beards shaved, clothes torn and bodies gashed, carrying grain offerings and incense in their hands to bring to the house of the LORD. [6] Ishmael the son of Nethaniah went out from Mizpah to meet them, weeping as he walked; and when he met them, he said to them, "Come to Gedaliah the son of Ahikam." [7] But as soon as they came inside the city, Ishmael the son of Nethaniah slaughtered them and threw them into the cistern, he and the men who were with him. [8] Ten men were found among them who said to Ishmael, "Do not kill us, for we have hidden stores in the field, wheat and barley, oil and honey." So he held back and did not kill them among their brothers. [9] The cistern into which Ishmael threw all the corpses of the men he had struck down alongside Gedaliah was the one King Asa had made because of Baasha king of Israel; Ishmael the son of Nethaniah filled it with the slain. [*] [10] Ishmael took captive all the rest of the people in Mizpah, the king's daughters and all the people left in Mizpah, whom Nebuzaradan the captain of the guard had entrusted to Gedaliah the son of Ahikam; Ishmael the son of Nethaniah took them captive and set off to cross over to the children of Ammon. [11] When Johanan the son of Kareah and all the commanders of the forces with him heard of all the evil Ishmael the son of Nethaniah had done, [12] they took all the men and went to fight Ishmael the son of Nethaniah, and they found him by the great pool at Gibeon. [13] And when all the people with Ishmael saw Johanan the son of Kareah and all the commanders of the forces with him, they rejoiced. [14] All the people Ishmael had taken captive from Mizpah turned around, came back and went to Johanan the son of Kareah. [15] But Ishmael the son of Nethaniah got away from Johanan with eight men and went to the children of Ammon. [16] Johanan the son of Kareah and all the commanders of the forces with him then took from Mizpah all the rest of the people whom he had brought back from Ishmael the son of Nethaniah, after Ishmael had struck down Gedaliah the son of Ahikam: men, fighting men, women, little ones and eunuchs, whom he brought back from Gibeon. [17] They went and stayed at Geruth Chimham near Bethlehem, on their way to go into Egypt [18] away from the Chaldeans; for they were afraid of them, because Ishmael the son of Nethaniah had struck down Gedaliah the son of Ahikam, whom the king of Babylon had appointed over the land.

## CHAPTER 42

[1] Then all the commanders of the forces, Johanan the son of Kareah and Jezaniah the son of Hoshaiah, and all the people from least to greatest, approached [2] and said to the prophet Jeremiah, "Let our supplication fall before you, and pray on our behalf to the LORD your God, for all this remnant; for we are left as a few out of many, as your eyes see us, [3] so that the LORD your God may tell us the way we should go and the thing we should do." [4] The prophet Jeremiah said to them, "I have heard. See, I will pray to the LORD your God as you have said, and every word the LORD answers you I will make known to you; I will not hold back a word from you." [5] They said to Jeremiah, "May the LORD be a true and faithful witness against us if we do not act just as the LORD your God sends you to tell us. [6] Whether good or evil, it is the voice of the LORD our God, to whom we are sending you, that we will listen to, so that it may be well with us when we listen to the voice of the LORD our God." [7] Ten days later the word of the LORD came to Jeremiah. [8] He called Johanan the son of Kareah and all the commanders of the forces with him and all the people from least to greatest, [9] and said to them, "Thus says the LORD, the God of Israel, to whom you sent me to lay your supplication before him: [10] If you will really stay in this land, I will build you up and not tear you down, I will plant you and not uproot you; for I relent of the evil I have done to you. [11] Do not fear the king of Babylon, whom you fear; do not fear him, declares the LORD, for I am with you to save you and rescue you from his hand. [12] I will show you compassion, and he will have compassion on you and let you return to your own soil. [13] But if you say, 'We will not stay in this

land,' and do not listen to the voice of the LORD your God, [14] saying, 'No, we will go into the land of Egypt, where we will not see war or hear the sound of the horn or hunger for bread, and there we will live,' [15] then hear now the word of the LORD, remnant of Judah. Thus says the LORD of hosts, the God of Israel: If you have truly set your faces to go into Egypt and you go to live there as sojourners, [16] the sword you fear will overtake you there in the land of Egypt, and the famine you dread will cling to you there in Egypt, and there you will die. [17] All the men who set their faces to go to Egypt to sojourn there will die by sword, famine and pestilence; none of them will survive or escape from the evil I am bringing on them. [18] For thus says the LORD of hosts, the God of Israel: As my anger and my wrath were poured out on the inhabitants of Jerusalem, so my wrath will be poured out on you when you go to Egypt; you will become an execration and a horror, a curse and a taunt, and you will never see this place again. [19] The LORD has spoken to you, remnant of Judah: Do not go to Egypt. Know for sure that I have testified to you today. [20] For you have gone astray at the cost of your souls; you yourselves sent me to the LORD your God, saying, 'Pray for us to the LORD our God, and whatever the LORD our God says, tell us so, and we will do it.'* [21] Today I have told you, but you have not listened to the voice of the LORD your God in anything he sent me to you to say. [22] So now know for sure that by sword, famine and pestilence you will die in the place where you want to go to sojourn."

## CHAPTER 43

[1] Now when Jeremiah finished telling all the people all the words of the LORD their God, all these words with which the LORD their God had sent him to them, [2] Azariah the son of Hoshaiah, Johanan the son of Kareah and all the insolent men said to Jeremiah, "Falsehood is what you are speaking! The LORD our God did not send you to say, 'Do not go into Egypt to sojourn there.' [3] Rather, Baruch the son of Neriah is stirring you up against us, to hand us over to the Chaldeans, to kill us or exile us to Babylon." [4] So Johanan the son of Kareah, all the commanders of the forces and all the people did not listen to the voice of the LORD to stay in the land of Judah. [5] Johanan the son of Kareah and all the commanders of the forces took the whole remnant of Judah who had come back from all the nations where they had been scattered, to live in the land of Judah: [6] the men, the women and the little ones, the king's daughters and every soul that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, son of Shaphan, and the prophet Jeremiah and Baruch the son of Neriah. [7] They went into the land of Egypt, for they did not listen to the voice of the LORD, and they came to Tahpanhes. [8] And the word of the LORD came to Jeremiah at Tahpanhes: [9] "Take in your hand large stones and bury them in the mortar, in the brickwork at the entrance to Pharaoh's house in Tahpanhes, before the eyes of men of Judah, * [10] and say to them, 'Thus says the LORD of hosts, the God of Israel: See, I am sending for Nebuchadnezzar king of Babylon, my servant, and I will set his throne above these stones I have buried, and he will spread his canopy over them. [11] He will come and strike the land of Egypt: whoever is for death, to death; whoever is for captivity, to captivity; whoever is for the sword, to the sword. [12] I will set fire to the houses of the gods of Egypt; he will burn them and take them captive; he will wrap the land of Egypt around himself as a shepherd wraps his garment around himself, and he will go out from there in peace. * [13] He will shatter the standing pillars of Beth-shemesh in the land of Egypt, and the houses of the gods of Egypt he will burn with fire.'"

## CHAPTER 44

[1] The word that came to Jeremiah about all the Jews living in the land of Egypt, those living at Migdol, at Tahpanhes, at Memphis and in the land of Pathros: [2] "Thus says the LORD of hosts, the God of Israel: You yourselves have seen all the evil I brought on Jerusalem and on all the towns of Judah; and see, they are a ruin today, with no one living in them, [3] because of the evil they did to provoke me, going to make offerings and to serve other gods whom they had not known, they, you and your fathers. [4] I sent you all my servants the prophets, rising early and sending them, to say, 'Please do not do this abominable thing which I hate!' [5] But they did not listen or turn their ear, to turn back from their evil and not make offerings to other gods. [6] So my wrath and my anger poured out and burned in the towns of Judah and the streets of Jerusalem, and they became a ruin and a waste, as they are today. [7] And now thus says the LORD, the God of hosts, the God of Israel: Why are you doing great evil against your own souls, to cut off from yourselves man and woman, child and infant, out of the midst of Judah, leaving yourselves no remnant, [8] provoking me with the works of your hands by making offerings to other gods in the land of Egypt, where you have come to sojourn, so that you are cut off and become a curse and a reproach among all the nations of the earth? [9] Have you forgotten the evils of your fathers, the evils of the kings of Judah and the evils of his wives, your own evils and the evils of your wives, which they did in the land of Judah and the streets of Jerusalem? [10] To this day they have not been crushed in spirit, nor have they feared, nor walked in my law and my statutes, which I set before you and before your fathers. [11] So thus says the LORD of hosts, the God of Israel: See, I am setting my face against you for evil, to cut off all Judah. [12] I will take the remnant of Judah who set their faces to go into the land of Egypt to sojourn there, and they will all come to an end; in the land of Egypt they will fall; by sword and by famine they will come to an end, from least to greatest; by sword and by famine they will die, and they will become an execration and a horror, a curse and a taunt. [13] I will punish those who live in the land of Egypt just as I punished Jerusalem, with sword, famine and pestilence, [14] and of the remnant of Judah who have come to sojourn there in the land of Egypt there will be no survivor or fugitive to return to the land of Judah, where they long to return and live; for they will not return, except some who escape." [15] Then all the men who knew that their wives were making offerings to other gods, and all the women standing by, a great assembly, and all the

people living in the land of Egypt, in Pathros, answered Jeremiah: [16] "The word you have spoken to us in the name of the LORD, we are not listening to you. [17] Instead, we will surely do every word that has gone out of our mouth: we will make offerings to the queen of heaven and pour out drink offerings to her, as we did, we and our fathers, our kings and our officials, in the towns of Judah and the streets of Jerusalem; then we had our fill of bread, we were well, and we saw no evil. [18] But from the time we stopped making offerings to the queen of heaven and pouring out drink offerings to her, we have lacked everything, and we have been coming to an end by sword and by famine." [19] "And when we make offerings to the queen of heaven and pour out drink offerings to her, was it without our husbands that we made cakes for her, to portray her, and poured out drink offerings to her?"* [20] Then Jeremiah said to all the people, to the men and the women and all the people who were answering him with this word: [21] "The offerings you made in the towns of Judah and in the streets of Jerusalem, you and your fathers, your kings and your officials and the people of the land, did the LORD not remember them, and did it not come into his mind? [22] The LORD could bear it no longer, because of the evil of your deeds and because of the abominations you did; so your land has become a ruin, a horror and a curse, without inhabitant, as it is today. [23] Because you made offerings and sinned against the LORD and did not listen to the voice of the LORD, and did not walk in his law, his statutes and his testimonies, this evil has befallen you, as it is today." [24] Jeremiah also said to all the people and to all the women, "Hear the word of the LORD, all Judah in the land of Egypt: [25] Thus says the LORD of hosts, the God of Israel: You and your wives have spoken with your mouths and fulfilled it with your hands: 'We will surely carry out our vows that we have vowed, to make offerings to the queen of heaven and pour out drink offerings to her.' Go ahead, keep your vows, carry out your vows! [26] So hear the word of the LORD, all Judah living in the land of Egypt: See, I have sworn by my great name, says the LORD, that my name will no more be called on in the mouth of any man of Judah in all the land of Egypt, saying, 'As the Lord GOD lives.' [27] See, I am watching over them for evil and not for good; all the men of Judah in the land of Egypt will come to an end by sword and by famine until they are finished. [28] Those who escape the sword will return from the land of Egypt to the land of Judah, few in number; and the whole remnant of Judah who came to the land of Egypt to sojourn there will know whose word will stand, mine or theirs. [29] And this will be the sign for you, declares the LORD, that I am punishing you in this place, so that you may know that my words against you will surely stand for evil: [30] Thus says the LORD: See, I am giving Pharaoh Hophra king of Egypt into the hand of his enemies and the hand of those who seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy who was seeking his life."

## CHAPTER 45

[1] The word that the prophet Jeremiah spoke to Baruch the son of Neriah when he wrote these words in a book at Jeremiah's dictation, in the fourth year of Jehoiakim the son of Josiah, king of Judah: [2] "Thus says the LORD, the God of Israel, about you, Baruch: [3] You said, 'Woe is me now, for the LORD has added sorrow to my pain! I am weary with my groaning, and I find no rest.' [4] This is what you are to say to him: Thus says the LORD: See, what I built I am tearing down, and what I planted I am uprooting, and that is the whole land. [5] And you, are you seeking great things for yourself? Do not seek them! For see, I am bringing evil on all flesh, declares the LORD; but I will give you your life as a prize of war in all the places where you go."

## CHAPTER 46

[1] What came as the word of the LORD to the prophet Jeremiah about the nations. [2] For Egypt: about the army of Pharaoh Neco king of Egypt, which was at the river Euphrates at Carchemish, and which Nebuchadnezzar king of Babylon struck down in the fourth year of Jehoiakim the son of Josiah, king of Judah: [3] "Get ready small shield and large, and draw near for battle! [4] Hitch the horses; mount up, horsemen! Stand in position with helmets on; scour the lances; put on the armor! [5] Why do I see them terrified, falling back? Their warriors are crushed; they have fled headlong without looking back. Terror on every side! declares the LORD. [6] Let the swift not flee, nor the warrior escape; in the north, by the river Euphrates, they stumble and fall. [7] Who is this that rises like the Nile, like rivers whose waters toss? [8] Egypt rises like the Nile, like rivers whose waters toss; and he said, 'I will rise up and cover the earth; I will destroy cities and those who live in them.' [9] Go up, horses! Drive madly, chariots! Let the warriors go out, Cush and Put who grasp the shield, and the Lydians who grasp and bend the bow. [10] That day is for the Lord GOD of hosts a day of vengeance, to take vengeance on his adversaries. The sword will devour and be satisfied and be drenched with their blood; for the Lord GOD of hosts has a sacrifice in the land of the north, by the river Euphrates. [11] Go up to Gilead and take balm, virgin daughter of Egypt! In vain you have multiplied medicines; there is no new flesh for you. [12] The nations have heard of your disgrace, and your outcry has filled the earth; for warrior stumbles over warrior; both of them fall together." [13] The word which the LORD spoke to the prophet Jeremiah about the coming of Nebuchadnezzar king of Babylon to strike the land of Egypt: [14] "Announce it in Egypt, make it heard in Migdol, make it heard in Memphis and in Tahpanhes; say, 'Stand ready and prepare yourself, for the sword devours all around you.' [15] Why is your mighty one swept away? He did not stand, for the LORD pushed him down.* [16] He made many stumble; indeed, each fell on his neighbor, and they said, 'Up! Let us go back to our own people and to the land of our birth, away from the oppressing sword.' [17] They called out there, 'Pharaoh king of Egypt is just a loud noise; he let the appointed time slip by.' [18] As I live, declares the King, whose name is the LORD of hosts, like Tabor among the mountains and like Carmel by the sea, so one will come. [19] Make for yourself an

exile's baggage, you who dwell as the daughter of Egypt! For Memphis will become a waste, burned and without inhabitant. [20] A very pretty heifer is Egypt; a horsefly from the north is coming, coming.* [21] Even her hired men in her midst are like fattened calves, for they too have turned back and fled together; they did not hold their ground, for the day of their disaster has come on them, the time of their punishment. [22] Her sound goes like a snake's, for they come on in strength and come against her with axes, like woodcutters. [23] They will cut down her forest, declares the LORD, though it is impenetrable, for they are more numerous than locusts; they are beyond counting. [24] The daughter of Egypt is put to shame; she is given into the hand of a people from the north." [25] The LORD of hosts, the God of Israel, has said: "See, I am punishing Amon of Thebes, and Pharaoh and Egypt and her gods and her kings, Pharaoh and those who trust in him. [26] I will give them into the hand of those who seek their life, into the hand of Nebuchadnezzar king of Babylon and the hand of his servants. Afterward she will be inhabited as in days of old, declares the LORD. [27] And you, my servant Jacob, do not be afraid, and do not lose heart, Israel; for see, I will save you from afar, and your seed from the land of their captivity. Jacob will return and be quiet and secure, with no one to make him tremble. [28] You, my servant Jacob, do not be afraid, declares the LORD, for I am with you; I will make a complete end of all the nations to which I drove you, but with you I will not make a complete end. I will discipline you as justice requires, and I will certainly not let you go unpunished."

## CHAPTER 47

[1] What came as the word of the LORD to the prophet Jeremiah about the Philistines, before Pharaoh struck Gaza. [2] "Thus says the LORD: Look, waters are rising from the north and will become a flooding torrent; they will flood the land and everything in it, the city and those who live in it. Men will cry out, and all who live in the land will howl. [3] At the sound of the pounding hoofs of his mighty steeds, at the rattle of his chariots and the rumble of his wheels, fathers do not look back for their sons, because their hands hang limp, [4] because of the day that comes to destroy all the Philistines, to cut off from Tyre and Sidon every helper who survives; for the LORD is destroying the Philistines, the remnant of the coastland of Caphtor. [5] Baldness has come upon Gaza; Ashkelon is silenced, the remnant of their valley. How long will you gash yourself? [6] Ah, sword of the LORD! How long until you are quiet? Gather yourself into your sheath; rest and be still! [7] How can it be quiet, when the LORD has given it orders? Against Ashkelon and against the seacoast, there he has appointed it."

## CHAPTER 48

[1] For Moab. Thus says the LORD of hosts, the God of Israel: "Woe to Nebo, for it is devastated! Kiriathaim is shamed, it is taken; the high fortress is shamed and dismayed.* [2] There is no more praise for Moab; in Heshbon they have devised evil against her: 'Come, let us cut her off from being a nation!' You also, Madmen, will be silenced; after you the sword will go. [3] Hark! A cry from Horonaim: 'Ruin and great shattering!' [4] Moab is shattered; her little ones make their cry heard.* [5] For up the ascent of Luhith they go with weeping upon weeping; for on the way down to Horonaim they have heard the distress of the cry of shattering. [6] Flee, save your lives! Become like a bush in the wilderness! [7] For because you trusted in your works and your treasures, you too will be taken; and Chemosh will go out into exile, his priests and his officials together. [8] The destroyer will come against every city, and no city will escape; the valley will perish and the tableland be ruined, as the LORD has said. [9] Give wings to Moab, for she would fly away; her towns will become a waste, with no one living in them.* [10] Cursed be he who does the work of the LORD with slackness, and cursed be he who keeps back his sword from blood. [11] Moab has been at ease since his youth; he has settled on his dregs and has not been emptied from vessel to vessel, nor has he gone into exile; so his taste stays in him, and his scent has not changed. [12] Therefore the days are coming, declares the LORD, when I will send him men who tilt jars, and they will tilt him and empty his vessels and smash their jars.* [13] And Moab will be ashamed of Chemosh, as the house of Israel was ashamed of Bethel, their confidence. [14] How do you say, 'We are mighty men, valiant men for war'? [15] Moab is devastated, his towns have gone up in smoke, and the pick of his young men have gone down to the slaughter, declares the King, whose name is the LORD of hosts. [16] The disaster of Moab is near to come, and his evil hurries very fast. [17] Grieve for him, all who are around him, all who know his name; say, 'How the strong staff is broken, the rod of splendor!' [18] Come down from glory and sit in thirst, you who dwell as the daughter of Dibon! For the destroyer of Moab has come up against you; he has ruined your fortresses. [19] Stand by the road and watch, you who dwell in Aroer! Ask the man fleeing and the woman escaping; say, 'What has happened?' [20] Moab is shamed, for it is shattered; howl and cry out! Tell it by the Arnon that Moab is devastated. [21] Judgment has come to the land of the tableland, to Holon, to Jahzah and to Mephaath, [22] to Dibon, to Nebo and to Beth-diblathaim, [23] to Kiriathaim, to Beth-gamul and to Beth-meon, [24] to Kerioth, to Bozrah, and to all the towns of the land of Moab, far and near. [25] The horn of Moab is hacked off, and his arm is broken, declares the LORD. [26] Make him drunk, for he has made himself great against the LORD; let Moab splash in his vomit, and he too will become a laughingstock. [27] Was Israel not a laughingstock to you? Was he caught among thieves, that every time you spoke of him you would shake your head? [28] Abandon the towns and dwell among the crags, inhabitants of Moab! Be like a dove that nests on the far side of the mouth of a chasm. [29] We have heard of Moab's pride, very proud he is, his loftiness and his pride and his arrogance and the haughtiness of his heart. [30] I myself know his fury, declares the LORD; his idle talk is not right; what they have done is not right. [31] That is why I howl for Moab, for all Moab I cry out; over the men of Kir-heres one groans. [32] With more than the weeping for Jazer I weep for you, vine of Sibmah! Your tendrils passed over the sea, they

reached to the sea of Jazer; on your summer fruit and your vintage a destroyer has fallen. [33] Joy and gladness are taken away from the garden land, from the land of Moab; I have stopped the wine from the vats; no one treads with shouting; the shout is no shout. [34] From the cry of Heshbon to Elealeh, to Jahaz they have let out their voice, from Zoar to Horonaim and Eglath-shelishiyah; for even the waters of Nimrim have become desolate. [35] I will put an end in Moab, declares the LORD, to the one who goes up to the high place and makes offerings to his gods. [36] So my heart wails for Moab like flutes, my heart wails like flutes for the men of Kir-heres; so the abundance he made has perished. [37] For every head is bald and every beard clipped; on all hands are cuts, and on the loins sackcloth. [38] On all the roofs of Moab and in its squares, everywhere there is mourning; for I have broken Moab like a vessel no one cares for, declares the LORD. [39] How it is shattered! Howl! How Moab has turned his back in shame! Moab has become a laughingstock and a terror to all around him." [40] For thus says the LORD: "See, like an eagle he will swoop and spread out his wings against Moab. [41] Kerioth is captured, the strongholds are seized; and the heart of Moab's warriors on that day will be like the heart of a woman in her pangs. [42] Moab will be destroyed from being a people, because he made himself great against the LORD. [43] Terror and pit and trap are upon you, inhabitant of Moab, declares the LORD. [44] Whoever flees from the terror will fall into the pit, and whoever climbs out of the pit will be caught in the trap; for I will bring upon her, upon Moab, the year of their punishment, declares the LORD. [45] In the shadow of Heshbon fugitives stand, powerless; for fire has gone forth from Heshbon, a flame from the midst of Sihon; it consumes the brow of Moab, the crown of the sons of uproar. [46] Woe to you, Moab! The people of Chemosh are lost; for your sons are taken into captivity, and your daughters into exile. [47] But I will restore the fortunes of Moab in the end of days, declares the LORD." Up to here is the judgment of Moab.

## CHAPTER 49

[1] For the children of Ammon. Thus says the LORD: "Has Israel no sons? Has he no heir? Why then has their king inherited Gad, and his people taken up residence in its towns? [*] [2] Therefore, see, the days are coming, declares the LORD, when I will make the shout of war heard against Rabbah of the children of Ammon; it will become a desolate heap, and its daughters will be burned with fire; then Israel will dispossess those who dispossessed him, says the LORD. [3] Howl, Heshbon, for Ai is devastated! Cry out, daughters of Rabbah; wrap yourselves in sackcloth, mourn, and run back and forth among the walls! For their king will go into exile, his priests and his officials together. [4] Why do you boast of the valleys, your flowing valley, you turning-away daughter, who trusts in her treasures: 'Who will come against me?' [5] See, I am bringing terror upon you, declares the Lord GOD of hosts, from all who surround you; you will be driven out, each straight ahead, with no one to gather the fugitives. [6] But after this I will restore the fortunes of the children of Ammon, declares the LORD." [7] For Edom. Thus says the LORD of hosts: "Is there wisdom no more in Teman? Has counsel vanished from the discerning? Has their wisdom gone sour? [8] Flee, turn back, dwell deep down, inhabitants of Dedan! For I will bring the disaster of Esau upon him, the time I punish him. [9] If grape pickers came to you, would they leave no gleanings? If thieves came at night, they would ruin only as much as they wanted. [10] But I myself have stripped Esau; I have laid bare his secret places, and he cannot hide. His seed is ruined, with his brothers and his neighbors, and he is no more. [11] Leave your orphans; I will keep them alive; and let your widows trust in me." [12] For thus says the LORD: "See, those who were not sentenced to drink the cup will surely drink it; and are you the one to go entirely unpunished? You will not go unpunished, for you will surely drink. [13] For by myself I have sworn, declares the LORD, that Bozrah will become a horror, a reproach, a ruin and a curse, and all her towns will be ruins forever." [14] I have heard news from the LORD, and a messenger has been sent among the nations: "Gather together and come against her, and rise up for battle! [15] For see, I have made you small among the nations, despised among men. [16] The terror you inspired has deceived you, the pride of your heart, you who dwell in the clefts of the rock, who hold the height of the hill. Though you make your nest as high as the eagle's, from there I will bring you down, declares the LORD. [17] Edom will become a horror; everyone who passes by it will be appalled and will hiss over all its blows. [18] As with the overthrow of Sodom and Gomorrah and their neighbors, says the LORD, no man will live there, no son of man will sojourn in it. [19] Look, like a lion he comes up from the thickets of the Jordan against the ever-flowing pasture; for in an instant I will make him run from it, and whoever is chosen I will appoint over it. For who is like me? Who will summon me? And who is the shepherd who can stand before me? [*] [20] So hear the counsel the LORD has taken against Edom, and the plans he has planned against the inhabitants of Teman: Surely the little ones of the flock will be dragged off; surely their pasture will be appalled over them. [21] At the sound of their fall the earth quakes; there is a cry, its sound is heard at the Red Sea. [22] See, like an eagle he will go up and swoop, and spread out his wings against Bozrah; and the heart of Edom's warriors on that day will be like the heart of a woman in her pangs." [23] For Damascus. "Hamath and Arpad are shamed, for they have heard evil news; they melt away; at sea there is anxiety; it cannot be quiet. [24] Damascus has gone limp; she turns to flee, and trembling has gripped her; distress and pains have seized her like a woman giving birth. [25] How has the city of praise not been abandoned, the town of my joy! [*] [26] Therefore her young men will fall in her squares, and all the fighting men will be silenced on that day, declares the LORD of hosts. [27] I will set fire to the wall of Damascus, and it will consume the strongholds of Ben-hadad." [28] For Kedar and the kingdoms of Hazor, which Nebuchadnezzar king of Babylon struck. Thus says the LORD: "Get up, go up against Kedar, and destroy the sons of the east! [29] Their tents and their flocks they will take; their curtains and all their vessels and their camels they will carry off for themselves, and they will shout to them, 'Terror on every side!' [30] Flee, wander far off, dwell deep down,

inhabitants of Hazor, declares the LORD! For Nebuchadnezzar king of Babylon has taken counsel against you and devised a plan against you. [31] Get up, go up against a nation at ease, living in security, declares the LORD, which has neither gates nor bars; they dwell alone. [32] Their camels will become plunder, and the multitude of their livestock spoil; I will scatter to every wind those who clip the corners of their hair, and from every side I will bring their disaster, declares the LORD. [33] Hazor will become a lair of jackals, a waste forever; no man will live there, no son of man will sojourn in it." [34] What came as the word of the LORD to the prophet Jeremiah about Elam, in the beginning of the reign of Zedekiah king of Judah: [35] "Thus says the LORD of hosts: See, I am breaking the bow of Elam, the first of their strength. [36] I will bring on Elam four winds from the four ends of the heavens and scatter them to all these winds; there will be no nation to which the outcasts of Elam will not come. [37] I will shatter Elam before their enemies and before those who seek their life; I will bring evil on them, my burning anger, declares the LORD, and I will send the sword after them until I have finished them off. [38] I will set my throne in Elam and wipe out from there king and officials, declares the LORD. [39] And it will come about in the end of days that I will restore the fortunes of Elam, declares the LORD."

## CHAPTER 50

[1] The word which the LORD spoke about Babylon, about the land of the Chaldeans, by the hand of the prophet Jeremiah: [2] "Announce it among the nations and make it heard; raise a banner, make it heard, hide nothing; say, 'Babylon is taken; Bel is shamed; Merodach is shattered; her images are shamed, her idols are shattered.' [3] For a nation has come up against her from the north; it will make her land a waste, and there will be no one living in it; from man to beast they have fled; they are gone. [4] In those days and at that time, declares the LORD, the children of Israel will come, they and the children of Judah together, walking and weeping as they go, and the LORD their God they will seek. [5] They will ask the way to Zion, their faces toward it: 'Come, let us join ourselves to the LORD in an everlasting covenant that will not be forgotten.' [6] My people have been lost sheep; their shepherds led them astray, turning them loose on the mountains; from mountain to hill they went; they forgot their resting place. [7] All who found them ate them up, and their foes said, 'We are not guilty, because they sinned against the LORD, the pasture of righteousness, the hope of their fathers, the LORD.' [8] Wander out of the midst of Babylon, go out of the land of the Chaldeans, and be like the he-goats in front of the flock. [9] For see, I am rousing and bringing up against Babylon an assembly of great nations from the land of the north; they will line up against her; from there she will be taken. Their arrows are like those of a skilled warrior who does not come back empty. [10] Chaldea will become plunder; all who plunder her will have their fill, declares the LORD. [11] Though you are glad, though you exult, you who plunder my inheritance, though you frisk like a heifer at the threshing and neigh like stallions, [12]* your mother will be deeply shamed; she who bore you will blush. See, the last of the nations: a wilderness, a dry land and a desert! [13] Because of the wrath of the LORD she will not be inhabited but will be entirely a waste; everyone who passes by Babylon will be appalled and hiss over all her blows. [14] Line up against Babylon all around, all you who bend the bow; shoot at her, do not spare an arrow, for she has sinned against the LORD. [15] Shout against her all around! She has given her hand; her towers have fallen, her walls are thrown down. For this is the vengeance of the LORD; take vengeance on her; as she has done, do to her. [16] Cut off from Babylon the sower and the one who grasps the sickle at harvest time; before the oppressing sword each will turn to his own people, each will flee to his own land. [17] Israel is a scattered sheep, chased by lions. First the king of Assyria devoured him, and now at the last Nebuchadnezzar king of Babylon has crunched his bones. [18] So thus says the LORD of hosts, the God of Israel: See, I am punishing the king of Babylon and his land, as I punished the king of Assyria. [19] I will bring Israel back to his pasture; he will graze on Carmel and in Bashan, and on the hill country of Ephraim and in Gilead his soul will be satisfied. [20] In those days and at that time, declares the LORD, the iniquity of Israel will be searched for, and there will be none, and the sins of Judah, and they will not be found; for I will pardon those I leave as a remnant. [21] Go up against the land of Merathaim, against it, and against the inhabitants of Pekod; put them to the sword and devote them to destruction, declares the LORD; do all that I have commanded you. [22]* A sound of war in the land, and a great shattering! [23] How the hammer of the whole earth is cut down and broken! How Babylon has become a horror among the nations! [24] I laid a trap for you, and you were caught, Babylon, before you knew it; you were found and seized, for you picked a fight with the LORD. [25] The LORD has opened his storehouse and brought out the weapons of his indignation; for the Lord GOD of hosts has work to do in the land of the Chaldeans. [26] Come against her from the farthest border; open her granaries; heap her up like piles of grain and devote her to destruction; let her have no remnant. [27] Put all her bulls to the sword; let them go down to the slaughter. Woe to them, for their day has come, the time of their punishment! [28] Hark! Fugitives and escapees from the land of Babylon, to announce in Zion the vengeance of the LORD our God, vengeance for his temple. [29] Call together archers against Babylon, all who bend the bow; camp against her all around; let no one escape. Repay her according to her work; just as she has done, do to her; for she has been insolent toward the LORD, toward the Holy One of Israel. [30] Therefore her young men will fall in her squares, and all her fighting men will be silenced on that day, declares the LORD. [31] I am against you, O insolent one, declares the Lord GOD of hosts; for your day has come, the time when I punish you. [32] The insolent one will stumble and fall, with no one to lift him up; and I will set fire to his towns, and it will consume all around him. [33] Thus says the LORD of hosts: The children of Israel are oppressed, and the children of Judah together; all their captors hold them fast; they refuse to release them. [34] Their Redeemer is strong; the LORD

of hosts is his name. He will surely plead their case, so as to give rest to the earth and unrest to the inhabitants of Babylon. [35] A sword on the Chaldeans, declares the LORD, and on the inhabitants of Babylon, on her officials and on her wise men! [36] A sword on the babblers, and they will act as fools! A sword on her warriors, and they will be shattered! [*] [37] A sword on her horses and on her chariots and on all the mixed multitude in her midst, and they will become women! A sword on her treasures, and they will be plundered! [38] A drought on her waters, and they will dry up! For it is a land of carved images, and they are crazed over their terrors. [39] So wild beasts of the desert will live there with jackals, and ostriches will live in her; she will never again be inhabited, nor dwelt in from generation to generation. [*] [40] As when God overthrew Sodom and Gomorrah and their neighbors, declares the LORD, no man will live there, no son of man will sojourn in it. [41] See, a people comes from the north, a great nation, and many kings are roused from the remotest parts of the earth. [42] Bow and javelin they seize; they are ruthless and will show no pity. Their noise thunders like the sea, and they ride upon horses, drawn up like a man for war against you, O daughter of Babylon! [43] The king of Babylon has heard the news of them, and his hands hang limp; distress has gripped him, pangs like a woman giving birth. [44] Look, like a lion he comes up from the thickets of the Jordan against the ever-flowing pasture; for in an instant I will make them run from it, and whoever is chosen I will appoint over it. For who is like me? Who will summon me? And who is the shepherd who can stand before me? [45] So hear the counsel the LORD has taken against Babylon, and the plans he has planned against the land of the Chaldeans: Surely the little ones of the flock will be dragged off; surely their pasture will be appalled over them. [46] At the sound, 'Babylon is taken!' the earth quakes, and a cry is heard among the nations."

## CHAPTER 51

[1] Thus says the LORD: "See, I am stirring up a destroying wind against Babylon and against the inhabitants of Leb-kamai. [*] [2] I will send winnowers to Babylon who will winnow her and strip her land bare; for they will be against her all around on the day of evil. [3] Against the one who bends, let the archer bend his bow, and against the one who raises himself in his armor. Do not spare her young men; devote her whole army to destruction. [*] [4] The slain will fall in the land of the Chaldeans, and the pierced in her streets. [5] For Israel and Judah are not widowed of their God, the LORD of hosts, though their land is full of guilt toward the Holy One of Israel. [6] Flee out of the midst of Babylon, and let each save his soul! Do not perish in her iniquity, for it is the time of the LORD's vengeance; he is paying her back what she has earned. [7] Babylon was a golden cup in the LORD's hand, making all the earth drunk; the nations drank of her wine; therefore the nations go mad. [8] Suddenly Babylon has fallen and is broken; howl over her! Get balm for her pain; it may be she can be healed. [9] We tried to heal Babylon, but she was not healed. Leave her, and let us each go to his own land; for her judgment reaches to the heavens and rises up to the clouds. [10] The LORD has brought our righteousness to light; come, let us tell in Zion the work of the LORD our God. [11] Polish the arrows! Fill the quivers! The LORD has roused the spirit of the kings of the Medes, for his plan is against Babylon, to destroy it; for it is the vengeance of the LORD, vengeance for his temple. [12] Raise a banner toward the walls of Babylon; make the guard strong; station watchmen; set ambushes! For the LORD has both planned and carried out what he spoke against the inhabitants of Babylon. [13] You who dwell on many waters, abundant in treasures, your end has come, the measure of your plunder. [14] The LORD of hosts has sworn by his soul: Surely I will fill you with men like locusts, and they will raise over you the shout of the grape treaders. [15] He is the Maker of the earth by his strength, the one who fixed the world in place by his wisdom; by his insight he spread out the heavens. [16] When he gives forth his voice, the waters in the heavens are in uproar; he lifts the mists from the edge of the earth; he makes lightning flashes for the rain and sends the wind out from his treasuries. [17] All mankind is senseless, lacking knowledge; every metalsmith is disgraced by his carved image, for what he casts is a fraud, and there is no breath in them. [18] They are mere breath, a work of mockery; when the time comes to punish them, they will perish. [19] The Portion of Jacob is not like these, for he is the Shaper of all things and of the tribe of his inheritance; the LORD of hosts is his name. [*] [20] You are my hammer, my weapons of war: with you I smash nations, with you I destroy kingdoms. [21] With you I smash horse and rider; with you I smash chariot and charioteer. [22] With you I smash man and woman; with you I smash old man and boy; with you I smash the young man and the virgin. [23] With you I smash the shepherd and his flock; with you I smash the plowman and his yoke of oxen; with you I smash governors and deputies. [24] But I will repay Babylon and all the inhabitants of Chaldea for all their evil that they have done in Zion, before your eyes, declares the LORD. [25] I am against you, O mountain of the destroyer, declares the LORD, you who destroy the whole earth; I will stretch out my hand against you, roll you down from the crags, and make you a burned-out mountain. [26] They will not take from you a stone for a corner or a stone for foundations, for you will be a desolation forever, declares the LORD. [27] Raise a banner in the land; blow the horn among the nations; consecrate nations against her; call against her the kingdoms of Ararat, Minni and Ashkenaz; appoint a marshal against her; bring up horses like bristling locusts. [28] Consecrate nations against her, the kings of the Medes, their governors and all their deputies, and every land of his dominion. [29] The land quakes and writhes, for the plans of the LORD stand against Babylon, to make the land of Babylon a waste with no inhabitant. [30] The warriors of Babylon have stopped fighting; they sit in the strongholds; their might has dried up; they have become women. Her dwellings are burned, her bars broken. [31] Runner runs to meet runner, messenger to meet messenger, to tell the king of Babylon that his city is taken from end to end, [32] that the fords are seized, the reed marshes burned with fire, and the fighting men are terrified. [33] For thus says the LORD of hosts, the God of Israel: The

daughter of Babylon is like a threshing floor at the time it is trodden; yet a little while and the time of harvest will come for her." [34] "Nebuchadnezzar king of Babylon has eaten me up; he has thrown me into confusion; he has set me down as an empty vessel; he has swallowed me like a sea monster; he has filled his belly with my delights; he has rinsed me out. [35] Let the violence done to me and to my flesh be on Babylon," the one who dwells in Zion will say. "Let my blood be on the inhabitants of Chaldea," Jerusalem will say. [36] So thus says the LORD: "See, I will plead your case and avenge you; I will dry up her sea and make her spring run dry. [37] Babylon will become heaps of rubble, a lair of jackals, a horror and a thing to hiss at, with no inhabitant. [38] Together they roar like young lions; they growl like lions' whelps. [39] When they are heated, I will set out their drinking feast and make them drunk, so that they exult; then they will sleep an everlasting sleep and not wake, declares the LORD. [40] I will bring them down like lambs to the slaughter, like rams with he-goats. [41] How Sheshach has been captured, and the praise of all the earth taken! How Babylon has become a horror among the nations! [*] [42] The sea has come up over Babylon; she is covered by the roar of its waves. [43] Her towns have become a waste, a dry land and a desert, a land where no man lives, and no son of man passes through it. [44] I will punish Bel in Babylon and bring out of his mouth what he swallowed; nations will no longer flow to him; even the wall of Babylon has fallen. [45] Go out of the midst of her, my people, and let each save his soul from the burning anger of the LORD! [46] Do not let your heart be faint, and do not fear at the rumor heard in the land, when a rumor comes in one year, and after it another rumor in the next, and violence is in the land, ruler against ruler. [47] Therefore, see, the days are coming when I will punish the carved images of Babylon; all her land will be shamed, and all her slain will fall in her midst. [48] Then the heavens and the earth and all that is in them will shout for joy over Babylon, for from the north the destroyers will come to her, declares the LORD. [49] Babylon too must fall for the slain of Israel, as for Babylon have fallen the slain of all the earth. [50] You who have escaped the sword, go, do not stand still! Remember the LORD from far off, and let Jerusalem come up into your heart. [51] We are ashamed, for we have heard insult; disgrace has covered our faces, for foreigners have come into the sanctuaries of the house of the LORD. [52] Therefore, see, the days are coming, declares the LORD, when I will punish her carved images, and throughout her land the wounded will groan. [53] Though Babylon should climb to the heavens, though she should fortify her lofty stronghold, from me destroyers will come to her, declares the LORD. [54] Hark, a cry from Babylon, and a great shattering from the land of the Chaldeans! [55] For the LORD is devastating Babylon and silencing her great voice; their waves roar like many waters; the din of their voice rings out. [56] For a destroyer has come against her, against Babylon; her warriors are captured; their bows are shattered; for the LORD is a God of recompense; he will surely repay. [57] I will make her officials and her wise men drunk, her governors, her deputies and her warriors; they will sleep an everlasting sleep and not wake, declares the King, whose name is the LORD of hosts. [58] Thus says the LORD of hosts: The broad walls of Babylon will be utterly razed and her lofty gates burned with fire; so peoples labor for emptiness, and nations weary themselves for the fire." [59] The word that Jeremiah the prophet commanded Seraiah the son of Neriah, son of Mahseiah, when he went with Zedekiah king of Judah to Babylon in the fourth year of his reign. Seraiah was the quartermaster. [*] [60] Jeremiah wrote in a single book all the evil that would come on Babylon, all these words written about Babylon. [61] Jeremiah said to Seraiah, "When you come to Babylon, see to it that you read all these words, [62] and say, 'O LORD, you yourself have spoken about this place, that you would cut it off, so that there would be no one living in it, from man to beast, for it will be desolate forever.' [63] When you have finished reading this book, tie a stone to it and throw it into the middle of the Euphrates, [64] and say, 'So will Babylon sink and not rise, because of the evil I am bringing upon her; and they will grow weary.'" Up to here are the words of Jeremiah.

## CHAPTER 52

[1] Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem; his mother's name was Hamutal the daughter of Jeremiah, from Libnah. [2] He did evil in the sight of the LORD, just as Jehoiakim had done. [3] For it was on account of the anger of the LORD that this happened in Jerusalem and Judah, until he had thrown them out from his presence. Then Zedekiah rebelled against the king of Babylon. [4] In the ninth year of his reign, in the tenth month, on the tenth of the month, Nebuchadnezzar king of Babylon came against Jerusalem, he and all his army; they camped against it and built a siege wall around it. [5] The city remained under siege until the eleventh year of King Zedekiah. [6] In the fourth month, on the ninth of the month, the famine grew strong in the city, and there was no bread for the people of the land. [7] Then the city was broken into, and all the fighting men fled and left the city by night by way of the gate between the two walls, which was by the king's garden, while the Chaldeans were around the city; and they went along the road to the Arabah. [8] The Chaldean army pursued the king and caught up with Zedekiah in the plains of Jericho, and all his army scattered from him. [9] They took the king and brought him up to the king of Babylon at Riblah in the land of Hamath, and he pronounced judgments upon him. [10] The king of Babylon slaughtered Zedekiah's sons before his eyes, and he slaughtered all the officials of Judah as well at Riblah. [11] Zedekiah's eyes he blinded, and he bound him with bronze fetters; and the king of Babylon brought him to Babylon and put him in the house of custody until the day of his death. [12] In the fifth month, on the tenth of the month, that is, the nineteenth year of King Nebuchadnezzar king of Babylon, Nebuzaradan the captain of the guard, who stood before the king of Babylon, came into Jerusalem. [13] He burned the house of the LORD and the house of the king, and all the houses of Jerusalem, every great house, he burned with fire. [14] And the whole Chaldean army

that was with the captain of the guard tore down all the walls around Jerusalem. [15] Some of the poor of the people and the rest of the people left in the city, the deserters who had fallen away to the king of Babylon, and the rest of the craftsmen, Nebuzaradan the captain of the guard carried into exile.* [16] But some of the poor of the land Nebuzaradan the captain of the guard left behind as vinedressers and plowmen. [17] The bronze pillars that were in the house of the LORD, the stands, and the bronze sea in the house of the LORD the Chaldeans broke up, and they carried all their bronze to Babylon. [18] And the pots, the shovels, the snuffers, the basins, the ladles and all the bronze vessels used in the service they took. [19] The captain of the guard also took the small bowls, the firepans, the basins, the pots, the lampstands, the ladles and the libation bowls, what was of gold for its gold and what was of silver for its silver. [20] The two pillars, the one sea, and the twelve bronze bulls beneath the stands, which King Solomon had made for the house of the LORD: there was no weighing the bronze of all these vessels. [21] As for the pillars, eighteen cubits was the height of one pillar, a cord of twelve cubits went around it, and its thickness was four fingers; it was hollow. [22] A capital of bronze was on it; the height of the one capital was five cubits, with latticework and pomegranates on the capital all around, all of bronze; and the second pillar was like these, with pomegranates. [23] There were ninety-six pomegranates on the sides; all the pomegranates on the latticework all around numbered a hundred. [24] The captain of the guard took Seraiah the head priest and Zephaniah the second priest and the three keepers of the threshold; [25] and from the city he took one eunuch who was over the fighting men, seven men of those who saw the king's face who were found in the city, the scribe of the commander of the army, who mustered the people of the land, and sixty men of the people of the land who were found inside the city. [26] Nebuzaradan the captain of the guard took them and led them to the king of Babylon at Riblah. [27] The king of Babylon struck them and put them to death at Riblah in the land of Hamath. So Judah went into exile from its land. [28] This is the people whom Nebuchadnezzar exiled: in the seventh year, three thousand twenty-three Jews; [29] in the eighteenth year of Nebuchadnezzar, from Jerusalem, eight hundred thirty-two souls; [30] in the twenty-third year of Nebuchadnezzar, Nebuzaradan the captain of the guard exiled seven hundred forty-five Jews. All the souls were four thousand six hundred. [31] In the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-fifth of the month, Evil-merodach king of Babylon, in the year he became king, lifted the head of Jehoiachin king of Judah and brought him out of the prison house. [32] He spoke good things with him and set his throne above the thrones of the kings who were with him in Babylon. [33] And he changed his prison clothes, and he ate bread before him regularly all the days of his life. [34] As for his allowance, a continual allowance was given him by the king of Babylon, each day's portion in its day, until the day of his death, all the days of his life.

# Lamentations

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## CHAPTER 1

[1] How she sits alone, the city that was full of people! She has become like a widow, she who was great among the nations; a princess among the provinces has become a slave at forced labor. [2] Bitterly she weeps in the night, her tears upon her cheek; she has no comforter among all who loved her; all her friends have dealt treacherously with her; they have turned into her enemies. [3] Judah has gone into exile out of affliction and great servitude; she lives among the nations and finds no resting place; all who chase her have caught up with her between the straits. [4] The roads of Zion are in mourning, for none come to the festival; all her gates are ruined; her priests sigh; her young women are afflicted, and as for her, it is bitter to her. [5] Her foes have become her masters; her enemies prosper; for the LORD has made her grieve over the abundance of her rebellions; her little ones have gone into captivity before the foe. [6] And from the daughter of Zion all her glory has gone out; her officials have become like stags that find no pasture; they have walked without strength before the pursuer. [7] Jerusalem remembers, in the days of her affliction and her homelessness, all her treasures that were hers from days of old; when her people fell into the hand of the foe and no one helped her, the foes looked at her; they mocked at her downfall.* [8] Jerusalem has sinned a sin; that is why she has become a filthy thing; all who honored her despise her, for they have seen her nakedness; she herself groans and turns her back. [9] Her filthiness is in her skirts; she gave no thought to her end; so she has come down in an astonishing way, with no one to comfort her. "Look, O LORD, at my affliction, for the enemy has made himself great!" [10] The foe has stretched out his hand over all her treasures; for she has seen nations come into her sanctuary, those you commanded not to enter your assembly. [11] All her people are groaning, searching for bread; they have given their treasures for food to bring back the soul. "Look, O LORD, and see how despised I have become!" [12] "Does it mean nothing to you, all you who pass by on the road? Look and see if there is any pain like my pain that was inflicted on me, which the LORD brought upon me in the day of his burning anger. [13] "From on high he sent fire; into my bones he made it go down; he spread a net for my feet and turned me back; he made me desolate, sick all day long. [14] "The yoke of my rebellions is bound fast; by his hand they are woven together; they have come up onto my neck; he has made my strength stumble. The Lord has given me into hands I cannot rise up against.* [15] "The Lord has thrown aside all my mighty men in my midst; he called an assembly against me to shatter my young men; the Lord has trodden the winepress of the virgin daughter of Judah. [16] "For these things I am weeping; my eye, my eye streams with water; for far from me is a

comforter who could restore my soul. My children are desolate, for the enemy has prevailed." [17] Zion spreads out her hands; there is none to comfort her. The LORD has commanded against Jacob that his neighbors be his foes; Jerusalem has become a filthy thing among them. [18] "The LORD is in the right, for I have rebelled against his mouth. Hear, all you peoples, and see my pain: my young women and my young men have gone into captivity. [19] "I called to my lovers; they betrayed me. My priests and my elders breathed their last in the city as they searched for food for themselves to bring back their soul. [20] "Look, O LORD, for I am in distress; my bowels are in turmoil; my heart is turned over within me, for I have been very rebellious. Outside the sword bereaves; inside, it is like death. [21] "They have heard how I groan, with no one to comfort me; all my enemies have heard of my calamity; they rejoice that you have done it. You will bring the day you have announced, and they will be like me. [22] "Let all their evil come before you, and deal with them as you have dealt with me for all my rebellions; for many are my groans, and my heart is sick."

## CHAPTER 2

[1] How the Lord in his anger has clouded over the daughter of Zion! He has thrown down from heaven to earth the beauty of Israel, and has not remembered his footstool on the day of his anger. [2] The Lord has swallowed without pity all the pastures of Jacob; in his fury he has thrown down the fortresses of the daughter of Judah; he has brought them to the ground; he has profaned the kingdom and its officials. [3] In burning anger he has hacked off every horn of Israel; he has drawn back his right hand in the face of the enemy; he has burned in Jacob like a flaming fire consuming all around. [4] He has bent his bow like an enemy, standing with his right hand like a foe; he has killed all that was delightful to the eye; in the tent of the daughter of Zion he has poured out his wrath like fire. [5] The Lord has become like an enemy; he has swallowed Israel; he has swallowed all its palaces, ruined its fortresses, and multiplied in the daughter of Judah moaning and lamentation. [6] He has stripped his booth like a garden; he has ruined his meeting place. The LORD has made festival and Sabbath forgotten in Zion, and in the fury of his anger he has spurned king and priest. [*7] The Lord has cast off his altar, repudiated his sanctuary; he has handed over to the enemy the walls of her palaces; they have raised a shout in the house of the LORD as on a festival day. [8] The LORD planned to ruin the wall of the daughter of Zion; he stretched out a line; he did not turn his hand back from swallowing; he made rampart and wall mourn; together they waste away. [9] Her gates have sunk into the earth; he has ruined and shattered her bars. Her king and her officials are among the nations; there is no law; her prophets too find no vision from the LORD. [10] They sit on the ground, they are silent, the elders of the daughter of Zion; they have thrown dust on their heads; they have wrapped themselves in sackcloth; the young women of Jerusalem have bowed their heads to the ground. [11] My eyes are worn out with tears; my bowels are in turmoil; my liver is poured out on the ground over the shattering of the daughter of my people, as child and infant faint in the squares of the city. [12] They keep saying to their mothers, "Where are grain and wine?" as they faint like the wounded in the squares of the city, as their soul is poured out on their mothers' bosom. [13] What can I testify to you, what can I compare to you, daughter of Jerusalem? What can I liken to you to comfort you, virgin daughter of Zion? For your shattering is great as the sea; who can heal you? [14] Your prophets have seen for you emptiness and whitewash; they did not uncover your iniquity so as to restore your fortunes, but they saw for you oracles of emptiness and seduction. [15] All who pass along the way clap their hands at you; they hiss and wag their heads at the daughter of Jerusalem: "Is this the city that was called the perfection of beauty, the joy of all the earth?" [16] All your enemies open their mouths wide against you; they hiss and grind their teeth; they say, "We have swallowed her! Ah, this is the day we waited for; we have reached it, we have seen it!" [17] The LORD has done what he purposed; he has fulfilled his word, which he commanded from days of old; he has thrown down without pity; he has let the enemy rejoice over you; he has lifted high the horn of your foes. [18] Their heart cried out to the Lord: O wall of the daughter of Zion, let tears flow like a torrent by day and night! Give yourself no rest; do not let the daughter of your eye be still. [19] Get up, cry out in the night, at the start of the watches! Pour out your heart like water before the face of the Lord; lift up your palms to him for the soul of your little ones, who faint from hunger at the head of every street. [20] Look, O LORD, and see! To whom have you done this? Must women eat their fruit, the little ones they have nursed? Must priest and prophet be killed in the sanctuary of the Lord? [21] On the ground in the streets lie boy and old man; my young women and my young men have fallen by the sword; you have killed on the day of your anger; you have slaughtered without pity. [22] You have called, as on a festival day, my terrors from all around; and on the day of the anger of the LORD there was no one who escaped or survived; those I nursed and raised my enemy has finished off.

## CHAPTER 3

[1] I am the man who has seen affliction by the rod of his fury. [2] Me he has driven and made to walk in darkness and not in light. [3] Surely against me he turns his hand again and again, all the day. [4] He has worn out my flesh and my skin; he has shattered my bones. [5] He has built against me and encircled me with poison and hardship. [6] In dark places he has made me sit, like the dead of long ago. [7] He has walled me in, and I cannot go out; he has made my bronze chain heavy. [8] Even when I cry and shout for help, he shuts out my prayer. [9] He has walled up my ways with dressed stone; he has twisted my paths. [10] A bear lying in wait he is to me, a lion in hiding. [11] He has turned my ways aside and pulled me to pieces; he has made me desolate. [12] He bent his bow and set me up like a mark for the arrow. [13] He has sent into my inmost parts the arrows of his quiver. [14] I have become a laughingstock to all my people, the theme of their song all day long. [15] He has sated me with bitterness; he has made me drink

my fill of wormwood. [16] He has made my teeth grind on gravel; he has made me cower in ashes. [17] My soul has been rejected from peace; I have forgotten what is good. [18] And I said, "Gone is my endurance, and my hope from the LORD." [19] Remember my affliction and my homelessness, the wormwood and the poison. [20] My soul remembers it well and sinks down within me. [21] This I bring back to my mind; therefore I have hope: [22] The steadfast love of the LORD is why we are not consumed, for his compassions do not fail.* [23] They are new every morning; great is your faithfulness. [24] "The LORD is my portion," my soul says; "therefore I will wait for him." [25] Good is the LORD to those who wait for him, to the soul that seeks him. [26] It is good to wait in silence for the salvation of the LORD. [27] It is good for a man that he bear a yoke in his youth. [28] Let him sit alone and be silent, for he has laid it upon him. [29] Let him put his mouth in the dust; there may yet be hope. [30] Let him offer his cheek to the one who strikes him; let him be filled full with insult. [31] For the Lord does not reject forever. [32] Though he brings grief, he will show compassion according to the greatness of his steadfast love. [33] For it is not from his heart that he afflicts or grieves the sons of men. [34] To crush underfoot all the prisoners of the land, [35] to deny a man justice before the face of the Most High, [36] to wrong a man in his lawsuit, the Lord does not look on with approval. [37] Who has spoken and it came to be, if the Lord did not command it? [38] Do not evil things and good come out of the mouth of the Most High? [39] Why should a living man complain, a man, about the punishment for his sins? [40] Let us test and search out our ways, and turn back to the LORD. [41] Let us lift up our hearts along with our palms to God in the heavens: [42] "We have transgressed and rebelled, and you have not forgiven. [43] "You have covered yourself with anger and pursued us; you have killed without pity. [44] "You have covered yourself with a cloud, so that prayer cannot get through. [45] "Offscouring and refuse you have made us in the midst of the peoples. [46] "All our enemies have opened their mouths wide against us. [47] "Terror and pit have come upon us, ruin and shattering." [48] My eye streams with rivers of water over the shattering of the daughter of my people. [49] My eye flows and will not stop, without a pause, [50] until the LORD looks down and sees from the heavens. [51] My eye deals harshly with my soul because of all the daughters of my city. [52] Those who are my enemies for no reason have hunted me like a bird. [53] They silenced my life in the pit and threw stones at me. [54] Water flowed over my head; I said, "I am cut off." [55] I called on your name, O LORD, from the lowest pit. [56] You heard my voice: "Do not close your ear to my plea for relief, to my cry!" [57] You came near on the day I called you; you said, "Do not be afraid!" [58] You have taken up the cases of my soul, O Lord; you have redeemed my life. [59] You have seen, O LORD, the wrong done to me; judge my cause. [60] You have seen all their vengeance, all their plots against me. [61] You have heard their taunts, O LORD, all their plots against me, [62] the lips and the murmurings of those who rise against me, against me all day long. [63] Look at their sitting and their rising; I am their song. [64] You will pay them back, O LORD, according to the work of their hands. [65] You will give them a covering over the heart; your curse be on them! [66] You will pursue them in anger and wipe them out from under the heavens of the LORD.

## CHAPTER 4

[1] How the gold has grown dim, how the good gold has changed! The holy stones lie scattered at the head of every street. [2] The precious sons of Zion, weighed against fine gold, how they are reckoned as clay jars, the work of a potter's hands! [3] Even jackals offer the breast; they nurse their cubs; but the daughter of my people has become cruel, like ostriches in the desert.* [4] The tongue of the infant clings to its palate from thirst; children ask for bread, and no one spreads it out for them. [5] Those who ate dainties are destitute in the streets; those reared in crimson cling to dunghills. [6] For the iniquity of the daughter of my people is greater than the sin of Sodom, which was overthrown as in a moment, and no hands were laid on her. [7] Her Nazirites were brighter than snow, whiter than milk; their bodies were ruddier than coral, their cut like sapphire. [8] Their appearance is darker than black; they are not known in the streets; their skin has shrunk on their bones; it has dried up like wood. [9] Better off were the slain of the sword than the slain of hunger, who pine away, stricken, for lack of the fruits of the field. [10] The hands of tender-hearted women have cooked their own children; they became their food in the shattering of the daughter of my people. [11] The LORD has given full vent to his wrath; he has poured out his burning anger; he has lit a fire in Zion, and it has consumed her foundations. [12] The kings of the earth did not believe, nor did any who live in the world, that foe and enemy would come in through the gates of Jerusalem. [13] It was because of the sins of her prophets, the iniquities of her priests, who shed within her the blood of the righteous. [14] They staggered blind in the streets, so defiled with blood that none could touch their clothes. [15] "Turn away! Unclean!" they called to them; "Turn away, turn away, do not touch!" When they fled and wandered, they said among the nations, "They will stay here no longer." [16] The face of the LORD has divided them; he will look on them no more; they showed no regard for the priests and no favor to the elders. [17] Still our eyes wear themselves out looking for help, in vain; in our watching we watched for a nation that could not save. [18] They tracked our steps, so that we could not walk in our squares; our end drew near, our days were full, for our end had come. [19] Our pursuers were swifter than the eagles of the heavens; on the mountains they chased us hotly; in the desert they lay in wait for us. [20] The breath of our nostrils, the anointed of the LORD, was captured in their pits, of whom we said, "In his shade we will live among the nations."* [21] Rejoice and be glad, daughter of Edom, who dwell in the land of Uz! To you too the cup will pass; you will get drunk and lay yourself bare. [22] Your iniquity has been punished in full, daughter of Zion; he will not exile you again. He will punish your iniquity, daughter of Edom; he will expose your sins.

## CHAPTER 5

[1] Remember, O LORD, what has come upon us; look and see
our reproach. [2] Our inheritance has passed to strangers, our
homes to aliens. [3] Orphans we have become, fatherless; our
mothers are like widows. [4] Our water we drink for silver; our
wood comes to us at a price. [5] Our pursuers are on our necks; we
are weary and given no rest. [6] To Egypt we have given the hand,
and to Assyria, to get enough bread. [7] Our fathers sinned and are
gone, and we carry their iniquities. [8] Slaves rule over us; there is
no one to snatch us out of their hand. [9] With our lives at stake we
bring in our bread, because of the sword of the wilderness. [10]
Our skin is hot as an oven with the fever of famine. [11] Women in
Zion were ravished, young women in the towns of Judah. [12]
Officials were hanged by their hands; elders were given no
respect. [13] Young men had to carry the mill, and boys stumbled
under the wood. [14] The elders have stopped sitting at the gate,
the young men their music. [15] The joy of our heart has stopped;
our dancing has turned into mourning. [16] The crown of our
head has fallen; woe to us, for we have sinned! [17] For this our
heart is faint; for these things our eyes are dim, [18] for Mount
Zion, which lies desolate; foxes roam over it. [19] But you, O
LORD, are enthroned forever; your throne is from generation to
generation. [20] Why do you forget us forever, abandon us for
length of days? [21] Turn us back to you, O LORD, and we will
turn back; renew our days as of old; [22] unless you have utterly
rejected us and are exceedingly angry with us.*

# Ezekiel

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## CHAPTER 1

[1] It was in the thirtieth year, in the fourth month, on the fifth of
the month, while I was among the exiles beside the river Chebar,
that the heavens opened and I saw visions of God. [2] On the fifth
of the month (it was the fifth year of King Jehoiachin's exile), [3]
the word of the LORD came indeed to Ezekiel the priest, son of
Buzi, in the land of the Chaldeans beside the river Chebar; and
there the hand of the LORD came upon him. [4] As I looked,
behold, a storm wind was coming out of the north: a huge cloud
and fire catching hold of itself, with a radiance surrounding it,
and in its center, in the center of the fire, something that shone
like amber.* [5] Out of its center came the form of four living
creatures, and this is how they looked: they had a human form. [6]
Every one of them had four faces, and every one of them had
four wings. [7] Their legs were straight, and their feet had soles like
the hoof of a calf; they glittered with the look of polished bronze.
[8] Human hands were under their wings on all four sides, and all
four had faces and wings in this way: [9] their wings were joined to
one another; they did not turn when they moved, but each went
straight forward. [10] As for the form of their faces, they had a
human face, and the four had a lion's face on the right, and the
four had an ox's face on the left, and the four had an eagle's face.
[11] Thus were their faces. Their wings were spread upward; each
had two that joined with the wings of the other, and two
covering their bodies. [12] Each went straight forward; where the
spirit was to go, there they went, without turning as they moved.
[13] The look of the living creatures was like coals of fire burning,
like the look of torches; the fire went back and forth among the
creatures, and the fire had a radiance, and lightning came out of
the fire. [14] The living creatures darted to and fro, looking like
flashes of lightning. [15] While I watched the living creatures, I saw
a wheel on the ground beside the creatures, one for each of their
four faces. [16] The wheels and their construction looked like the
glint of beryl, and all four had the same form; their look and their
construction were like a wheel inside a wheel. [17] When they
moved, they went toward any of their four sides without turning
as they went. [18] Their rims were tall and fearsome, and the rims
of all four were covered with eyes all around. [19] Whenever the
living creatures moved, the wheels moved beside them, and when
the creatures rose from the ground, the wheels rose. [20] Where the
spirit was to go, they went, there the spirit was to go; and the
wheels rose together with them, because the spirit of the living
creature was in the wheels. [21] When the creatures went, the
wheels went; when they stopped, the wheels stopped; and when
they rose from the ground, the wheels rose together with them,
because the spirit of the living creature was in the wheels. [22]
Above the heads of the living creature was the form of an
expanse, with the glint of fearsome crystal, stretched out above,
over their heads. [23] Beneath the expanse their wings were held
out straight, each toward the other; each creature had two wings
covering its body on this side and two covering it on that side. [24]
As they moved I heard the noise of their wings, like the noise of
mighty waters, like the voice of the Almighty, a roar like the
noise of an army camp. Whenever they stopped, they lowered
their wings. [25] Then a voice sounded from above the expanse
over their heads; when they stopped, they lowered their wings. [26]
Above the expanse over their heads was the form of a throne,
looking like sapphire stone, and seated above on the form of the
throne was a form that looked like a man. [27] From what looked
like his waist upward I saw something shining like amber,
looking like fire enclosed all around; and from what looked like
his waist downward I saw what looked like fire, with radiance
surrounding him. [28] Like the look of the rainbow in the clouds
on a rainy day, so was the look of the radiance around him. Such
was the appearance of the form of the glory of the LORD. When
I saw it I fell face down, and I heard a voice speaking.

## CHAPTER 2

[1] He said to me, "Son of man, get up on your feet, and I will
speak to you."* [2] While he was speaking to me, the Spirit came
into me and stood me on my feet, and I heard the one who was
speaking to me. [3] He told me, "Son of man, I am sending you to
the children of Israel, to rebel nations who have rebelled against
me; they and their fathers have revolted against me up to this
very day. [4] The sons are hard-faced and hard-hearted, and I am

sending you to them. You are to tell them, 'Thus says the Lord GOD.' [5] Whether they listen or hold back (for they are a house of rebellion), they will know that there has been a prophet in their midst. [6] As for you, Son of man, have no fear of them or of their words, though thistles and thorns surround you and you sit among scorpions. Have no fear of their words and do not be shaken by their faces, for they are a house of rebellion. [7] Speak my words to them, whether they listen or hold back, for they are rebellion itself. [8] "But you, Son of man, listen to what I am telling you: do not be rebellious like that house of rebellion. Open your mouth and eat what I am giving you." [9] When I looked, there was a hand reached out toward me, and in it, a scroll. [10] He unrolled it in front of me; it had writing inside and out, and what was written on it was dirges, moaning and woe.

## CHAPTER 3

[1] He said to me, "Son of man, eat what is in front of you. Eat this scroll; then go and speak to the house of Israel." [2] I opened my mouth, and he fed me the scroll. [3] He said to me, "Son of man, feed your stomach and fill your insides with this scroll I am giving you." So I ate it, and in my mouth it was sweet as honey. [4] Then he said to me, "Son of man, go now to the house of Israel and speak my words to them. [5] You are not being sent to a people of unintelligible speech and difficult tongue, but to the house of Israel, [6] not to many peoples of unintelligible speech and difficult tongue whose words you cannot make out. If I sent you to those, they would listen to you. [7] But the house of Israel will refuse to listen to you, because they refuse to listen to me; the whole house of Israel is hard of brow and stubborn of heart. [8] See, I have made your face as hard as their faces, and your brow as hard as their brows. [9] I have made your brow like diamond, harder than flint. Have no fear of them and do not be shaken by their faces, for they are a house of rebellion." [10] He said to me, "Son of man, take into your heart all the words I speak to you, and hear them with your ears. [11] Go now to the exiles, to the sons of your people; speak to them and tell them, 'Thus says the Lord GOD,' whether they listen or hold back." [12] Then the Spirit lifted me, and behind me I heard the noise of a great quaking: "Blessed be the glory of the LORD from its place!" [13] It was the noise of the living creatures' wings brushing against one another, and the noise of the wheels alongside them, the noise of a great quaking. [14] The Spirit lifted me and carried me off, and I went bitter, my spirit burning, while the hand of the LORD pressed hard on me. [15] I came to the exiles at Tel-abib who lived beside the river Chebar, and I sat where they were living; for seven days I sat there among them, stunned. [16] When seven days were over, the word of the LORD came to me: [17] "Son of man, I have appointed you a watchman for the house of Israel. When you hear a word from my mouth, give them warning from me. [18] If I tell the wicked man, 'You will surely die,' and you give him no warning and do not speak up to warn the wicked man away from his wicked way so that he may live, that wicked man will die for his iniquity, but I will hold you responsible for his blood. [19] But if you have warned the wicked man and he does not turn from his wickedness and from his wicked way, he will die for his iniquity, but you will have saved your life. [20] And if a righteous man turns away from his righteousness and does wrong, and I put a stumbling block in front of him, he will die. Because you gave him no warning, he will die for his sin, and the righteous things he did will not be remembered; but I will hold you responsible for his blood. [21] But if you have warned the righteous man not to sin, and he does not sin, he will surely live because he was warned, and you will have saved your life." [22] There the hand of the LORD came upon me, and he said to me, "Get up and go out to the valley, and there I will speak to you." [23] So I got up and went out to the valley, and there stood the glory of the LORD, like the glory I had seen beside the river Chebar; and I fell face down. [24] The Spirit came into me and stood me on my feet. He spoke to me and told me, "Go and shut yourself in your house. [25] As for you, Son of man, they are going to put ropes on you and tie you up with them, so that you cannot go out among them. [26] I will make your tongue stick to the roof of your mouth, and you will be speechless and unable to be a reprover to them, for they are a house of rebellion. [27] But when I speak with you, I will open your mouth, and you will tell them, 'Thus says the Lord GOD.' Whoever listens, let him listen; whoever holds back, let him hold back; for they are a house of rebellion.

## CHAPTER 4

[1] "Now you, Son of man, get yourself a brick and set it in front of you, and scratch on it a city, Jerusalem. [2] Lay siege to it: build siege works against it, heap up a ramp against it, set up camps against it, and position battering rams around it on every side. [3] Then get yourself an iron griddle and put it up as an iron wall between you and the city. Fix your face toward it; it will be under siege, and you will besiege it. This is to be a sign for the house of Israel. [4] "Next, lie down on your left side and put the iniquity of the house of Israel on it; for as many days as you lie on it, you will carry their iniquity. [5] I have counted out for you the years of their iniquity as a number of days, three hundred and ninety days, and you will carry the iniquity of the house of Israel. [6] When you have finished these, you are to lie down again, this time on your right side, and carry the iniquity of the house of Judah forty days; a day for a year, a day for a year I have assigned you. [7] Fix your face toward the siege of Jerusalem with your arm bare, and prophesy against it. [8] And see, I am putting ropes on you so that you cannot roll from one side to the other until you finish the days of your siege. [9] "Get yourself wheat and barley, beans and lentils, millet and spelt; put them into a single jar and make them into bread for yourself. You are to eat it for as many days as you lie on your side, three hundred and ninety days. [10] The food you eat will be weighed out, twenty shekels a day; you will eat it at set times. [11] Water too you will drink by measure, a sixth of a hin; you will drink it at set times. [12] Eat it like a barley cake, and bake it on human excrement before their eyes." [13] And the LORD said, "That is how the children of Israel will eat their bread, unclean, among the nations to which I will banish them." [14] But I said, "Ah, Lord GOD! My soul has never been made

unclean. From my youth until now I have not eaten anything that died on its own or was mangled by animals, and no tainted meat has entered my mouth." [15] He answered me, "Very well, I am allowing you cow dung in place of human excrement; you may make your bread over it." [16] Then he said to me, "Son of man, I am about to break the staff of bread in Jerusalem. They will eat bread by weight and in anxiety, and drink water by measure and in horror, [17] so that they will run short of bread and water and stare aghast at one another and rot away in their iniquity.

## CHAPTER 5

[1] "And you, Son of man, get a sharp sword and use it as a barber's razor; run it over your head and your beard. Then take scales for weighing and divide the hair. [2] One third you will burn in the fire inside the city when the days of the siege are finished; one third you will take and strike with the sword around the city; and one third you will scatter to the wind, and I will unsheathe a sword after them. [3] Take from there a few strands and tie them up in the fold of your garment. [4] From these too take some and throw them into the fire and burn them up; from it fire will spread to the whole house of Israel. [5] "Thus says the Lord GOD: This is Jerusalem. I placed her in the center of the nations, with lands surrounding her. [6] Yet she defied my judgments more wickedly than the nations, and my statutes more than the lands surrounding her; for they rejected my judgments and did not walk in my statutes. [7] So thus says the Lord GOD: Because you have been more unruly than the nations around you, and have not walked in my statutes or carried out my judgments, nor even acted according to the judgments of the nations that are all around you, [*] [8] therefore thus says the Lord GOD: See, I myself am against you, and I will carry out judgments among you before the eyes of the nations. [9] Because of all your abominations I will do to you what I have not done before and will never do the like again. [10] So fathers will eat sons within you, and sons will eat their fathers. I will carry out judgments on you and scatter all that is left of you to every wind. [11] Therefore, as I live, declares the Lord GOD, because you defiled my sanctuary with all your vile things and all your abominations, I in turn will cut you down; my eye will not spare and I will show no pity. [12] One third of you will die by pestilence and waste away by famine inside you; one third will fall by the sword around you; and one third I will scatter to every wind, and unsheathe a sword after them. [13] "So my anger will run its course; I will vent my wrath on them and be satisfied. And when I have finished venting my wrath on them, they will know that I, the LORD, spoke in my zeal. [14] I will make you a ruin and an object of scorn among the nations around you, before the eyes of every passerby. [15] You will be a scorn and a byword, a lesson and an object of horror to the nations around you, when I carry out judgments on you in anger and wrath and with raging punishments. I, the LORD, have spoken. [16] When I shoot at them the deadly arrows of famine, arrows that destroy, which I will shoot to destroy you, I will add famine upon you and break your staff of bread. [17] I will send famine and savage beasts on you, and they will leave you childless; pestilence and bloodshed will sweep through you, and I will bring the sword against you. I, the LORD, have spoken."

## CHAPTER 6

[1] The word of the LORD came to me: [2] "Son of man, turn your face toward the mountains of Israel and prophesy against them. [3] Say, 'Mountains of Israel, hear the word of the Lord GOD! Thus says the Lord GOD to the mountains and the hills, to the ravines and the valleys: See, I myself am bringing a sword against you, and I will wipe out your high places. [4] Your altars will be laid waste and your incense altars smashed, and I will throw down your slain in front of your idols. [5] I will lay the dead bodies of the children of Israel in front of their idols and scatter your bones around your altars. [6] Wherever you live, the cities will be ruined and the high places laid waste, so that your altars are ruined and left desolate, your idols smashed and gone, your incense altars hacked down, and what you have made wiped away. [7] The slain will fall among you, and you shall know that I am the LORD. [8] "'But I will leave some of you alive: you will have survivors of the sword among the nations when you are scattered among the lands. [9] Your survivors will remember me among the nations where they are taken captive, how I was crushed by their unfaithful heart that turned from me and by their eyes that played the harlot after their idols. They will be disgusted with themselves for the evil they did in all their abominations. [10] And they shall know that I am the LORD; it was not for nothing that I spoke of bringing this evil on them.' [11] "Thus says the Lord GOD: Clap your hands and stamp your feet and say, 'Alas for all the wicked abominations of the house of Israel!' For by sword, famine and pestilence they will fall. [12] The one far away will die by pestilence, the one nearby will fall by the sword, and the one who remains and is spared will die by famine. So I will vent my wrath on them. [13] And you shall know that I am the LORD, when their slain lie among their idols around their altars, on every lofty hill, on every mountain peak, beneath every luxuriant tree and beneath every leafy oak, the places where they presented soothing aromas to all their idols. [14] I will stretch out my hand against them and make the land a desolate waste, from the wilderness to Diblah, in every place they live. Then they shall know that I am the LORD." [*]

## CHAPTER 7

[1] The word of the LORD came to me: [2] "You, Son of man, thus says the Lord GOD to the land of Israel: An end! The end has come on the four corners of the land! [3] Now the end is on you; I will let loose my anger against you, judge you by your ways, and lay on you all your abominations. [4] My eye will not spare you and I will show no pity; I will lay your ways on you, and your abominations will be among you. Then you shall know that I am the LORD. [5] "Thus says the Lord GOD: Disaster! A disaster like no other! It is coming! [6] An end is coming; the end is coming! It has roused itself against you. See, it is coming! [7] Your doom has come for you, you who live in the land. The time is coming, the

day is near: panic, not joyful cries, on the mountains.* 8 Very soon now I will pour my wrath on you and vent my anger against you; I will judge you by your ways and lay on you all your abominations. 9 My eye will not spare, and I will show no pity; I will lay your ways on you, and your abominations will be among you. Then you shall know that I am the LORD who strikes. 10 "Here is the day! See, it is coming! Your doom has gone forth; the rod has flowered, arrogance has sprouted. 11 Violence has grown into a rod of wickedness. Nothing will be left of them, nothing of their crowd, nothing of their wealth, and no eminence among them.* 12 The time has come, the day has struck. The buyer should not be glad, nor the seller grieve, for wrath is on all her crowd. 13 The seller will not get back what he sold, even if they are still alive, for the vision concerning all her crowd will not be revoked, and because of his iniquity none will hold on to his life. 14 "They have sounded the trumpet and prepared everything, but no one goes out to battle, because my wrath is on all her crowd. 15 Outside is the sword, inside are pestilence and famine. Whoever is in the field will die by the sword, and whoever is in the city will be eaten up by famine and pestilence. 16 Even if some of them escape and survive, they will be on the mountains like doves of the valleys, all of them moaning, each for his iniquity. 17 Every hand will hang limp, and every knee will drip with water. 18 They will wrap themselves in sackcloth and shuddering will cover them; shame will be on every face and every head will be shaved bald. 19 They will fling their silver in the streets, and their gold will become a thing unclean. Their silver and gold cannot rescue them on the day of the LORD's wrath. They will not satisfy their hunger or fill their stomachs with it, for it was what made them stumble into iniquity. 20 His beautiful ornament he set in majesty, but with it they made their abominable images, their vile things. That is why I am making it unclean to them. 21 I will hand it over to foreigners as plunder and to the wicked of the earth as spoil, and they will profane it. 22 I will turn my face away from them, and they will profane my treasured place; violent men will come into it and profane it. 23 "Forge the chain, for the land is full of crimes of bloodshed, and the city is full of violence. 24 I will bring in the most wicked of the nations, and they will take over their houses. I will end the pride of the mighty, and their sanctuaries will be profaned. 25 Terror is coming; they will look for peace, and there will be none. 26 Calamity will follow calamity, report will follow report. They will look for a vision from a prophet; instruction will fail from the priest, and counsel from the elders. 27 The king will mourn, the prince will be clothed in despair, and the hands of the people of the land will shake. I will treat them according to their ways and judge them by their own standards. Then they shall know that I am the LORD."

## CHAPTER 8

1 It was in the sixth year, in the sixth month, on the fifth of the month: I was sitting in my house, and the elders of Judah were sitting in front of me, when the hand of the Lord GOD fell on me there. 2 I looked, and behold, a form that looked like fire. From what looked like his waist down there was fire, and from his waist up something like a radiance, like the shine of amber.* 3 He reached out what looked like a hand and seized me by a lock of my hair; the Spirit lifted me up between earth and sky and brought me, in visions of God, to Jerusalem, to the doorway of the inner gate that faces north, where stood the seat of the image of jealousy that stirs up jealousy. 4 And there was the glory of the God of Israel, just like the vision I had seen in the valley. 5 He said to me, "Son of man, raise your eyes toward the north." I raised my eyes toward the north, and there, to the north of the altar gate, at the entry, was this image of jealousy. 6 He said to me, "Son of man, do you see what they are doing, the great abominations the house of Israel is committing here, so that I must go far from my sanctuary? Yet you will see greater abominations still." 7 Then he brought me to the doorway of the court, and when I looked, there was a hole in the wall. 8 He said to me, "Son of man, dig through the wall." I dug through the wall, and there was a doorway. 9 He said to me, "Go in and see the evil abominations they are committing here." 10 So I went in and looked, and there, engraved on the wall all around, was every kind of creeping thing and loathsome animal, and all the idols of the house of Israel. 11 Seventy men from the elders of the house of Israel were standing in front of them, with Jaazaniah son of Shaphan standing in their midst, each with his censer in his hand, and a fragrant cloud of incense was rising. 12 He said to me, "Son of man, have you seen what the elders of the house of Israel are doing in the darkness, each in the room of his carved images? For they say, 'The LORD does not see us; the LORD has abandoned the land.'" 13 And he told me, "You will see them committing greater abominations still." 14 Then he brought me to the doorway of the gate of the LORD's house on the north side, and there sat women weeping for Tammuz. 15 He said to me, "Do you see this, Son of man? You will see greater abominations than these still." 16 Then he brought me into the inner court of the LORD's house, and there, at the doorway of the temple of the LORD, between the vestibule and the altar, were about twenty-five men, their backs to the temple of the LORD and their faces to the east, bowing eastward to the sun. 17 He said to me, "Do you see this, Son of man? Is it a small matter to the house of Judah to commit the abominations they are committing here, that they must also fill the land with violence and provoke me again and again? See, they are putting the branch to their nose.* 18 So I too will deal with them in wrath. My eye will not spare and I will show no pity; they may shout in my ears with a loud voice, but I will not listen to them."

## CHAPTER 9

1 Then he shouted in my ears with a loud voice: "Draw near, you who are to punish the city, each with his weapon of ruin in his hand!" 2 At that, six men came by way of the upper gate that faces north, each with his shattering weapon in his hand, and with them one man dressed in linen who had a scribe's writing case at his side. They came in and stood next to the bronze altar. 3 The glory of the God of Israel had risen from above the cherub

where it had been, up to the threshold of the house. He called to the man dressed in linen with the scribe's writing case at his side, [4] and the LORD told him, "Pass through the city, through Jerusalem, and put a mark on the foreheads of the men who sigh and groan over all the abominations done within it."[*] [5] To the others he said, as I listened, "Pass through the city behind him and strike. Do not let your eye spare, and show no pity. [6] Old man, young man and girl, little ones and women, kill them to the last; but do not touch anyone who has the mark on him. Start at my sanctuary." So they started with the elders who were in front of the house. [7] He said to them, "Defile the house and fill the courts with the slain. Go!" So they went out and struck people down in the city. [8] While they were striking them down and I alone was left, I fell face down and cried out, "Ah, Lord GOD! Will you destroy everyone left of Israel as you pour out your wrath on Jerusalem?" [9] He answered me, "The iniquity of the house of Israel and Judah is great beyond measure. The land is filled with bloodshed and the city filled with injustice, for they say, 'The LORD has abandoned the land; the LORD does not see.' [10] So my eye too will not spare, and I will show no pity; I will bring their conduct down on their heads." [11] Then the man dressed in linen with the writing case at his side reported back: "I have done just as you commanded me."

## CHAPTER 10

[1] I looked, and behold, above the expanse over the heads of the cherubim was something like a sapphire stone; what could be seen of it was like the form of a throne, appearing above them. [2] He spoke to the man dressed in linen: "Go in between the whirling wheels beneath the cherub; fill both your hands with burning coals from between the cherubim and scatter them over the city." And he went in as I watched. [3] The cherubim were standing to the south of the house when the man went in, and the cloud filled the inner court. [4] Then the glory of the LORD rose from above the cherub to the threshold of the house; the house was filled with the cloud, and the court was filled with the radiance of the glory of the LORD. [5] The noise of the cherubim's wings could be heard all the way to the outer court, like the voice of God Almighty when he speaks. [6] When he commanded the man dressed in linen, "Take fire from between the whirling wheels, from between the cherubim," the man went in and stood next to a wheel. [7] One cherub reached out his hand from between the cherubim to the fire between the cherubim, lifted some and placed it in the hands of the man dressed in linen, who took it and went out. [8] Under the cherubim's wings could be seen the form of a human hand. [9] As I looked, there were four wheels next to the cherubim, a wheel next to each cherub, and the wheels looked like the glint of beryl stone. [10] In appearance all four had the same form, like a wheel inside a wheel. [11] When they moved, they moved in any of their four directions without turning as they went; wherever the front faced, they followed it, without turning as they went. [12] Their whole bodies, their backs, their hands and their wings, as well as the wheels, were covered with eyes all around, the wheels that the four of them had. [13] The wheels, as I heard, were called "the whirling wheel." [14] Every one had four faces: the first was the face of the cherub, the second a human face, the third a lion's face, and the fourth an eagle's face. [15] Then the cherubim rose. This was the living creature I had seen beside the river Chebar. [16] Whenever the cherubim moved, the wheels moved alongside them, and when the cherubim raised their wings to rise from the ground, the wheels did not turn away from beside them either. [17] When the cherubim stopped, the wheels stopped; when they rose, the wheels rose with them, because the spirit of the living creature was in them. [18] Then the glory of the LORD left the threshold of the house and took its stand above the cherubim. [19] The cherubim raised their wings and rose from the ground before my eyes as they went out, with the wheels alongside them. They stopped at the entrance of the east gate of the LORD's house, and the glory of the God of Israel was above them. [20] This was the living creature I had seen beneath the God of Israel beside the river Chebar, and I realized that they were cherubim. [21] Every one had four faces and four wings, and under their wings was the form of human hands. [22] As for the form of their faces, they were the very faces I had seen beside the river Chebar, both their appearance and the creatures themselves. Each went straight forward.

## CHAPTER 11

[1] The Spirit lifted me and brought me to the east gate of the LORD's house, the one that faces east, and there at the doorway of the gate were twenty-five men. Among them I saw Jaazaniah son of Azzur and Pelatiah son of Benaiah, leaders of the people. [2] He said to me, "Son of man, these are the men who plot iniquity and give evil advice in this city. [3] They say, 'The time is not near to build houses. This city is the cauldron and we are the meat.'[*] [4] So prophesy against them, prophesy, Son of man!" [5] The Spirit of the LORD fell on me, and he told me, "Say, Thus says the LORD: That is what you are saying, house of Israel, and I know what rises up in your spirit. [6] You have multiplied your slain in this city and filled its streets with the slain. [7] So thus says the Lord GOD: The slain you laid inside it are the meat, and this city is the cauldron; but you I will bring out of it. [8] It is the sword you feared, and the sword is what I will bring on you, declares the Lord GOD. [9] I will bring you out of it and hand you over to foreigners and carry out judgments on you. [10] By the sword you will fall; at the border of Israel I will judge you, and you shall know that I am the LORD. [11] This city will not be a cauldron for you, nor will you be the meat inside it; at the border of Israel I will judge you. [12] And you shall know that I am the LORD, in whose statutes you did not walk and whose judgments you did not carry out; instead you acted by the judgments of the nations around you." [13] As I was prophesying, Pelatiah son of Benaiah died. I fell face down and cried out with a loud voice, "Ah, Lord GOD! Are you making an end of what is left of Israel?" [14] The word of the LORD came to me: [15] "Son of man, your brothers, your own brothers, your relatives who have the right of redemption, and the whole house of Israel, all of them, are the

ones of whom the people of Jerusalem have said, 'Keep far away from the LORD; this land has been given to us as our possession.' [16] So say, 'Thus says the Lord GOD: Though I sent them far away among the nations and scattered them among the lands, yet I have been to them a sanctuary for a little while in the lands where they have gone.'* [17] So say, 'Thus says the Lord GOD: I will gather you from the peoples and collect you from the lands where you have been scattered, and I will give you the land of Israel.' [18] They will come there and clear out of it all its vile things and all its abominations. [19] I will give them one heart and put a new spirit within you; I will remove the heart of stone from their flesh and give them a heart of flesh, [20] so that they will walk in my statutes and keep my judgments and carry them out. They will be my people, and I will be their God. [21] But those whose heart walks after their vile things and their abominations, I will bring their conduct down on their heads, declares the Lord GOD." [22] Then the cherubim raised their wings, with the wheels alongside them, and the glory of the God of Israel was above them. [23] The glory of the LORD went up from the middle of the city and stopped on the mountain east of the city. [24] The Spirit lifted me and brought me in the vision, by the Spirit of God, to Chaldea, to the exiles. Then the vision I had seen left me. [25] And I told the exiles everything the LORD had shown me.

## CHAPTER 12

[1] The word of the LORD came to me: [2] "Son of man, you live in the middle of a house of rebellion; they have eyes for seeing but do not see, and ears for hearing but do not hear, because they are a house of rebellion. [3] So you, Son of man, pack your gear for exile and go off into exile by daylight while they watch. Go as an exile from your place to another place while they watch; perhaps they will see it, though they are a house of rebellion. [4] Bring your gear out by daylight while they watch, like gear for exile, and in the evening go out yourself while they watch, the way people go out into exile. [5] While they watch, dig through the wall and take your gear out through it. [6] While they watch, lift it onto your shoulder and take it out in the darkness. Cover your face so that you do not see the ground, for I have made you a sign for the house of Israel." [7] I did just as I had been commanded. By daylight I brought out my gear like gear for exile, and in the evening I dug through the wall with my hand. In the darkness I took it out, lifting it onto my shoulder while they watched. [8] In the morning the word of the LORD came to me: [9] "Son of man, did not the house of Israel, that house of rebellion, ask you, 'What are you doing?' [10] Tell them, 'Thus says the Lord GOD: This oracle concerns the prince in Jerusalem and the whole house of Israel who are among them.' [11] Say, 'I am a sign for you: what I have done will be done to them; into exile, into captivity they will go.' [12] The prince who is among them will lift his gear onto his shoulder in the darkness and go out; they will dig through the wall to take it out through it. He will cover his face so that he does not see the ground with his own eyes. [13] I will spread my net over him, and he will be caught in my snare; I will bring him to Babylon, the land of the Chaldeans, but he will not see it, and there he will die. [14] All those around him, his aides and all his troops, I will scatter to every wind, and I will unsheathe a sword after them. [15] Then they shall know that I am the LORD, when I disperse them among the nations and scatter them through the lands. [16] But I will leave a few of them, spared from sword, famine and pestilence, so that they may tell of all their abominations among the nations they come to; and they shall know that I am the LORD." [17] The word of the LORD came to me: [18] "Son of man, eat your bread trembling, and drink your water shaking and anxious. [19] Then say to the people of the land, 'Thus says the Lord GOD about those who live in Jerusalem, on the soil of Israel: They will eat their bread in anxiety and drink their water in horror, so that her land will be stripped of everything in it because of the violence of all who live there. [20] The cities that are lived in will be ruined and the land become a desolation, and you shall know that I am the LORD.'" [21] The word of the LORD came to me: [22] "Son of man, what is this saying you people have about the land of Israel: 'The days go by, and every vision fails'? [23] So tell them, 'Thus says the Lord GOD: I will put a stop to this saying; they will not quote it in Israel again.' Tell them instead, 'The days are near, and the word of every vision. [24] For no longer will there be any empty vision or smooth divination inside the house of Israel. [25] For I am the LORD; I will speak, and whatever word I speak will be done, without further delay. In your own days, house of rebellion, I will speak a word and do it, declares the Lord GOD.'" [26] The word of the LORD came to me: [27] "Son of man, look, the house of Israel says, 'The vision he is seeing is for many days ahead; he is prophesying about distant times.' [28] So tell them, 'Thus says the Lord GOD: No word of mine will be delayed any longer; whatever word I speak will be done, declares the Lord GOD.'"

## CHAPTER 13

[1] The word of the LORD came to me: [2] "Son of man, prophesy against the prophets of Israel who are prophesying; say to those who prophesy from their own minds, 'Hear the word of the LORD! [3] Thus says the Lord GOD: Woe to the senseless prophets who follow their own spirit and have seen nothing! [4] Like foxes among the ruins your prophets have been, Israel. [5] You did not go up into the gaps or repair the wall around the house of Israel so that it could stand firm in the battle on the day of the LORD. [6] They have seen emptiness and lying divination. They say, "Declares the LORD," though the LORD did not send them, and then they expect him to fulfill the word. [7] Is it not an empty vision you have seen, and a lying divination you have spoken, when you say, "Declares the LORD," and I have not spoken?' [8] "So thus says the Lord GOD: Because you have spoken emptiness and seen lies, therefore see, I am against you, declares the Lord GOD. [9] My hand will be against the prophets who see emptiness and divine lies. They will have no place in the council of my people, they will not be recorded in the roll of the house of Israel, and they will not come into the land of Israel. And you will know that I am the Lord GOD. [10] Precisely because they have misled my people, saying 'Peace' where there is

no peace, and when someone puts up a flimsy wall, there they are, coating it with whitewash, [11] tell those who coat it with whitewash that it will fall. A drenching rain will come; you, great hailstones, will fall; and a storm wind will tear it apart. [12] When the wall has fallen, will not people ask you, 'Where is the coating you smeared on it?' [13] "So thus says the Lord GOD: In my wrath I will let a storm wind burst out, in my anger a drenching rain will come, and great hailstones in wrath to make an end. [14] I will tear down the wall you coated with whitewash and flatten it to the ground, so that its foundation is exposed; it will fall, you will be finished off inside it, and you shall know that I am the LORD. [15] So I will vent my wrath on the wall and on those who coated it with whitewash, and I will tell you, 'The wall is gone, and gone are those who coated it, [16] those prophets of Israel who prophesied about Jerusalem and saw for her visions of peace where there was no peace, declares the Lord GOD.' [17] "You, Son of man, turn your face against the daughters of your people who prophesy from their own minds. Prophesy against them [18] and say, 'Thus says the Lord GOD: Woe to the women who sew bands on all the joints of the hands and make veils for heads of every size to hunt down souls! Will you hunt the souls of my people and keep your own souls alive?* [19] You have profaned me among my people for handfuls of barley and scraps of bread, killing souls who should not die and keeping alive souls who should not live, by lying to my people, who listen to lies. [20] "'So thus says the Lord GOD: See, I am against your bands with which you hunt souls there as though they were birds; I will rip them off your arms and set free the souls you hunt as though they were birds. [21] I will rip off your veils too and rescue my people from your hand; they will no longer be prey in your hand, and you shall know that I am the LORD. [22] Because by lies you have broken the heart of the righteous man, whom I had not caused pain, and have encouraged the wicked man not to turn from his wicked way and live, [23] therefore you will no longer see emptiness or practice divination. I will rescue my people from your hand, and you shall know that I am the LORD.'"

## CHAPTER 14

[1] Some men from the elders of Israel came and sat down in front of me. [2] Then the word of the LORD came to me: [3] "Son of man, these men have lifted their idols up into their hearts and placed the stumbling block of their iniquity in front of their faces. Should I really let them consult me? [4] So speak to them and tell them, 'Thus says the Lord GOD: When anyone of the house of Israel lifts his idols up into his heart and places the stumbling block of his iniquity in front of his face, and then comes to the prophet, I the LORD will give him an answer myself, in keeping with the mass of his idols, [5] so as to grip the house of Israel by their heart, for they have all turned away from me through their idols.' [6] "So tell the house of Israel, 'Thus says the Lord GOD: Repent and turn back from your idols; turn your faces back from all your abominations. [7] For when anyone of the house of Israel or of the foreigners who live in Israel turns away from following me, lifting his idols up into his heart and placing the stumbling block of his iniquity in front of his face, and then comes to the prophet to consult me through him, I the LORD will give him an answer myself. [8] I will turn my face against that man and make him a sign and a proverb; I will cut him off from among my people, and you shall know that I am the LORD. [9] If the prophet is enticed and speaks a word, it is I, the LORD, who have enticed that prophet; I will stretch out my hand against him and wipe him out from among my people Israel. [10] They will bear their iniquity; the iniquity of the one who consults will be just like the iniquity of the prophet, [11] so that the house of Israel will stray from me no more and no longer defile themselves with all their transgressions. They will be my people and I will be their God, declares the Lord GOD.'" [12] The word of the LORD came to me: [13] "Son of man, if a land sins against me by being unfaithful, and I stretch out my hand against it, break its staff of bread, send famine on it, and cut off both man and beast from it, [14] and these three men were in it, Noah, Daniel and Job, they would save only their own lives by their righteousness, declares the Lord GOD. [15] If I send savage beasts through the land to leave it childless, so that it becomes a desolation with no one passing through because of the beasts, [16] and these three men were in it, as I live, declares the Lord GOD, they would not save sons or daughters; they alone would be saved, while the land became a desolation. [17] Or if I bring a sword on that land and say, 'Sword, pass through the land,' and I cut off both man and beast from it, [18] and these three men were in it, as I live, declares the Lord GOD, they would not save sons or daughters; they alone would be saved. [19] Or if I send pestilence into that land and pour out my wrath on it with bloodshed, to cut off both man and beast from it, [20] and Noah, Daniel and Job were in it, as I live, declares the Lord GOD, they would not save son or daughter; by their righteousness they would save only their own lives. [21] "For thus says the Lord GOD: How much more when I send my four terrible judgments against Jerusalem, sword and famine, savage beasts and pestilence, to cut off both man and beast from it! [22] And yet some survivors will be left in it, sons and daughters who are brought out. They are going to come out to you, and when you see their ways and their deeds, you will be consoled over the evil I brought on Jerusalem, over everything I brought on it. [23] They will console you when you see their ways and their deeds, and you will know that it was not without reason that I did all I did in it, declares the Lord GOD."

## CHAPTER 15

[1] The word of the LORD came to me: [2] "Son of man, in what way is the wood of the vine better than any other wood, the vine branch that is among the trees of the forest? [3] Is any of its wood taken to make something useful? Do people even take a peg from it to hang some utensil on? [4] No, it is thrown into the fire as fuel. When the fire has eaten up both its ends and its middle is scorched, is it good for any work? [5] Even when it was whole it could not be made into anything; how much less, once the fire has eaten it and it is scorched, can it still be made into anything! [6] "So thus says the Lord GOD: Like the wood of the vine among

the trees of the forest, which I have handed over to the fire as fuel, so I have handed over the people who live in Jerusalem. [7] I will turn my face against them. They have come out of one fire, but fire will eat them up; and you shall know that I am the LORD, when I turn my face against them. [8] I will make the land a desolation because they have been unfaithful, declares the Lord GOD."

## CHAPTER 16

[1] The word of the LORD came to me: [2] "Son of man, confront Jerusalem with her abominations. [3] Say, 'Thus says the Lord GOD to Jerusalem: By origin and birth you are from the land of the Canaanite; your father was the Amorite and your mother a Hittite. [4] As for your birth: on the day you were born no one cut your cord, no one washed you in water to clean you, no one rubbed you with salt or wrapped you in cloths. [5] No eye looked on you with pity to do even one of these things for you out of compassion; instead you were thrown out on the open ground, so despised were you on the day you were born. [6] "'Then I passed by you and saw you kicking about in your blood, and I said to you in your blood, "Live!" I said to you in your blood, "Live!" [7] I made you flourish like a plant of the field. You grew and became tall and reached the height of beauty; your breasts took shape and your hair grew long, yet you were naked and bare. [8] "'I passed by you again and saw you, and you were at the age for love. So I spread the edge of my garment over you and covered your nakedness; I swore an oath to you and entered into a covenant with you, declares the Lord GOD, and you became mine. [9] I bathed you with water, washed the blood off you, and anointed you with oil. [10] I dressed you in embroidered cloth and put sandals of goatskins on your feet; I wound fine linen around you and covered you with silk.* [11] I decked you with jewelry: I put bracelets on your arms and a necklace around your neck, [12] a ring in your nose, earrings on your ears, and a splendid crown on your head. [13] So you were decked in gold and silver, and your clothes were fine linen, silk and embroidered cloth; fine flour, honey and oil were your food. You became extremely beautiful and rose to be a queen. [14] Your fame spread among the nations because of your beauty, for it was perfect by the splendor I had put on you, declares the Lord GOD. [15] "'But you relied on your beauty and, trading on your fame, you played the harlot; you lavished your harlotries on every passerby; it was his for the taking. [16] You took some of your clothes and made yourself gaudy high places and played the harlot on them; such things should not happen and never will. [17] You took your splendid jewelry of my gold and my silver that I had given you, made yourself male images and played the harlot with them. [18] You took your embroidered clothes to cover them, and you set my oil and my incense before them. [19] My bread that I gave you, the fine flour, oil and honey I fed you, you set before them as a soothing aroma. That is what happened, declares the Lord GOD. [20] You took your sons and your daughters whom you had borne for me and sacrificed them to the images to be eaten. Were your harlotries not enough, [21] that you slaughtered my sons and gave them over, making them pass through the fire to the images? [22] In all your abominations and harlotries you never remembered the days of your youth, when you were naked and bare, kicking about in your blood. [23] "'After all your wickedness (woe, woe to you, declares the Lord GOD!) [24] you built yourself a mound and set up a raised shrine for yourself in every public square. [25] At every street corner you built your raised shrine and made your beauty abominable, offering yourself to every passerby and multiplying your harlotries. [26] You played the harlot with the Egyptians, your well-endowed neighbors, and multiplied your harlotries to provoke me. [27] So I stretched out my hand against you, cut back your allowance, and gave you over to the desire of those who hate you, the daughters of the Philistines, who were ashamed of your lewd ways. [28] You played the harlot with the Assyrians because you were never satisfied; you played the harlot with them and still were not satisfied. [29] You multiplied your harlotry with the land of traders, Chaldea, and even then you were not satisfied. [30] "'How sick is your heart, declares the Lord GOD, that you do all these things, the work of a domineering harlot! [31] When you built your mound at every street corner and set up your raised shrine in every public square, you were unlike a harlot, because you scoffed at a fee. [32] Adulterous wife, who takes in strangers in place of her husband! [33] All harlots are given a gift, but you gave your gifts to all your lovers and bribed them to come to you from all around for your harlotries. [34] So in your harlotries you were the reverse of other women: no one chased after you for harlotry, and you paid a fee while no fee was paid to you. You were the reverse.' [35] "So, harlot, hear the word of the LORD! [36] Thus says the Lord GOD: Because your lust was poured out and your nakedness exposed in your harlotries with your lovers, and because of all your abominable idols and the blood of your sons that you gave to them,* [37] therefore see, I am going to gather all your lovers whom you pleased, all whom you loved together with all whom you hated; I will gather them against you from all around and expose your nakedness to them, and they will see all your nakedness. [38] I will judge you with the judgments of women who commit adultery and shed blood, and I will bring on you the blood of wrath and jealousy. [39] I will hand you over to them, and they will tear down your mound and demolish your raised shrines; they will strip off your clothes, take your splendid jewelry, and leave you naked and bare. [40] They will bring up a mob against you; they will stone you with stones and hack you to pieces with their swords. [41] They will burn down your houses and carry out judgments on you before the eyes of many women. I will put a stop to your harlotry, and you will no longer pay any fee. [42] Then I will rest my wrath on you, my jealousy will turn away from you, and I will be calm and no longer angry. [43] Because you did not remember the days of your youth but enraged me with all these things, I in turn will bring your conduct down on your head, declares the Lord GOD. Did you not add this lewdness to all your abominations? [44] "See, everyone who quotes proverbs will quote this one about you: 'Like mother, like daughter.' [45] You are your mother's daughter, who despised her husband and

her sons; you are your sisters' sister, who despised their husbands and their sons. Your mother was a Hittite and your father an Amorite. [46] Your older sister is Samaria, who lives with her daughters on your left; and your younger sister, who lives on your right, is Sodom with her daughters. [47] You did not merely walk in their ways and copy their abominations; in a very little while you were more corrupt than they in all your ways. [48] As I live, declares the Lord GOD, your sister Sodom and her daughters never did what you and your daughters have done. [49] This was the iniquity of your sister Sodom: she and her daughters had pride, plenty of food and carefree ease, but she did not lend a hand to the poor and needy. [50] They became proud and committed abomination before me, so I removed them when I saw it. [51] Samaria did not commit half your sins. You have multiplied your abominations beyond theirs, and by all the abominations you have done you have made your sisters look righteous. [52] You too must bear your disgrace, for you have argued in your sisters' favor; because of your sins, in which you were more abominable than they, they are more righteous than you. So you too must be ashamed and bear your disgrace, since you made your sisters look righteous. [53] "I will restore their fortunes, the fortunes of Sodom and her daughters and the fortunes of Samaria and her daughters, and your own fortunes along with theirs, [*] [54] so that you bear your disgrace and are ashamed of all you did when you became a consolation to them. [55] Your sisters, Sodom and her daughters, will return to what they were before, and Samaria and her daughters will return to what they were before, and you and your daughters will return to what you were before. [56] Was not your sister Sodom a byword on your lips in the days of your pride, [57] before your wickedness was exposed? Now you are like her, an object of scorn to the daughters of Syria and all her neighbors, and to the daughters of the Philistines, who despise you on every side. [*] [58] You must bear your lewdness and your abominations, declares the LORD. [59] "For thus says the Lord GOD: I will deal with you as you have dealt, you who despised the oath by breaking the covenant. [60] Yet I will remember my covenant with you in the days of your youth, and I will establish an everlasting covenant with you. [61] Then you will remember your ways and be ashamed when you take your sisters, the older and the younger, and I give them to you as daughters, though not on the basis of your covenant. [62] I will establish my covenant with you, and you shall know that I am the LORD, [63] so that you will remember and be ashamed, and never again open your mouth because of your disgrace, when I make atonement for you for all you have done, declares the Lord GOD."

## CHAPTER 17

[1] The word of the LORD came to me: [2] "Son of man, put a riddle and tell a parable to the house of Israel. [3] Say, 'Thus says the Lord GOD: The great eagle, with great wings and long feathers, thick with plumage of many colors, came to Lebanon and took hold of the top of the cedar. [4] He snapped off the highest of its shoots, brought it to a land of traders, and put it in a city of merchants. [5] Then he took some of the seed of the land and put it in a field for sowing; he took it to a place of abundant water and set it there like a willow. [*] [6] It sprouted and grew into a vine, spreading but not tall, with its branches turning toward him and its roots staying beneath him. So it became a vine; it put out branches and sent out boughs. [7] But there was another great eagle, with great wings and thick plumage; and this vine stretched its roots toward him and sent out its branches toward him from the beds where it was planted, for him to water it. [8] It had been planted in a good field beside abundant water, to put out branches and bear fruit and be a noble vine.' [9] Say, 'Thus says the Lord GOD: Will it thrive? Will he not tear out its roots and strip off its fruit so that it withers, all its freshly sprouted leaves withering? No great strength or many people will be needed to pull it up by its roots. [10] It has been planted, yes, but will it thrive? When the east wind strikes it, will it not wither away completely, wither on the beds where it sprouted?'" [11] The word of the LORD came to me: [12] "Say to the house of rebellion, 'Do you not know what these things mean?' Say, 'The king of Babylon came to Jerusalem, took its king and its leaders, and brought them back with him to Babylon. [13] He took one of the royal line, made a covenant with him and bound him by an oath; and he took away the leading men of the land, [14] so that the kingdom would be kept low and not raise itself up, but would survive by keeping his covenant. [15] But he rebelled against him by sending his messengers to Egypt to get horses and a large army. Will he thrive? Will the one who does such things escape? Can he break a covenant and still escape? [16] As I live, declares the Lord GOD, in the place of the king who made him king, whose oath he despised and whose covenant he broke, there with him in Babylon he will die. [17] Pharaoh with his great army and huge horde will do nothing for him in the war when ramps are heaped up and siege works built to cut off many lives. [18] He despised the oath by breaking the covenant; though he had given his hand on it, he did all these things. He will not escape.' [19] "So thus says the Lord GOD: As I live, my oath that he despised and my covenant that he broke, I will bring down on his head. [20] I will spread my net over him, and he will be caught in my snare; I will bring him to Babylon and enter into judgment with him there for the unfaithfulness he committed against me. [21] All the fugitives among all his troops will fall by the sword, and the survivors will be scattered to every wind. Then you will know that I, the LORD, have spoken. [22] "Thus says the Lord GOD: I myself will take a sprig from the lofty top of the cedar and set it out; from the highest of its shoots I will snap off a tender one, and I myself will plant it on a mountain high and towering. [23] On Israel's high mountain I will plant it, and it will put out boughs and bear fruit and be a noble cedar. Birds of every kind will live under it; every winged thing will nest in the shade of its branches. [24] And all the trees of the field shall know that I am the LORD: I bring down the tall tree and raise up the low tree, I dry up the green tree and make the dry tree bud. I, the LORD, have spoken, and I will do it."

## CHAPTER 18

[1] The word of the LORD came to me: [2] "What do you people mean by quoting this proverb about the land of Israel: 'The fathers eat sour grapes, and the sons' teeth are set on edge'? [*] [3] As I live, declares the Lord GOD, you will not quote this proverb in Israel anymore. [4] All souls belong to me; the soul of the father and the soul of the son alike belong to me. The soul that sins is the one that will die. [5] "Suppose a man is righteous and practices justice and righteousness. [6] He does not eat at the mountain shrines or lift his eyes to the idols of the house of Israel; he does not defile his neighbor's wife or approach a woman in her impurity; [7] he wrongs no one, but returns what was pledged for a debt; he does not rob; he gives his bread to the hungry and clothes the naked; [8] he does not lend at interest or take a profit; he keeps his hand from wrongdoing and judges truly between one man and another; [9] he walks in my statutes and keeps my judgments, acting faithfully. Such a man is righteous; he will surely live, declares the Lord GOD. [10] "But suppose he has a son who is violent, who sheds blood and does any of these things [11] (though the father did none of them): he eats at the mountain shrines, defiles his neighbor's wife, [12] wrongs the poor and needy, robs, does not return a pledge, lifts his eyes to the idols, commits abomination, [13] lends at interest and takes a profit. Will he live? He will not live. He has done all these abominations; he will surely be put to death; his blood will be on him. [14] "But suppose this man has a son who sees all the sins his father has done; he sees, and does not do the like. [15] He does not eat at the mountain shrines or lift his eyes to the idols of the house of Israel; he does not defile his neighbor's wife; [16] he wrongs no one, takes no pledge, and does not rob, but gives his bread to the hungry and clothes the naked; [17] he keeps his hand from harming the poor, takes no interest or profit, carries out my judgments and walks in my statutes. He will not die for his father's iniquity; he will surely live. [18] His father, because he extorted, robbed his brother and did what is not good among his people, will die for his own iniquity. [19] "Yet you ask, 'Why does the son not bear the iniquity of the father?' Because the son has practiced justice and righteousness and has kept all my statutes and carried them out, he will surely live. [20] The soul that sins is the one that will die. A son will not bear the iniquity of the father, nor will a father bear the iniquity of the son. The righteousness of the righteous man will be credited to him, and the wickedness of the wicked man will be charged to him. [21] "But if the wicked man turns from all the sins he has committed, keeps all my statutes and practices justice and righteousness, he will surely live; he will not die. [22] None of the transgressions he committed will be remembered against him; because of the righteousness he has practiced he will live. [23] Do I take any pleasure in the death of the wicked, declares the Lord GOD? Is it not rather that he turn from his ways and live? [24] But if a righteous man turns from his righteousness and does wrong, doing all the abominations that the wicked man does, will he live? None of the righteous things he has done will be remembered; because of the unfaithfulness he has shown and the sin he has committed, because of these he will die. [25] "Yet you say, 'The way of the Lord is not fair.' Listen, house of Israel: is it my way that is not fair? Is it not your ways that are unfair? [26] When a righteous man turns from his righteousness and does wrong, he dies because of it; for the wrong he has done he dies. [27] And when a wicked man turns from the wickedness he has committed and practices justice and righteousness, he keeps his soul alive. [28] Because he took notice and turned from all the transgressions he had committed, he will surely live; he will not die. [29] Yet the house of Israel says, 'The way of the Lord is not fair.' Are my ways not fair, house of Israel? Is it not your ways that are unfair? [30] "So I will judge each of you by his ways, house of Israel, declares the Lord GOD. Repent and turn from all your transgressions, so that iniquity will not become a stumbling block for you. [31] Throw off all the transgressions you have committed, and make yourselves a new heart and a new spirit. Why should you die, house of Israel? [32] For I take no pleasure in the death of the one who dies, declares the Lord GOD. So turn back, and live!"

## CHAPTER 19

[1] "Now you, raise a lament over the princes of Israel [2] and say: 'What was your mother? A lioness among lions! She lay down among the young lions and raised her cubs. [3] She reared one of her cubs, and he became a young lion; he learned to tear the prey; he ate men. [4] The nations heard of him; he was caught in their pit, and they led him with hooks to the land of Egypt. [5] When she saw that she had waited and her hope was gone, she took another of her cubs and made him a young lion. [6] He roamed among the lions and became a young lion; he learned to tear the prey; he ate men. [7] He knew their widows and ruined their cities; the land and everything in it was stunned at the noise of his roaring. [8] Then the nations from the provinces all around came against him; they spread their net over him, and he was caught in their pit. [9] With hooks they put him in a cage and brought him to the king of Babylon; they brought him into fortresses so that his voice would be heard no more on the mountains of Israel. [10] "'Your mother was like a vine in your blood, planted beside the water, fruitful and full of branches because of the abundant water. [11] It had strong boughs fit for rulers' scepters; it grew tall, reaching up among the clouds, and it stood out for its height and its many branches. [12] But it was torn up in fury and thrown to the ground; the east wind dried up its fruit; its strong boughs were snapped off and dried up, and fire ate them up. [13] Now it is planted in the wilderness, in a dry and thirsty land. [14] Fire has gone out from a bough of its branches and eaten up its fruit, so that no strong bough is left on it, no scepter for ruling.' This is a lament, and it has served as a lament."

## CHAPTER 20

[1] It was in the seventh year, in the fifth month, on the tenth of the month, that some men from the elders of Israel came to consult the LORD and sat down in front of me. [2] The word of the LORD came to me: [3] "Son of man, speak to the elders of

Israel and tell them, 'Thus says the Lord GOD: Is it to consult me that you have come? As I live, declares the Lord GOD, I will not let you consult me.' [4] Will you judge them? Will you judge them, Son of man? Make them aware of the abominations of their fathers. [5] Tell them, 'Thus says the Lord GOD: On the day I chose Israel, I raised my hand in an oath to the descendants of the house of Jacob and revealed myself to them in the land of Egypt; I raised my hand to them and said, I am the LORD your God. [6] That day I raised my hand to them, swearing to bring them out of the land of Egypt into a land I had scouted out for them, flowing with milk and honey, the jewel of all lands. [7] And I told them, Throw away, every one of you, the vile things you look at, and do not defile yourselves with the idols of Egypt; I am the LORD your God. [8] But they rebelled against me and refused to listen to me; they did not throw away, any of them, the vile things they looked at, nor did they abandon the idols of Egypt. So I thought of pouring out my wrath on them and venting my anger against them there in the land of Egypt. [9] Yet I acted for my name's sake, so that it would not be profaned before the eyes of the nations they were living among, before whose eyes I had revealed myself to them, bringing them out of the land of Egypt. [10] I brought them out of the land of Egypt and took them into the wilderness. [11] I gave them my statutes and taught them my judgments, which give life to the person who carries them out. [12] I also gave them my Sabbaths to be a sign between me and them, so that they would know that I am the LORD who makes them holy. [13] But in the wilderness the house of Israel rebelled against me. They did not walk in my statutes; they rejected my judgments, which give life to the person who carries them out; and my Sabbaths they profaned badly. So I thought of pouring out my wrath on them in the wilderness to wipe them out. [14] Yet I acted for my name's sake, so that it would not be profaned before the eyes of the nations before whose eyes I had brought them out. [15] And in the wilderness I raised my hand to them, swearing that I would not bring them into the land I had given, flowing with milk and honey, the jewel of all lands, [16] because they rejected my judgments, did not walk in my statutes and profaned my Sabbaths, for their heart kept going after their idols. [17] Yet my eye pitied them, so that I did not destroy them; I did not wipe them out in the wilderness. [18] "'In the wilderness I told their sons, Do not walk in your fathers' statutes or keep their judgments or defile yourselves with their idols. [19] I am the LORD your God: walk in my statutes, and keep my judgments and carry them out. [20] Keep my Sabbaths holy, and let them be a sign between me and you, so that you will know that I am the LORD your God. [21] But the sons rebelled against me. They did not walk in my statutes or keep my judgments by carrying them out, which give life to the person who carries them out; they profaned my Sabbaths. So I thought of pouring out my wrath on them and venting my anger against them in the wilderness. [22] Yet I held back my hand and acted for my name's sake, so that it would not be profaned before the eyes of the nations before whose eyes I had brought them out. [23] And in the wilderness I raised my hand to them, swearing to scatter them among the nations and disperse them through the lands, [24] because they did not carry out my judgments, but rejected my statutes and profaned my Sabbaths, and their eyes were fixed on their fathers' idols. [25] So I too gave them statutes that were not good, and judgments by which they could not live. [26] I defiled them through their own gifts when they offered up every firstborn of the womb, so that I might fill them with horror, in order that they might know that I am the LORD.'* [27] "So, Son of man, speak to the house of Israel and tell them, 'Thus says the Lord GOD: In this too your fathers insulted me, by being unfaithful to me. [28] When I brought them into the land I had raised my hand to give them, wherever they spotted a high hill or any leafy tree, there they offered their sacrifices, there they presented their provoking offerings, there they put their soothing aromas, and there they poured out their drink offerings. [29] I said to them, What is the high place you go to?' And it is called Bamah to this day.* [30] "So say to the house of Israel, 'Thus says the Lord GOD: Are you defiling yourselves in your fathers' ways and playing the harlot after their vile things? [31] When you present your gifts and offer up your sons in the fire, you are defiling yourselves with all your idols to this very day. And am I to let you consult me, house of Israel? As I live, declares the Lord GOD, I will not let you consult me. [32] What has entered your minds will never come about, when you say, Let us be like the nations, like the clans of the lands, worshiping wood and stone. [33] "'As I live, declares the Lord GOD, with a strong hand and an outstretched arm and with wrath poured out, I will be king over you. [34] I will bring you out from the peoples and gather you from the lands where you are scattered, with a strong hand and an outstretched arm and with wrath poured out. [35] I will bring you into the wilderness of the peoples, and there I will enter into judgment with you face to face. [36] Just as I entered into judgment with your fathers in the wilderness of the land of Egypt, so will I enter into judgment with you, declares the Lord GOD. [37] I will make you pass under the rod and bring you into the bond of the covenant.* [38] I will purge from among you those who rebel and revolt against me; I will bring them out of the land where they live as foreigners, but they will not enter the land of Israel. Then you shall know that I am the LORD. [39] "'And you, house of Israel, thus says the Lord GOD: Go and worship your idols, every one of you, now and afterward, if you will not listen to me; but my holy name you will no longer profane with your gifts and your idols. [40] For on my holy mountain, on Israel's high mountain, declares the Lord GOD, there the whole house of Israel, all of them in the land, will serve me. There I will welcome them, and there I will ask for your contributions and the best of your gifts, with all your holy offerings. [41] As a soothing aroma I will welcome you when I bring you out from the peoples and gather you from the lands where you have been scattered, and I will show myself holy through you before the eyes of the nations. [42] And you shall know that I am the LORD, when I bring you to the soil of Israel, to the land I raised my hand to give to your fathers. [43] There you will remember your ways and all the deeds by which you defiled yourselves, and you will be disgusted with yourselves for all the

evil you have done. [44] And you shall know that I am the LORD, when I deal with you for my name's sake and not by your evil ways or your corrupt deeds, house of Israel, declares the Lord GOD.'" [45] The word of the LORD came to me: [46] "Son of man, turn your face toward the south; let your words drip toward the south, and prophesy against the forest land of the Negev. [47] Say to the forest of the Negev, 'Hear the word of the LORD. Thus says the Lord GOD: I am going to set a fire in you, and it will eat up every green tree in you and every dry tree. The blazing flame will not be put out, and every face from the south to the north will be scorched by it. [48] All flesh will see that I, the LORD, have kindled it; it will not be put out.'" [49] Then I said, "Ah, Lord GOD! They are saying about me, 'Isn't he just a teller of parables?'"

## CHAPTER 21

[1] The word of the LORD came to me: [2] "Son of man, turn your face toward Jerusalem; let your words drip against the sanctuaries, and prophesy against the land of Israel. [3] Tell the land of Israel, 'Thus says the LORD: I am against you. I will draw my sword from its sheath and cut off from you righteous and wicked alike. [4] Since I will cut off from you righteous and wicked alike, my sword will go out of its sheath against all flesh from the south to the north. [5] And all flesh will know that I, the LORD, have drawn my sword from its sheath; it will not go back again.' [6] "You, Son of man, groan! With shaking loins and bitter grief, groan before their eyes. [7] When they ask you, 'Why are you groaning?' tell them, 'Because of the news that is coming. Every heart will melt, every hand hang limp, every spirit grow faint and every knee drip with water. It is coming and it will happen, declares the Lord GOD.'" [8] The word of the LORD came to me: [9] "Son of man, prophesy and say, 'Thus says the Lord: Say: A sword, a sword, sharpened and polished too, [10] sharpened for slaughter, polished to gleam like lightning! Or shall we rejoice? The rod of my son despises every tree.* [11] It has been handed over to be polished, to be gripped in the hand; this is the sword, sharpened and polished, to put into the hand of the killer.' [12] Cry out and howl, Son of man, for it is against my people, against all the princes of Israel; they have been handed over to the sword along with my people. So beat your thigh. [13] For it is a testing; and what if even the rod that despises shall be no more? declares the Lord GOD.* [14] "So you, Son of man, prophesy and clap your hands. Let the sword strike twice, three times; it is a sword for the slain, the sword for the great slaughter that hems them in, [15] so that hearts melt and many stumble. At all their gates I have put the glittering point of the sword. Ah, it is made to gleam like lightning, sharpened for slaughter!* [16] Slash to the right, take position, slash to the left, wherever your blade is pointed. [17] I too will clap my hands and let my wrath come to rest. I, the LORD, have spoken." [18] The word of the LORD came to me: [19] "You, Son of man, lay out two roads for the sword of the king of Babylon to come by, both starting from the same land. Put up a signpost; put it at the head of the road to a city. [20] Lay out a road for the sword to come to Rabbah of the children of Ammon, and to Judah, to fortified Jerusalem. [21] For the king of Babylon has stopped at the parting of the way, at the head of the two roads, to seek an omen: he shakes the arrows, he consults the teraphim, he inspects the liver. [22] In his right hand is the omen for Jerusalem: to set up battering rams, to give the command for slaughter, to raise the war cry, to set battering rams against the gates, to heap up a ramp, to build siege works. [23] To them it will look like a false omen, since they have sworn oaths upon oaths; but he will bring their iniquity to mind, so that they are captured. [24] "So thus says the Lord GOD: 'Because you have brought your iniquity to mind by having your transgressions exposed, so that your sins show in all your deeds, because you have been brought to mind, you will be seized by force. [25] And you, profane and wicked prince of Israel, whose day has come, the time of the final punishment,* [26] thus says the Lord GOD: Take off the turban and lift off the crown! Nothing will stay as it is: raise the low and lower the high. [27] A ruin, a ruin, a ruin I will make it! This too will not be, until he comes to whom the right belongs; to him I will give it.'* [28] "You, Son of man, prophesy and say, 'Thus says the Lord GOD about the children of Ammon and their taunts: Say: A sword, a sword is drawn, polished for slaughter, to devour, to gleam like lightning, [29] while they see empty visions for you and divine lies for you, to lay you on the necks of the slain, the wicked whose day has come, the time of the final punishment. [30] Put it back in its sheath! In the place where you were created, in the land of your birth, I will judge you. [31] I will pour out my fury on you; with the fire of my wrath I will blow on you, and I will hand you over to brutish men, craftsmen of destruction. [32] You will be fuel for the fire; your blood will be in the middle of the land; you will be remembered no more, for I, the LORD, have spoken.'"

## CHAPTER 22

[1] The word of the LORD came to me: [2] "You, Son of man, will you judge? Will you judge the city of bloodshed? Then confront her with all her abominations. [3] Say, 'Thus says the Lord GOD: You city that sheds blood inside yourself so that your time comes, and that makes idols for yourself to become defiled! [4] By the blood you have shed you have become guilty, and by the idols you have made you have become defiled. You have brought your days near; you have reached the end of your years. So I have made you an object of scorn to the nations and of mockery to all the lands. [5] Those near and those far from you will mock you, you of the defiled name, full of tumult. [6] "'Look at the princes of Israel within you: each one uses his power to shed blood. [7] Within you father and mother are treated lightly; in your midst the foreigner is oppressed; within you the orphan and the widow are mistreated. [8] You have despised my holy things and profaned my Sabbaths. [9] Within you are slanderers bent on shedding blood; within you they eat at the mountain shrines; in your midst they practice lewdness. [10] Within you they expose their fathers' nakedness; within you they force women who are unclean from their impurity. [11] One man commits abomination with his neighbor's wife, another lewdly defiles his

daughter-in-law, and another within you forces his sister, his father's daughter. [12] Within you they take bribes to shed blood. You take interest and profit and exploit your neighbors by extortion, and me you have forgotten, declares the Lord GOD. [13] "'So I strike my hands together at the dishonest gain you have made and at the blood shed in your midst. [14] Will your heart hold out, will your hands be strong, in the days when I deal with you? I, the LORD, have spoken, and I will do it. [15] I will scatter you among the nations and disperse you through the lands and burn your uncleanness out of you. [16] And you shall be profaned by your own doing before the eyes of the nations, and you shall know that I am the LORD.'"* [17] The word of the LORD came to me: [18] "Son of man, the house of Israel has turned into dross for me. All of them are bronze, tin, iron and lead inside the furnace; they are the dross of silver. [19] So thus says the Lord GOD: 'Because all of you have turned into dross, I am going to gather you inside Jerusalem. [20] As people gather silver, bronze, iron, lead and tin into a furnace to blow fire on it and melt it, so I will gather you in my anger and my wrath, put you in and melt you. [21] I will collect you and blow on you with the fire of my wrath, and you will be melted inside it. [22] As silver is melted in a furnace, so you will be melted inside it, and you will know that I, the LORD, have poured out my wrath on you.'" [23] The word of the LORD came to me: [24] "Son of man, tell her, 'You are a land not cleansed, not rained on in the day of fury.' [25] There is a conspiracy of her prophets within her; like a roaring lion ripping its prey, they devour souls, they seize wealth and valuables, they make many widows within her.* [26] Her priests do violence to my law and profane my holy things; they make no distinction between holy and common, they do not teach the difference between unclean and clean, and they shut their eyes to my Sabbaths, so that I am profaned among them. [27] Her princes within her are like wolves ripping their prey, shedding blood and destroying souls to make dishonest gain. [28] Her prophets coat it all over for them with whitewash, seeing emptiness and divining lies for them, saying, 'Thus says the Lord GOD,' when the LORD has not spoken. [29] The people of the land practice extortion and commit robbery; they mistreat the poor and needy and unjustly oppress the foreigner. [30] I looked among them for a man who would repair the wall and stand in the gap before me on behalf of the land, so that I would not destroy it, but I did not find one. [31] So I have poured out my fury on them; with the fire of my wrath I have finished them off. Their conduct I have brought down on their heads, declares the Lord GOD."

## CHAPTER 23

[1] The word of the LORD came to me: [2] "Son of man, there were two women, daughters of the same mother. [3] They played the harlot in Egypt, played the harlot when they were young; there their breasts were fondled, and there their virgin nipples were caressed. [4] The older was named Oholah, and her sister Oholibah. They became mine and bore sons and daughters. As for their names, Oholah is Samaria and Oholibah is Jerusalem. [5] "Oholah played the harlot while she belonged to me; she was infatuated with her lovers, the Assyrians, her neighbors, [6] dressed in blue, governors and commanders, all of them attractive young men, horsemen mounted on horses. [7] She gave her harlotries to them, the elite of Assyria, all of them, and with everyone she was infatuated with, with all their idols, she defiled herself. [8] She did not give up the harlotry she had brought from Egypt, for in her youth they had lain with her, caressed her virgin nipples and poured out their lust on her. [9] So I handed her over to her lovers, to the Assyrians she was infatuated with. [10] They exposed her nakedness, took away her sons and her daughters, and killed her with the sword. She became a byword among women, and judgments were carried out on her. [11] "Her sister Oholibah saw it, yet she was even more corrupt in her infatuation than her sister, and her harlotries outdid her sister's harlotries. [12] She was infatuated with the Assyrians, governors and commanders, her neighbors, clothed in full splendor, horsemen mounted on horses, all of them attractive young men. [13] I saw that she had defiled herself; both of them went the same way. [14] But she carried her harlotries further. She saw men carved on the wall, images of Chaldeans drawn in red, [15] with belts around their waists and long turbans hanging from their heads, all of them looking like officers, the likeness of Babylonians from Chaldea, the land of their birth. [16] The moment she laid eyes on them, she became infatuated with them and sent messengers to them in Chaldea. [17] The Babylonians came to her, to the bed of love, and defiled her with their harlotry; and after she had been defiled by them, she turned away from them in disgust. [18] She exposed her harlotries and exposed her nakedness, and I turned away from her in disgust, just as I had turned away from her sister. [19] Still she multiplied her harlotries, remembering the days of her youth when she played the harlot in the land of Egypt. [20] She was infatuated with their paramours there, whose members were like those of donkeys and whose emission was like that of horses. [21] So you longed again for the lewdness of your youth, when the Egyptians caressed your nipples for the sake of your young breasts. [22] "So, Oholibah, thus says the Lord GOD: 'I am going to stir up your lovers against you, the ones you turned away from in disgust, and bring them against you from all around: [23] the Babylonians and all the Chaldeans, Pekod, Shoa and Koa, and all the Assyrians with them, attractive young men, governors and commanders all of them, officers and men of note, all mounted on horses. [24] They will come against you with weapons, chariots and wheels, and a host of peoples; they will set themselves against you all around with buckler, shield and helmet. I will hand judgment over to them, and they will judge you by their own judgments. [25] I will direct my jealousy against you, and they will deal with you in fury: they will cut off your nose and your ears, and whatever is left of you will fall by the sword. They will take your sons and your daughters, and whatever is left of you will be eaten up by fire. [26] They will strip off your clothes and take your splendid jewelry. [27] So I will put a stop to your lewdness and the harlotry you brought from the land of Egypt; you will not lift your eyes toward them or remember Egypt anymore.' [28] "For thus says the Lord GOD: 'I am going to hand you over to those

you hate, to those you turned away from in disgust. [29] They will deal with you in hatred, take away everything you have worked for and leave you naked and bare; the nakedness of your harlotries will be exposed, your lewdness and your harlotries. [30] These things will be done to you because you played the harlot after the nations and defiled yourself with their idols. [31] You have walked in your sister's way, so I will put her cup in your hand.' [32] "Thus says the Lord GOD: 'You will drink your sister's cup, deep and wide; it will bring you laughter and scorn, so much does it hold. [33] You will be filled with drunkenness and grief, a cup of horror and ruin, the cup of your sister Samaria. [34] You will drink it and drain it, gnaw its broken pieces and tear at your breasts, for I have spoken, declares the Lord GOD.' [35] "So thus says the Lord GOD: 'Because you forgot me and threw me behind your back, you must also bear your lewdness and your harlotries.'" [36] Then the LORD said to me, "Son of man, will you judge Oholah and Oholibah? Then confront them with their abominations. [37] For they have committed adultery and there is blood on their hands; with their idols they have committed adultery, and they have even offered up to them as food the sons they bore to me. [38] Moreover they have done this to me: on that same day they defiled my sanctuary and profaned my Sabbaths. [39] After slaughtering their sons for their idols, on that same day they came into my sanctuary to profane it. That is what they did inside my house. [40] "They even sent for men to come from far away; a messenger was sent to them, and they came. For them you bathed, painted your eyes and decked yourself in jewelry. [41] You sat on a splendid couch with a table set in front of it, on which you had put my incense and my oil. [42] The noise of a carefree crowd was with her, and along with men from the common mass, Sabeans were brought from the wilderness; they put bracelets on the women's hands and splendid crowns on their heads. * [43] Then I said of the one worn out by adulteries, 'Now they will commit harlotries with her, and she with them.' [44] They went in to her as one goes in to a harlot; so they went in to Oholah and Oholibah, the lewd women. [45] But righteous men will judge them with the judgment due to adulteresses and the judgment due to women who shed blood, for they are adulteresses and there is blood on their hands. [46] "For thus says the Lord GOD: 'Bring up a mob against them and hand them over to terror and plunder. [47] The mob will stone them with stones and cut them down with their swords; they will kill their sons and their daughters and burn down their houses. [48] So I will put a stop to lewdness in the land, and all women will be warned not to practice lewdness as you have. [49] Your lewdness will be paid back on you, and you will bear the sins of your idols; and you will know that I am the Lord GOD.'"

## CHAPTER 24

[1] In the ninth year, in the tenth month, on the tenth of the month, the word of the LORD came to me: [2] "Son of man, write down the date, this very day's date. On this very day the king of Babylon has closed in on Jerusalem. [3] Tell the house of rebellion a parable; say to them, 'Thus says the Lord GOD: Put the cauldron on, put it on, and pour water into it as well. [4] Collect the pieces into it, all the good pieces, thigh and shoulder; fill it with the best bones. [5] Take the pick of the flock, and stack the bones underneath it too. Bring it to a rolling boil; let its bones cook inside it as well. [6] "'So thus says the Lord GOD: Woe to the city of bloodshed, to the cauldron whose corrosion is in it and whose corrosion has not come out of it! Empty it piece by piece, without casting lots for it. [7] For the blood she shed is still inside her; she set it on the bare rock; she did not pour it out on the ground for the dust to cover it. [8] To rouse wrath and take vengeance, I have set her blood on the bare rock so that it cannot be covered. [9] So thus says the Lord GOD: Woe to the city of bloodshed! I too will make the pile of wood large. [10] Pile on the logs, light the fire, finish cooking the meat, mix in the spices, and let the bones be charred. [11] Then stand it empty on its coals so that it gets hot and its bronze glows, so that its impurity melts inside it and its corrosion is burned away. [12] She has worn herself out with toil, yet her thick corrosion does not come off her; into the fire with her corrosion! [13] Your uncleanness is lewdness. Because I tried to cleanse you and you would not be cleansed from your uncleanness, you will not be clean again until I have let my wrath come to rest on you. [14] I, the LORD, have spoken: it is coming, and I will do it. I will not let it go, I will not pity, and I will not relent. By your ways and your deeds you will be judged, declares the Lord GOD.'" [15] The word of the LORD came to me: [16] "Son of man, I am about to take from you the delight of your eyes at a single stroke. But you must not mourn or weep, and your tears must not flow. [17] Sigh, but in silence; hold no mourning for the dead. Wrap your turban on and put your sandals on your feet; do not cover your upper lip or eat the bread that men bring." [18] I spoke to the people in the morning, and in the evening my wife died; and the next morning I did as I had been commanded. [19] The people asked me, "Won't you tell us what these things you are doing mean for us?" [20] I told them, "The word of the LORD came to me: [21] 'Say to the house of Israel, Thus says the Lord GOD: I am about to profane my sanctuary, the pride of your power, the delight of your eyes and the longing of your soul; and the sons and daughters you left behind will fall by the sword. [22] Then you will do just as I have done: you will not cover your upper lip or eat the bread that men bring. [23] Your turbans will stay on your heads and your sandals on your feet; you will not mourn or weep, but you will rot away in your iniquities and groan to one another. [24] Ezekiel will be a sign for you; you will do just as he has done. When it comes, you will know that I am the Lord GOD.' [25] "And you, Son of man, on the day I take from them their stronghold, their joy and splendor, the delight of their eyes and the longing of their soul, their sons and their daughters, [26] on that day a survivor will come to you to bring you the news in person. [27] On that day your mouth will be opened to the survivor; you will speak and no longer be speechless. So you will be a sign for them, and they shall know that I am the LORD."

## CHAPTER 25

[1] The word of the LORD came to me: [2] "Son of man, turn your face toward the children of Ammon and prophesy against them. [3] Tell the children of Ammon, 'Hear the word of the Lord GOD. Thus says the Lord GOD: Because you said "Aha!" over my sanctuary when it was profaned, over the soil of Israel when it was laid waste, and over the house of Judah when they went into exile, [4] I am going to hand you over to the people of the East as their possession. They will pitch their camps among you and set up their dwellings in you; they will eat your fruit and drink your milk. [5] I will make Rabbah a pasture for camels and the land of the children of Ammon a fold for flocks. Then you shall know that I am the LORD. [6] For thus says the Lord GOD: Because you clapped your hands and stamped your feet and gloated with all the scorn of your soul over the soil of Israel, [7] I have stretched out my hand against you and will hand you over as spoil to the nations; I will cut you off from the peoples and wipe you out of the lands. I will destroy you, and you shall know that I am the LORD.' [8] "Thus says the Lord GOD: 'Because Moab and Seir say, "Look, the house of Judah is just like all the nations," [9] I am going to open up the flank of Moab, stripping it of its cities, its cities from end to end, the jewel of the land: Beth-jeshimoth, Baal-meon and Kiriathaim. [10] Along with the children of Ammon I will hand it over to the people of the East as their possession, so that the children of Ammon will not be remembered among the nations. [11] I will carry out judgments on Moab, and they shall know that I am the LORD.' [12] "Thus says the Lord GOD: 'Because Edom took revenge on the house of Judah and incurred great guilt by avenging itself on them, [13] thus says the Lord GOD: I will stretch out my hand against Edom and cut off man and beast from it; I will make it a ruin from Teman, and as far as Dedan they will fall by the sword. [14] I will lay my vengeance on Edom by the hand of my people Israel, and they will deal with Edom in keeping with my anger and my wrath; and they will know my vengeance, declares the Lord GOD.' [15] "Thus says the Lord GOD: 'Because the Philistines acted in revenge and took vengeance with scorn of soul, to destroy out of age-old hostility, [16] thus says the Lord GOD: I am going to stretch out my hand against the Philistines; I will cut off the Cherethites and wipe out what is left of the seacoast. [17] I will carry out great vengeance on them with raging punishments, and they shall know that I am the LORD, when I lay my vengeance on them.'"

## CHAPTER 26

[1] In the eleventh year, on the first of the month, the word of the LORD came to me: [2] "Son of man, because Tyre has said about Jerusalem, 'Aha! The gateway of the peoples is shattered; it has swung open to me. I will be filled now that she lies in ruins,' [3] thus says the Lord GOD: 'I am against you, Tyre. I will bring up many nations against you, as the sea brings up its waves. [4] They will ruin the walls of Tyre and tear down her towers; I will scrape her dust off her and make her a bare rock. [5] She will be a place for drying nets in the middle of the sea, for I have spoken, declares the Lord GOD. She will become spoil for the nations, [6] and her daughters on the mainland will be killed by the sword. Then they shall know that I am the LORD.' [7] "For thus says the Lord GOD: 'I am going to bring against Tyre from the north Nebuchadnezzar king of Babylon, king of kings, with horses, chariots and horsemen, and a vast army. [8] Your daughters on the mainland he will kill with the sword. He will build siege works against you, heap up a ramp against you, and raise a wall of shields against you. [9] He will aim the blows of his battering ram at your walls and tear down your towers with his axes. [10] His horses will be so many that their dust will cover you; your walls will shake at the noise of horsemen, wheels and chariots when he comes in through your gates the way men enter a city that is breached. [11] With his horses' hoofs he will trample all your streets; your people he will kill with the sword, and your strong pillars will come down to the ground. [12] They will plunder your riches and seize your merchandise; they will tear down your walls and wreck your fine houses, and throw your stones, your timber and your dust into the water. [13] I will silence the noise of your songs, and the sound of your lyres will no longer be heard. [14] I will make you a bare rock, a place for drying nets. You will never be rebuilt, for I, the LORD, have spoken, declares the Lord GOD.' [15] "Thus says the Lord GOD to Tyre: 'Will not the coastlands quake at the noise of your fall, when the wounded groan and the slaughter goes on within you? [16] All the princes of the sea will step down from their thrones, take off their robes and strip off their embroidered garments. They will wrap themselves in trembling and sit on the ground, trembling every moment, aghast at you. [17] They will raise a lament over you and say to you, How you have perished, you who were peopled from the seas, the city of renown, who was strong on the sea, she and those who lived in her, who spread their terror over all her inhabitants! [18] Now the coastlands tremble on the day of your fall; the coastlands by the sea are terrified at your passing.' [19] "For thus says the Lord GOD: 'When I make you a ruined city, like cities no one lives in, when I bring up the deep over you and the mighty waters cover you, [20] then I will bring you down with those who go down to the pit, to the people of long ago; I will make you live in the world below, among ruins from long ago, with those who go down to the pit, so that you are not lived in; and I will give splendor in the land of the living. [21] I will make you a thing of terror, and you will be no more; you will be searched for but never found again, declares the Lord GOD.'"

## CHAPTER 27

[1] The word of the LORD came to me: [2] "You, Son of man, raise a lament over Tyre. [3] Say to Tyre, who sits at the gateways of the sea, trader to the peoples on many coastlands, 'Thus says the Lord GOD: Tyre, you have said, I am perfect in beauty. [4] Your territory is in the heart of the seas; your builders made your beauty perfect. [5] Out of fir trees from Senir they built all your planks; they took a cedar from Lebanon to make you a mast. [6] From oaks of Bashan they made your oars; your deck they made of ivory set in boxwood from the coastlands of Kittim. [*7] Your sail was embroidered fine linen from Egypt, serving as your flag;

your awning was blue and purple from the coastlands of Elishah. [8] The people of Sidon and Arvad were your oarsmen; your own skilled men, Tyre, were on board as your sailors. [9] The elders of Gebal and its skilled men were on board to caulk your seams. All the ships of the sea and their seamen were in you to deal in your merchandise. [10] "'Persia, Lud and Put were in your army as your warriors; they hung shield and helmet in you; they gave you your splendor. [11] The men of Arvad and your army manned your walls all around, and the Gammadim were in your towers; they hung their quivers on your walls all around; they made your beauty perfect. [12] "'Tarshish did business with you because of your vast wealth of every kind; they paid for your goods with silver, iron, tin and lead. [13] Javan, Tubal and Meshech traded with you; they gave human lives and bronze utensils in exchange for your merchandise. [14] From Beth-togarmah they paid for your goods with horses, war horses and mules. [15] The men of Dedan traded with you; many coastlands were markets under your hand; they paid you tribute in ivory tusks and ebony. [16] Syria did business with you because of your many products; they paid for your goods with turquoise, purple, embroidered work, fine linen, coral and rubies.* [17] Judah and the land of Israel traded with you; they gave wheat from Minnith, pannag, honey, oil and balm in exchange for your merchandise.* [18] Damascus did business with you because of your many products and your vast wealth of every kind, with wine from Helbon and white wool. [19] Dan and Javan from Uzal paid for your goods; wrought iron, cassia and calamus were among your merchandise.* [20] Dedan traded with you in saddle blankets for riding. [21] Arabia and all the chiefs of Kedar were dealers under your hand; in lambs, rams and goats they did business with you. [22] The traders of Sheba and Raamah traded with you; they paid for your goods with the finest of all spices, every kind of precious stone, and gold. [23] Haran, Canneh and Eden, the traders of Sheba, Asshur and Chilmad traded with you. [24] They traded with you in fine clothing, in cloaks of blue and embroidered work, and in carpets of many colors, tied with cords and firmly made, in your marketplace. [25] The ships of Tarshish carried your merchandise for you. So you were filled and grew very heavy in the heart of the seas. [26] "'Your oarsmen brought you out onto the mighty waters; the east wind has shattered you in the heart of the seas. [27] Your riches, your goods, your merchandise, your seamen and your sailors, those who caulk your seams and those who deal in your merchandise, and all your warriors in you, with the whole crowd on board, will sink into the heart of the seas on the day of your fall. [28] At the sound of your sailors' cry the open lands will quake. [29] Everyone who pulls an oar will come down from their ships; the seamen and all the sailors of the sea will stand on the shore. [30] They will raise their voices over you and cry bitterly; they will throw dust on their heads and wallow in ashes. [31] They will shave themselves bald for you and put on sackcloth; they will weep over you with bitter souls and bitter mourning. [32] In their wailing they will raise a lament for you and chant over you: Who was ever like Tyre, like the one now silent in the middle of the sea? [33] When your goods came ashore from the seas, you satisfied many peoples; with your vast riches and merchandise you made the kings of the earth rich. [34] Now you are shattered by the seas, in the depths of the waters; your merchandise and all the crowd on board have gone down with you. [35] All who live on the coastlands are aghast at you; their kings bristle with horror, their faces convulsed. [36] The traders among the peoples whistle at you; you have become a thing of terror, and you will be no more forever.'"

## CHAPTER 28

[1] The word of the LORD came to me: [2] "Son of man, say to the prince of Tyre, 'Thus says the Lord GOD: Because your heart has grown proud and you have said, I am a god; I sit on the throne of gods in the heart of the seas, though you are a man and not God, yet you consider your mind as the mind of God. [3] You are indeed wiser than Daniel; no secret is too dark for you. [4] By your wisdom and understanding you have made yourself rich, piling up gold and silver in your treasuries. [5] By your great skill in trading you have multiplied your riches, and your heart has grown proud because of your riches. [6] So thus says the Lord GOD: Because you consider your mind as the mind of God, [7] I am going to bring foreigners against you, the most brutal of the nations; they will draw their swords against your beautiful wisdom and profane your splendor. [8] They will bring you down to the pit, and you will die the death of the slain in the heart of the seas. [9] Will you still say, I am a god, in front of the one who kills you, when you are a man and not God, in the hands of those who pierce you? [10] You will die the death of the uncircumcised at the hands of foreigners, for I have spoken, declares the Lord GOD.'" [11] The word of the LORD came to me: [12] "Son of man, raise a lament over the king of Tyre and tell him, 'Thus says the Lord GOD: You were the seal of perfection, full of wisdom and flawless in beauty. [13] You were in Eden, the garden of God; every precious stone adorned you: carnelian, topaz and diamond, beryl, onyx and jasper, sapphire, turquoise and emerald, and gold. Your settings and mountings were crafted for you; on the day you were created they were made ready.* [14] You were an anointed cherub who shields, and I placed you there; you were on the holy mountain of God; you walked about among the stones of fire.* [15] You were blameless in your ways from the day you were created until wrongdoing was found in you. [16] Through your widespread trade you were filled inside with violence, and you sinned; so I drove you in disgrace from the mountain of God and destroyed you, shielding cherub, from among the stones of fire. [17] Your heart grew proud because of your beauty; you corrupted your wisdom for the sake of your splendor. I threw you to the ground; I made you a spectacle before kings, for them to stare at you. [18] By your many iniquities, by the dishonesty of your trade, you profaned your sanctuaries. So I brought fire out from within you, and it devoured you; I turned you to ashes on the ground before the eyes of all who watched. [19] All among the peoples who knew you are aghast at you; you have become a thing of terror, and you will be no more forever.'" [20] The word of the LORD came to me: [21] "Son of

man, turn your face toward Sidon and prophesy against her. [22] Say, 'Thus says the Lord GOD: I am against you, Sidon, and I will display my glory within you. They shall know that I am the LORD when I carry out judgments in her and show myself holy in her. [23] I will send pestilence into her and bloodshed into her streets; the slain will fall inside her by the sword that is against her on all sides. Then they shall know that I am the LORD. [24] "'No longer will the house of Israel have a stinging brier or a piercing thorn among all their neighbors who despise them. Then they will know that I am the Lord GOD.' [25] "Thus says the Lord GOD: 'When I gather the house of Israel from the peoples where they have been scattered and show myself holy through them before the eyes of the nations, they will live on their own soil, which I gave to my servant Jacob. [26] They will live on it in safety, build houses and plant vineyards; they will live in safety when I carry out judgments on all their neighbors who despise them. Then they shall know that I am the LORD their God.'"

## CHAPTER 29

[1] In the tenth year, in the tenth month, on the twelfth of the month, the word of the LORD came to me: [2] "Son of man, turn your face against Pharaoh king of Egypt and prophesy against him and against all Egypt. [3] Speak out and say, 'Thus says the Lord GOD: I am against you, Pharaoh king of Egypt, great monster sprawled among your streams, who says, My Nile is mine; I made it for myself.' [4] I will put hooks in your jaws and make the fish of your streams cling to your scales; I will haul you up from among your streams, with all the fish of your streams clinging to your scales. [5] I will fling you into the wilderness, you and all the fish of your streams; you will fall on the open field and not be gathered up or collected. To the animals of the earth and the birds of the sky I have given you as food. [6] Then all who live in Egypt shall know that I am the LORD, because they have been a reed for a staff to the house of Israel. [7] When they took hold of you by the hand, you splintered and ripped open all their shoulders; when they leaned on you, you snapped and made all their loins shake. [8] So thus says the Lord GOD: I am going to bring a sword on you and cut off man and beast from you. [9] The land of Egypt will become a desolate ruin, and they shall know that I am the LORD. Because he said, The Nile is mine; I made it, [10] I am against you and against your streams, and I will turn the land of Egypt into a total ruin, a desolation, from Migdol to Syene and up to the border of Cush. [11] No human foot will pass through it and no animal's foot will pass through it; no one will live there for forty years. [12] I will make the land of Egypt a desolation among desolate lands, and her cities will lie desolate forty years among ruined cities. I will scatter the Egyptians among the nations and disperse them through the lands. [13] "'For thus says the Lord GOD: When forty years are over I will gather the Egyptians from the peoples where they were scattered. [14] I will restore the fortunes of Egypt and bring them back to the land of Pathros, the land of their birth, and there they will be a lowly kingdom. [15] It will be the lowliest of kingdoms and will never again lift itself above the nations; I will make them so small that they will not rule over the nations. [16] It will never again be the house of Israel's ground of trust; instead it will bring to mind their iniquity of turning to them for help. Then they will know that I am the Lord GOD.'" [17] In the twenty-seventh year, in the first month, on the first of the month, the word of the LORD came to me: [18] "Son of man, Nebuchadnezzar king of Babylon worked his army hard in a great campaign against Tyre; every head was rubbed bald and every shoulder worn raw, yet neither he nor his army got any pay from Tyre for the campaign he waged against it. [19] So thus says the Lord GOD: I am going to give the land of Egypt to Nebuchadnezzar king of Babylon. He will carry off its wealth, take its spoil and seize its plunder, and that will be the pay for his army. [20] As his wages for the work he did against it, I have given him the land of Egypt, because they acted for me, declares the Lord GOD. [21] "On that day I will make a horn sprout for the house of Israel, and I will let you open your mouth among them. Then they shall know that I am the LORD."

## CHAPTER 30

[1] The word of the LORD came to me: [2] "Son of man, prophesy and say, 'Thus says the Lord GOD: Wail, "Alas for the day!" [3] For a day is near, the day of the LORD is near; a day of clouds it will be, a time for the nations. [4] A sword will come against Egypt, and Cush will writhe in anguish when the slain fall in Egypt, when her riches are carried off and her foundations torn down. [5] Cush, Put and Lud, all the foreign mix, Cub, and the sons of the land of the covenant will fall with them by the sword. [6] "'Thus says the LORD: Those who prop up Egypt will fall, and her proud strength will come down; from Migdol to Syene they will fall in her by the sword, declares the Lord GOD. [7] They will lie desolate among desolate lands, and her cities will be among ruined cities. [8] Then they shall know that I am the LORD, when I set Egypt on fire and all who help her are shattered. [9] On that day messengers will go out from me in ships to frighten complacent Cush, and anguish will come on them on the day of Egypt; it is surely coming! [10] "'Thus says the Lord GOD: I will put a stop to the hordes of Egypt by the hand of Nebuchadnezzar king of Babylon. [11] He and his army with him, the most brutal of the nations, will be brought in to ruin the land; they will draw their swords against Egypt and fill the land with the slain. [12] I will turn the streams into dry ground and sell the land into the hands of evil men; by the hands of foreigners I will lay waste the land and everything in it. I, the LORD, have spoken. [13] "'Thus says the Lord GOD: I will destroy the idols and put an end to the images in Memphis; there will no longer be a prince from the land of Egypt, and I will put fear into the land of Egypt. [14] I will lay waste Pathros, set Zoan on fire and carry out judgments on Thebes. [15] I will pour out my wrath on Pelusium, Egypt's fortress, and cut off the hordes of Thebes. [16] I will set Egypt on fire; Pelusium will writhe in agony, Thebes will be breached, and Memphis will face foes in broad daylight. [17] The young men of Aven and Pi-beseth will fall by the sword, and the cities themselves will go into captivity. [18] At Tahpanhes the

day will turn dark when I break the yokes of Egypt there and her proud strength comes to an end in her; a cloud will cover her, and her daughters will go into captivity. [19] So I will carry out judgments on Egypt, and they shall know that I am the LORD.'" [20] In the eleventh year, in the first month, on the seventh of the month, the word of the LORD came to me: [21] "Son of man, I have broken the arm of Pharaoh king of Egypt, and it has not been bound up for healing or wrapped in a bandage to make it strong enough to hold a sword. [22] So thus says the Lord GOD: I am against Pharaoh king of Egypt. I will break his arms, the strong one and the one already broken, and make the sword drop from his hand. [23] I will scatter the Egyptians among the nations and disperse them through the lands. [24] I will strengthen the arms of the king of Babylon and put my sword in his hand, but Pharaoh's arms I will break, and he will groan before him like a man mortally wounded. [25] I will strengthen the arms of the king of Babylon, while Pharaoh's arms drop down. Then they shall know that I am the LORD, when I put my sword in the hand of the king of Babylon and he stretches it out over the land of Egypt. [26] I will scatter the Egyptians among the nations and disperse them through the lands. Then they shall know that I am the LORD."

## CHAPTER 31

[1] In the eleventh year, in the third month, on the first of the month, the word of the LORD came to me: [2] "Son of man, say to Pharaoh king of Egypt and to his hordes: 'Who can compare with you in your greatness? [3] Consider Assyria, a cedar in Lebanon with lovely branches, a forest of shade, lofty in height, its top among the clouds. [*] [4] Waters made it grow, the deep made it tall; its streams ran all around the place where it was planted and sent their channels out to all the trees of the field. [5] So it grew taller than all the trees of the field; its boughs grew many and its branches long because of the abundant water as it spread out. [6] All the birds of the sky made their nests in its boughs, all the animals of the field bore their young under its branches, and all the great nations lived in its shade. [7] It was lovely in its greatness, in the reach of its branches, for its roots went down to abundant water. [8] The cedars in the garden of God could not hide it; the fir trees could not match its boughs, and the plane trees were nothing beside its branches; no tree in the garden of God equaled its beauty. [9] I made it lovely with its many branches, and all the trees of Eden in the garden of God envied it. [10] "'So thus says the Lord GOD: Because you grew so tall, and it set its top among the clouds, and its heart was proud of its height, [11] I handed it over to the mightiest of the nations; he will surely deal with it. For its wickedness I have cast it out. [12] Foreigners, the most brutal of the nations, cut it down and abandoned it. On the mountains and in all the valleys its branches fell, and its boughs lay shattered in all the ravines of the land; all the peoples of the earth went out from its shade and abandoned it. [13] On its fallen trunk all the birds of the sky settle, and all the animals of the field are among its branches, [14] so that no trees beside the waters may grow so tall or set their tops among the clouds, and none of the well-watered trees may rise up to them in height. For all of them are handed over to death, to the world below, among the sons of men, with those who go down to the pit. [15] "'Thus says the Lord GOD: On the day it went down to Sheol I caused mourning; I covered the deep over it; I held back its streams, and the abundant waters were stopped. I dressed Lebanon in black for it, and all the trees of the field wilted over it. [16] At the noise of its fall I made the nations quake, when I brought it down to Sheol with those who go down to the pit; and all the trees of Eden, the choicest and best of Lebanon, all the well-watered trees, were consoled in the world below. [17] They too went down to Sheol with it, to those slain by the sword, as did those who were its arm, who had lived in its shade among the nations. [18] "'Which of the trees of Eden, then, was like you in glory and greatness? Yet you will be brought down with the trees of Eden to the world below; you will lie among the uncircumcised, with those slain by the sword. This is Pharaoh and all his hordes, declares the Lord GOD.'"

## CHAPTER 32

[1] In the twelfth year, in the twelfth month, on the first of the month, the word of the LORD came to me: [2] "Son of man, raise a lament over Pharaoh king of Egypt and tell him: 'You thought of yourself as a young lion among the nations, but you are like a monster in the seas; you thrash about in your rivers, churn the water with your feet and muddy their streams. [3] Thus says the Lord GOD: I will spread my net over you with a throng of many peoples, and they will haul you up in my dragnet. [4] I will throw you onto the land and hurl you onto the open field; I will let all the birds of the sky settle on you and give the animals of the whole earth their fill of you. [5] I will lay your flesh on the mountains and fill the valleys with your rotting remains. [6] I will water the land with what flows from you, your blood, up to the mountains, and the ravines will be full of you. [7] When I snuff you out, I will cover the sky and darken its stars; I will cover the sun with a cloud, and the moon will not give its light. [8] All the shining lights in the sky I will darken over you, and I will bring darkness over your land, declares the Lord GOD. [9] "'I will disturb the hearts of many peoples when I bring your ruin among the nations, to lands you have never known. [10] I will leave many peoples aghast at you, and their kings will bristle with horror over you when I swing my sword before their faces; on the day of your fall they will tremble every moment, each man for his own life. [11] "'For thus says the Lord GOD: The sword of the king of Babylon will come against you. [12] I will make your hordes fall by the swords of warriors, all of them the most brutal of the nations; they will shatter the pride of Egypt, and all her hordes will be wiped out. [13] I will destroy all her cattle from beside the abundant waters; no human foot will churn them anymore, and no hoof of cattle will churn them. [14] Then I will let their waters settle and make their streams flow like oil, declares the Lord GOD. [15] When I turn the land of Egypt into a desolation, a land stripped of everything in it, when I strike down all who live there, then they shall know that I am the LORD. [16] This is a lament, and they will chant it; the daughters

of the nations will chant it; over Egypt and all her hordes they will chant it, declares the Lord GOD.'" [17] In the twelfth year, on the fifteenth of the month, the word of the LORD came to me: [18] "Son of man, wail over the hordes of Egypt and send them down, her and the daughters of mighty nations, to the world below, with those who go down to the pit: [19] 'Are you lovelier than anyone else? Go down and lie with the uncircumcised!' [20] They will fall among those slain by the sword. The sword has been handed over; drag her off with all her hordes. [21] From inside Sheol the mightiest warriors will speak of him and his helpers: 'They have come down, they lie there, the uncircumcised, slain by the sword.' [22] "Assyria is there with all her throng, his graves surrounding him, all of them slain, fallen by the sword, [23] whose graves are set in the farthest depths of the pit. Her throng is around her grave, all of them slain, fallen by the sword, the ones who spread terror in the land of the living. [24] "Elam is there with all her hordes around her grave, all of them slain, fallen by the sword, who went down uncircumcised to the world below, who spread their terror in the land of the living; and they bear their disgrace with those who go down to the pit. [25] Among the slain they have made a bed for her with all her hordes, his graves surrounding him, all of them uncircumcised, slain by the sword; for terror of them was spread in the land of the living, and they bear their disgrace with those who go down to the pit. He has been placed among the slain. [26] "Meshech and Tubal are there with all her hordes, his graves surrounding him, all of them uncircumcised, slain by the sword, for they spread their terror in the land of the living. [27] They do not lie with the fallen warriors of the uncircumcised, who went down to Sheol with their weapons of war, with their swords placed under their heads; their iniquities rest on their bones, because the terror of those warriors was in the land of the living. [28] And you too will be shattered among the uncircumcised and lie with those slain by the sword. [29] "Edom is there, her kings and all her chiefs, who despite their might have been laid with those slain by the sword; they lie with the uncircumcised and with those who go down to the pit. [30] "All the princes of the north are there, and all the Sidonians, who went down with the slain in shame, for all the terror their might inspired; they lie uncircumcised with those slain by the sword and bear their disgrace with those who go down to the pit. [31] "Pharaoh will see them and be consoled over all his hordes, Pharaoh and all his army, slain by the sword, declares the Lord GOD. [32] For I have put my terror in the land of the living, and he will be laid among the uncircumcised with those slain by the sword, Pharaoh and all his hordes, declares the Lord GOD."*

## CHAPTER 33

[1] The word of the LORD came to me: [2] "Son of man, speak to the sons of your people and tell them: Suppose I bring the sword against a land, and the people of the land pick a man from among them and set him as their watchman, [3] and he sees the sword coming against the land and sounds the trumpet to warn the people. [4] If anyone hears the sound of the trumpet but ignores the warning, and the sword comes and takes him, his blood will be on his own head. [5] He heard the trumpet sound but ignored the warning; his blood will be on himself. Had he heeded the warning, he would have saved his life. [6] But if the watchman sees the sword coming and does not sound the trumpet, so that the people are not warned, and the sword comes and takes a life from among them, that one is taken away for his iniquity, but I will hold the watchman responsible for his blood. [7] "As for you, Son of man, I have appointed you a watchman for the house of Israel; when you hear a word from my mouth, give them warning from me. [8] If I tell the wicked man, 'Wicked man, you will surely die,' and you do not speak up to warn the wicked man away from his way, that wicked man will die for his iniquity, but I will hold you responsible for his blood. [9] But if you warn the wicked man to turn from his way and he does not turn from his way, he will die for his iniquity, but you will have saved your life. [10] "You, Son of man, tell the house of Israel: This is what you people say: 'Our transgressions and our sins weigh on us, and we are rotting away because of them. How can we live?' [11] Tell them: As I live, declares the Lord GOD, I take no pleasure in the death of the wicked, but in the wicked turning from his way and living. Turn back, turn back from your evil ways! Why should you die, house of Israel? [12] "You, Son of man, tell the sons of your people: The righteousness of the righteous man will not save him on the day he transgresses; and the wickedness of the wicked man will not make him fall on the day he turns from his wickedness; nor will the righteous man be able to live by his righteousness on the day he sins. [13] If I tell the righteous man that he will surely live, but he relies on his righteousness and does wrong, none of his righteous deeds will be remembered; because of the wrong he has done, he will die. [14] And if I tell the wicked man, 'You will surely die,' but he turns from his sin and practices justice and righteousness, [15] if the wicked man returns a pledge, gives back what he has stolen, and walks in the statutes that give life, doing no wrong, he will surely live; he will not die. [16] None of the sins he has committed will be remembered against him; he has practiced justice and righteousness; he will surely live. [17] "Yet the sons of your people say, 'The way of the Lord is not fair,' when it is their own way that is not fair. [18] When a righteous man turns from his righteousness and does wrong, he will die because of it. [19] And when a wicked man turns from his wickedness and practices justice and righteousness, he will live because of it. [20] Yet you say, 'The way of the Lord is not fair.' House of Israel, I will judge each of you by his ways." [21] In the twelfth year of our exile, in the tenth month, on the fifth of the month, a survivor from Jerusalem came to me and said, "The city has been struck down." [22] The hand of the LORD had come upon me the evening before the survivor arrived, and he had opened my mouth by the time the man came to me in the morning. So my mouth was opened, and I was speechless no longer. [23] The word of the LORD came to me: [24] "Son of man, the people living in those ruins on the soil of Israel are saying, 'Abraham was just one man, yet he took possession of the land; we are many, so the land has

surely been given to us to possess.' [25] So tell them, Thus says the Lord GOD: You eat meat with the blood in it, lift your eyes to your idols and shed blood; and you expect to possess the land? [26] You lean on your sword, you do abominable things, and each of you defiles his neighbor's wife; and you expect to possess the land? [27] Tell them this: Thus says the Lord GOD: As I live, those in the ruins will fall by the sword; those in the open field I will give to the animals to be eaten; and those in the strongholds and caves will die of pestilence. [28] I will make the land a desolate ruin; her proud strength will come to an end, and the mountains of Israel will be so desolate that no one crosses them. [29] Then they shall know that I am the LORD, when I make the land a desolate ruin because of all the abominations they have committed. [30] "As for you, Son of man, the sons of your people are talking about you by the walls and in the doorways of their houses; they say to one another, each to his brother, 'Come and hear what word has come from the LORD.' [31] They come to you as crowds do and sit in front of you as my people and hear your words, but they will not act on them. With their mouths they express much love, but their heart is set on their own profit. [*] [32] To them you are just like a love song sung by someone with a lovely voice who plays an instrument well; they hear your words, but they do not act on them. [33] When it comes (and it surely will come), they will know that a prophet has been in their midst."

## CHAPTER 34

[1] The word of the LORD came to me: [2] "Son of man, prophesy against the shepherds of Israel. Prophesy and tell them, the shepherds: Thus says the Lord GOD: Woe to the shepherds of Israel, who have been tending only themselves! Is it not the flock the shepherds should tend? [3] You eat the fat, you dress in the wool, you slaughter the fatlings, but you do not tend the flock. [4] You have not built up the weak, you have not healed the sick, you have not bandaged the injured, you have not brought back the strays, you have not searched for the lost; instead you have ruled over them with force and brutality. [5] So they were scattered for lack of a shepherd; scattered, they became food for all the animals of the field. [6] My sheep strayed across all the mountains and over every high hill; over the whole face of the earth my flock was scattered, and no one went looking or searched for them. [7] "So, shepherds, hear the word of the LORD: [8] As I live, declares the Lord GOD, because my flock has become prey, my flock has become food for all the animals of the field for lack of a shepherd, and my shepherds have not looked for my flock, but the shepherds have tended themselves and not tended my flock, [9] so, shepherds, hear the word of the LORD: [10] Thus says the Lord GOD: I am against the shepherds, and I will demand my flock from their hand and stop them from tending the flock; the shepherds will no longer tend themselves. I will rescue my flock from their mouths, and it will no longer be food for them. [11] "For thus says the Lord GOD: Here I am; I myself will search for my flock and look after them. [12] As a shepherd looks after his flock on the day he is with his scattered sheep, so I will look after my flock; I will rescue them from every place where they were scattered on a day of cloud and gloom. [13] I will bring them out from the peoples, gather them from the lands, and bring them to their own soil. I will tend them on the mountains of Israel, by the streams and in every inhabited place in the land. [14] I will tend them in good pasture, and their grazing land will be on Israel's high mountains; there they will lie down in good grazing land and feed on rich pasture on the mountains of Israel. [15] I myself will tend my flock and give them rest, declares the Lord GOD. [16] I will search for the lost, bring back the strays, bandage the injured and build up the sick; but the fat and the strong I will destroy. I will tend them with justice. [17] "As for you, my flock, thus says the Lord GOD: I am going to judge between one sheep and another, between the rams and the male goats. [18] Is it not enough for you to graze on the good pasture, that you must trample the rest of your pasture with your feet? Or to drink the clear water, that you must muddy the rest with your feet? [19] And my flock has to eat what your feet have trampled and drink what your feet have muddied. [20] "So thus says the Lord GOD to them: Here I am; I myself will judge between the fat sheep and the lean sheep. [21] Because you shove with flank and shoulder and butt all the weak ones with your horns until you have scattered them far and wide, [22] I will rescue my flock, and they will no longer be prey; I will judge between one sheep and another. [23] I will set over them one shepherd, my servant David, and he will tend them; he will tend them and be their shepherd. [24] I, the LORD, will be their God, and my servant David a prince among them. I, the LORD, have spoken. [25] "I will make a covenant of peace with them and rid the land of savage beasts, so that they can live safely in the wilderness and sleep in the woods. [26] I will make them and the places around my hill a blessing; I will send down the rain at its proper time, showers of blessing they will be. [27] The trees of the field will give their fruit and the land its produce, and they will be safe on their soil. And they shall know that I am the LORD, when I break the bars of their yoke and rescue them from the hand of those who enslaved them. [28] They will no longer be plunder for the nations, and the animals of the land will not eat them; they will live in safety, with no one to frighten them. [29] I will raise up for them a planting of renown; they will no longer be carried off by famine in the land or bear the taunts of the nations anymore. [*] [30] Then they will know that I, the LORD their God, am with them, and that they, the house of Israel, are my people, declares the Lord GOD. [31] You are my flock, the flock of my pasture; you are men, and I am your God, declares the Lord GOD."

## CHAPTER 35

[1] The word of the LORD came to me: [2] "Son of man, turn your face against Mount Seir and prophesy against it. [3] Tell it, Thus says the Lord GOD: I am against you, Mount Seir; I will stretch out my hand against you and make you a desolate ruin. [4] I will turn your cities into rubble, and you will become a desolation; and you shall know that I am the LORD. [5] Because you kept up an age-old hostility and handed the children of Israel over to the sword in the time of their disaster, at the time of the final

punishment,* [6] therefore, as I live, declares the Lord GOD, I will make you blood, and blood will chase you; since you did not hate blood, blood will chase you.* [7] I will make Mount Seir a desolate ruin and cut off from it everyone who comes and goes. [8] I will fill its mountains with its slain; on your hills, in your valleys and in all your ravines those slain by the sword will fall. [9] I will make you a desolation forever, and your cities will not be restored; and you shall know that I am the LORD.* [10] "Because you said, 'These two nations and these two lands will be mine, and we will take possession of them,' even though the LORD was there, [11] therefore, as I live, declares the Lord GOD, I will deal with you in keeping with the anger and jealousy you showed in your hatred of them, and I will make myself known among them when I judge you. [12] And you shall know that I am the LORD. I have heard all the insults you uttered against the mountains of Israel, saying, 'They lie desolate; they have been handed to us to devour.' [13] You boasted against me with your mouth and heaped up your words against me; I heard it all. [14] Thus says the Lord GOD: While all the earth rejoices, I will make you a desolation. [15] Just as you rejoiced over the inheritance of the house of Israel because it lay desolate, so I will deal with you: you will become a desolation, Mount Seir, and all Edom, every part of it. Then they shall know that I am the LORD."

## CHAPTER 36

[1] "You, Son of man, prophesy to the mountains of Israel and say: Mountains of Israel, hear the word of the LORD. [2] Thus says the Lord GOD: Because the enemy said about you, 'Aha! The ancient heights have become ours to possess,' [3] therefore prophesy and say, Thus says the Lord GOD: Precisely because they ravaged you and hounded you from all around, so that you became a possession of the rest of the nations, and you have become the talk of gossiping tongues and the slander of the people,* [4] therefore, mountains of Israel, hear the word of the Lord GOD. Thus says the Lord GOD to the mountains and the hills, to the ravines and the valleys, to the desolate wastes and the abandoned cities that have become plunder and a laughingstock to the rest of the nations around them; [5] therefore thus says the Lord GOD: In the fire of my jealousy I have spoken against the rest of the nations and against all of Edom, who with wholehearted glee and scorn of soul claimed my land as their possession, so that its pasture would be plunder. [6] So prophesy about the land of Israel and say to the mountains and the hills, to the ravines and the valleys, Thus says the Lord GOD: See, I have spoken in my jealousy and my wrath, because you have endured the taunts of the nations. [7] So thus says the Lord GOD: I raise my hand and swear that the nations around you will themselves endure their own taunts. [8] "But you, mountains of Israel, will put out your branches and bear your fruit for my people Israel, for they are soon to come home. [9] For I am on your side; I will turn toward you, and you will be plowed and sown. [10] I will multiply people on you, the whole house of Israel, every bit of it; the cities will be lived in and the ruins rebuilt. [11] I will multiply man and beast on you, and they will increase and be fruitful. I will settle you as you were in earlier times and treat you better than at your beginning. Then you shall know that I am the LORD. [12] I will have people walk on you, my people Israel; they will possess you, you will be their inheritance, and you will never again leave them childless. [13] "Thus says the Lord GOD: Because people say to you, 'You devour men and leave your nations childless,' [14] therefore you will no longer devour men or leave your nations childless, declares the Lord GOD.* [15] I will no longer let you hear the taunts of the nations; you will no longer bear the scorn of the peoples or make your nations stumble, declares the Lord GOD." [16] The word of the LORD came to me: [17] "Son of man, when the house of Israel was living on their own soil, they defiled it by their conduct and their deeds; in my sight their conduct was like the uncleanness of a woman in her impurity. [18] So I poured out my wrath on them for the blood they had shed on the land and for the idols with which they had defiled it. [19] I scattered them among the nations, and they were dispersed through the lands; I judged them by their conduct and their deeds. [20] But wherever they went among the nations, they profaned my holy name, because it was said of them, 'These are the LORD's people, yet they had to leave his land.' [21] I was concerned for my holy name, which the house of Israel had profaned among the nations where they went. [22] "So say to the house of Israel, Thus says the Lord GOD: It is not for your sake that I am acting, house of Israel, but for the sake of my holy name, which you have profaned among the nations where you went. [23] I will show the holiness of my great name, which has been profaned among the nations, which you have profaned in their midst. And the nations shall know that I am the LORD, declares the Lord GOD, when I show myself holy through you before their eyes. [24] I will take you out of the nations, gather you from all the lands and bring you to your own soil. [25] I will sprinkle clean water on you, and you will be clean; from all your uncleanness and from all your idols I will cleanse you. [26] I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. [27] I will put my Spirit within you and make you walk in my statutes, and you will keep my judgments and carry them out. [28] You will live in the land I gave to your fathers; you will be my people, and I will be your God. [29] I will save you from all your uncleanness. I will summon the grain and multiply it, and I will not lay famine on you. [30] I will multiply the fruit of the trees and the produce of the fields, so that you never again suffer the disgrace of famine among the nations. [31] Then you will remember your evil ways and your deeds that were not good, and you will be disgusted with yourselves for your iniquities and your abominations. [32] It is not for your sake that I am acting, declares the Lord GOD; be sure of that. Be ashamed and confounded because of your ways, house of Israel. [33] "Thus says the Lord GOD: On the day I cleanse you from all your iniquities, I will resettle the cities, and the ruins will be rebuilt. [34] The desolate land will be farmed, instead of lying desolate before the eyes of everyone who passes by. [35] People will say, 'This land that lay desolate has become like the garden of Eden, and the

cities that were ruined, desolate and torn down are fortified and lived in.' [36] Then the nations left around you shall know that I, the LORD, have rebuilt what was torn down and replanted what was desolate. I, the LORD, have spoken, and I will do it. [37] "Thus says the Lord GOD: This too I will let the house of Israel ask me to do for them: I will make their men as numerous as a flock. [38] Like the flock for holy offerings, like the flocks of Jerusalem at her appointed feasts, so the ruined cities will be full of flocks of people. Then they shall know that I am the LORD."*

## CHAPTER 37

[1] The hand of the LORD came upon me; he brought me out by the Spirit of the LORD and set me down in the middle of the valley, and it was full of bones. * [2] He led me back and forth among them all around; there were a great many of them on the floor of the valley, and they were very dry. [3] He asked me, "Son of man, can these bones live?" I said, "Lord GOD, you know." [4] He said to me, "Prophesy over these bones and tell them, 'Dry bones, hear the word of the LORD. [5] Thus says the Lord GOD to these bones: I am going to make breath enter you, and you will live. [6] I will lay sinews on you, bring flesh up on you, cover you over with skin and put breath in you, and you will live; and you shall know that I am the LORD.'" [7] So I prophesied as I had been commanded. While I was prophesying there was a noise, and behold, a rattling, and the bones came together, each bone to its bone. [8] As I watched, sinews appeared on them, flesh came up, and skin covered them over; but there was no breath in them. [9] Then he said to me, "Prophesy to the breath; prophesy, Son of man, and tell the breath, Thus says the Lord GOD: Come from the four winds, breath, and blow into these slain, so that they may live." [10] I prophesied as he had commanded me, and the breath entered them; they came to life and stood up on their feet, a vast, vast army. [11] Then he said to me, "Son of man, these bones are the whole house of Israel. They are saying, 'Our bones are dried up, our hope is gone; we are cut off completely.' [12] So prophesy and tell them, Thus says the Lord GOD: I am going to open your graves and bring you up out of your graves, my people, and bring you to the land of Israel. [13] And you shall know that I am the LORD, when I open your graves and bring you up out of your graves, my people. [14] I will put my Spirit in you, and you will live, and I will settle you on your own soil. Then you will know that I, the LORD, have spoken and will do it, declares the LORD." [15] The word of the LORD came to me: [16] "You, Son of man, take a stick and write on it, 'For Judah and for the children of Israel, his companions.' Then take another stick and write on it, 'For Joseph, the stick of Ephraim, and for all the house of Israel, his companions.' [17] Then bring them together, one to the other, into a single stick, so that they become one in your hand. [18] When the sons of your people ask you, 'Won't you tell us what you mean by these?' [19] tell them, Thus says the Lord GOD: I am going to take the stick of Joseph that is in Ephraim's hand, and the tribes of Israel, his companions, and join them to it, to the stick of Judah, and make them a single stick; they will be one in my hand. [20] Hold the sticks you have written on in your hand before their eyes, [21] and tell them, Thus says the Lord GOD: I am going to take the children of Israel from among the nations where they have gone, gather them from all around and bring them to their own soil. [22] I will make them one nation in the land, on the mountains of Israel, and one king will be king over all of them; they will no longer be two nations or be split into two kingdoms ever again. [23] They will no longer defile themselves with their idols, their vile things or any of their transgressions. I will save them from all their dwelling places where they sinned and cleanse them, and they will be my people and I will be their God. * [24] "My servant David will be king over them, and they will all have one shepherd. They will walk in my judgments and keep my statutes and carry them out. [25] They will live in the land I gave to my servant Jacob, where your fathers lived; they and their sons and their sons' sons will live there forever, and David my servant will be their prince forever. [26] I will make a covenant of peace with them, an everlasting covenant it will be with them. I will establish them and multiply them and put my sanctuary in their midst forever. [27] My tabernacle will be over them; I will be their God, and they will be my people. * [28] Then the nations shall know that I am the LORD who makes Israel holy, when my sanctuary is in their midst forever."

## CHAPTER 38

[1] The word of the LORD came to me: [2] "Son of man, turn your face toward Gog, of the land of Magog, chief prince of Meshech and Tubal, and prophesy against him. [3] Say, Thus says the Lord GOD: I am against you, Gog, chief prince of Meshech and Tubal. [4] I will turn you about, put hooks in your jaws and bring you out with your whole army, horses and horsemen, every one splendidly equipped, a huge throng with buckler and shield, all of them gripping swords; [5] Persia, Cush and Put along with them, all with shield and helmet; [6] Gomer with all its hordes, Beth-togarmah from the remotest north with all its hordes, many peoples with you. [7] "Get ready, be fully prepared, you and all the throng gathered around you, and be their commander. [8] After many days you will be called to duty. In the final years you will come against a land brought back from the sword, whose people have been gathered out of many peoples onto the mountains of Israel, which had long lain in ruins. They were brought out from the peoples, and now all of them live in safety. [9] You will advance, coming on like a storm; like a cloud you will cover the land, you and all your hordes, and many peoples with you. [10] "Thus says the Lord GOD: On that day ideas will rise in your mind, and you will hatch an evil plan. [11] You will say, 'I will go up against a land of open villages; I will fall on a peaceful people living in safety, all of them living without walls, without bars or gates,' [12] to take plunder and seize spoil, to turn your hand against ruins now resettled and against a people gathered from the nations, who have gained cattle and goods and live at the navel of the earth. [13] Sheba and Dedan and the merchants of Tarshish with all its young lions will ask you, 'Is it to take plunder that you have come? Is it to seize spoil that you have gathered your throng, to carry off silver and gold, to take away

cattle and goods, to take great plunder?' [14] "So prophesy, Son of man, and tell Gog, Thus says the Lord GOD: On that day, when my people Israel are living in safety, will you not take note of it? [15] You will come from your place in the remotest north, you and many peoples with you, all of them mounted on horses, a huge throng and a mighty army. [16] You will come up against my people Israel like a cloud covering the land. In the final days I will bring you against my land, so that the nations may know me when I show myself holy through you, Gog, before their eyes. [17] "Thus says the Lord GOD: Are you the one I spoke of in former days through my servants the prophets of Israel, who prophesied in those days, for years, that I would bring you against them? [18] On that day, the day Gog comes against the land of Israel, declares the Lord GOD, my fury will rise up in my nostrils. [19] In my jealousy and in my blazing wrath I declare: on that day there will be a great earthquake in the land of Israel. [20] The fish of the sea and the birds of the sky, the animals of the field and every creeping thing that creeps on the ground, and every human being on the face of the earth will quake before me. The mountains will be thrown down, the steep places will collapse, and every wall will fall to the ground. [21] I will summon a sword against him throughout all my mountains, declares the Lord GOD; each man's sword will be turned against his brother. [22] I will enter into judgment with him by pestilence and bloodshed; I will rain down on him and his hordes and the many peoples with him a flooding downpour, hailstones, fire and sulfur. [23] So I will show myself great and holy and make myself known before the eyes of many nations, and they shall know that I am the LORD."

## CHAPTER 39

[1] "You, Son of man, prophesy against Gog and say, Thus says the Lord GOD: I am against you, Gog, chief prince of Meshech and Tubal. [2] I will turn you about and drive you on; I will bring you up from the remotest north and lead you against the mountains of Israel. [*] [3] I will knock your bow out of your left hand and make your arrows fall from your right hand. [4] On the mountains of Israel you will fall, you and all your hordes and the peoples with you; to birds of prey of every winged kind and to the animals of the field I have given you as food. [5] On the open field you will fall, for I have spoken, declares the Lord GOD. [6] I will send fire on Magog and on those who live in safety on the coastlands, and they shall know that I am the LORD. [7] "I will make my holy name known among my people Israel, and I will never again let my holy name be profaned; and the nations shall know that I am the LORD, the Holy One in Israel. [8] See, it is coming and it will be done, declares the Lord GOD. This is the day I have spoken of. [9] "Then the people who live in the cities of Israel will go out and light fires with the weapons and burn them, bucklers and shields, bows and arrows, clubs and spears; for seven years they will keep fires going with them. [10] They will not have to gather wood from the field or cut any from the forests, because they will keep their fires going with the weapons. They will plunder those who plundered them and loot those who looted them, declares the Lord GOD. [11] "On that day I will give Gog a burial site there in Israel, the Valley of the Travelers, east of the sea; it will block the travelers' way. There Gog and all his horde will be buried, and it will be called the Valley of Hamon-gog. [*] [12] The house of Israel will spend seven months burying them, to cleanse the land. [13] All the people of the land will bury them, and it will bring them renown on the day I display my glory, declares the Lord GOD. [14] They will appoint men to work full-time, going through the land and, with the help of travelers, burying those left lying on the face of the land, to cleanse it. When the seven months are over they will carry out a search. [15] As they go through the land, whenever one of them sees a human bone, he will set up a marker next to it until the gravediggers have buried it in the Valley of Hamon-gog. [16] (A city too will be named Hamonah.) So they will cleanse the land. [17] "You, Son of man, thus says the Lord GOD: Tell every winged kind of bird and every animal of the field, 'Gather and come! Assemble from all around to my sacrifice that I am slaughtering for you, a great sacrifice on the mountains of Israel; you will eat flesh and drink blood. [18] You will eat the flesh of warriors and drink the blood of the princes of the earth, of rams, lambs and goats, and of bulls, all of them fatlings of Bashan. [19] You will eat fat until you are full and drink blood until you are drunk at the sacrifice I am slaughtering for you. [20] At my table you will have your fill of horses and riders, of warriors and fighting men of every kind,' declares the Lord GOD. [21] "I will set my glory among the nations, and all the nations will see the judgment I carry out and the hand I lay on them. [22] From that day on the house of Israel shall know that I am the LORD their God. [23] And the nations will know that the house of Israel went into exile for their iniquity, because they were unfaithful to me; so I hid my face from them and handed them over to their foes, and all of them fell by the sword. [24] I dealt with them as their uncleanness and their transgressions deserved, and I hid my face from them. [25] "So thus says the Lord GOD: Now I will restore the fortunes of Jacob and have compassion on the whole house of Israel, and I will be jealous for my holy name. [*] [26] They will bear their disgrace and all the unfaithfulness they showed me, when they live safely on their own soil with no one to frighten them, [*] [27] when I bring them back from the peoples and gather them from the lands of their enemies and show myself holy through them before the eyes of many nations. [28] Then they shall know that I am the LORD their God, who sent them into exile among the nations and then gathered them to their own soil; I will not leave any of them behind there. [29] Never again will I hide my face from them, for I will have poured out my Spirit on the house of Israel, declares the Lord GOD."

## CHAPTER 40

[1] In the twenty-fifth year of our exile, at the start of the year, on the tenth of the month, in the fourteenth year after the city had been struck, on that same day the hand of the LORD came upon me and he brought me there. [2] In visions of God he brought me to the land of Israel and set me on a very high mountain, on whose south side was something like the buildings of a city. [3] He

brought me there, and behold, there was a man who looked like bronze, holding a linen cord and a measuring reed in his hand, standing in the gate. [4] The man said to me, "Son of man, look with your eyes, listen with your ears, and pay close attention to everything I am going to show you, for that is why you have been brought here, so that I may show it to you. Tell the house of Israel everything you see." [5] There was a wall surrounding the house on the outside, and the measuring reed in the man's hand was six cubits long, each cubit being a cubit plus a handbreadth. He measured the thickness of the wall, one reed, and its height, one reed. [*] [6] Next he came to the gate facing east, climbed its steps and measured the threshold of the gate, one reed deep, and the other threshold, one reed deep. [7] The side rooms were one reed long and one reed wide each, with five cubits between the side rooms; and the threshold of the gate next to the vestibule of the gate, toward the inside, was one reed. [8] He measured the vestibule of the gate toward the inside: one reed. [9] He measured the vestibule of the gate: eight cubits, with its jambs two cubits; the vestibule of the gate was toward the inside. [10] There were three side rooms on each side of the east gate; all three had one measurement, and the jambs on either side had one measurement. [11] He measured the width of the gateway entrance, ten cubits, and the length of the gate, thirteen cubits. [12] In front of the side rooms was a barrier one cubit deep on either side, and the side rooms were six cubits on either side. [13] He measured the gate from the roof of one side room to the roof of the other: twenty-five cubits wide, from doorway to facing doorway. [14] He reckoned the jambs at sixty cubits, and the court extended up to the jamb all around the gate. [*] [15] From the front of the gate at the entrance to the front of the vestibule of the gate on the inside it was fifty cubits. [16] The side rooms and their jambs had narrow windows facing inward all around the gate, and the vestibules likewise; windows ran all around facing inward, and the jambs had palm trees. [*] [17] Then he brought me into the outer court, where I saw chambers and a pavement laid all around the court; thirty chambers faced onto the pavement. [18] The pavement ran beside the gates, matching the length of the gates; this was the lower pavement. [19] He measured the width from the front of the lower gate to the outer front of the inner court: a hundred cubits, both on the east and on the north. [20] Next he measured the length and width of the gate of the outer court that faced north. [21] Its side rooms, three on either side, its jambs and its vestibule had the same measurements as the first gate: fifty cubits long and twenty-five cubits wide. [22] Its windows, its vestibule and its palm trees had the same measurements as the gate facing east; seven steps went up to it, with its vestibule in front of them. [23] The inner court had a gate facing the north gate, as with the east gate; he measured from gate to gate: a hundred cubits. [24] Then he led me southward, and there was a gate on the south side. He measured its jambs and its vestibule, and they had the same measurements as the others. [25] It and its vestibule had windows all around, like the other windows; it was fifty cubits long and twenty-five cubits wide. [26] Seven steps went up to it, with its vestibule in front of them, and it had palm trees on its jambs, one on either side. [27] The inner court had a gate on the south; he measured from gate to gate toward the south: a hundred cubits. [28] Then he brought me into the inner court by the south gate and measured the south gate; it had the same measurements as the others. [29] Its side rooms, jambs and vestibule had the same measurements as the others, and it and its vestibule had windows all around; it was fifty cubits long and twenty-five cubits wide. [30] All around were vestibules twenty-five cubits long and five cubits wide. [31] Its vestibule faced the outer court, with palm trees on its jambs, and eight steps went up to it. [32] Then he brought me into the inner court on the east side and measured the gate; it had the same measurements as the others. [33] Its side rooms, jambs and vestibule had the same measurements as the others, and it and its vestibule had windows all around; it was fifty cubits long and twenty-five cubits wide. [34] Its vestibule faced the outer court, with palm trees on its jambs on either side, and eight steps went up to it. [35] Then he brought me to the north gate and measured it; it had the same measurements as the others, [36] as did its side rooms, jambs and vestibule, and it had windows all around; it was fifty cubits long and twenty-five cubits wide. [37] Its jambs faced the outer court, with palm trees on its jambs on either side, and eight steps went up to it. [38] A chamber with its doorway at the jambs of the gates was where the burnt offering was washed. [39] In the vestibule of the gate stood two tables on one side and two tables on the other, for slaughtering the burnt offering, the sin offering and the guilt offering. [40] On the outside wall, as one went up to the entrance of the north gate, were two tables, and on the other side, at the vestibule of the gate, two tables. [41] So there were four tables on one side and four tables on the other, beside the gate: eight tables in all, for slaughtering. [42] There were also four tables of cut stone for the burnt offering, a cubit and a half long, a cubit and a half wide and a cubit high; on these were laid the implements used to slaughter the burnt offering and the sacrifice. [43] Hooks a handbreadth long were fixed all around inside, and the meat of the offering was to go on the tables. [*] [44] Outside the inner gate, in the inner court, were chambers for the singers, one beside the north gate facing south, and one beside the east gate facing north. [45] He told me, "This chamber facing south is for the priests who are in charge of the house, [46] and the chamber facing north is for the priests who are in charge of the altar. These are the sons of Zadok, the ones among the sons of Levi who draw near to the LORD to serve him." [47] He measured the court: a hundred cubits long and a hundred cubits wide, a square; and the altar stood in front of the house. [48] Then he brought me to the vestibule of the house and measured the jambs of the vestibule, five cubits on either side; and the width of the gate was three cubits on either side. [49] The vestibule was twenty cubits long and eleven cubits wide, and it was reached by steps; beside the jambs stood pillars, one on either side. [*]

## CHAPTER 41

[1] Next he brought me to the temple and measured the jambs: six cubits wide on one side and six cubits wide on the other, the

width of the tent. [2] The entrance was ten cubits wide, and the sides of the entrance were five cubits on one side and five cubits on the other. He measured its length, forty cubits, and its width, twenty cubits. [3] Then he went in and measured the jamb of the entrance, two cubits; the entrance, six cubits; and the width of the entrance, seven cubits. [4] He measured its length, twenty cubits, and its width, twenty cubits, across the front of the temple, and he told me, "This is the Most Holy Place." [5] He measured the wall of the house: six cubits; and the width of the side chambers: four cubits, all the way around the house. [6] The side chambers were arranged in three stories, chamber above chamber, thirty in each story. All around the wall of the house there were ledges for the side chambers to rest on, so that they were supported without being fastened into the wall of the house.* [7] The side chambers widened as they rose from story to story, because the structure around the house rose story by story all the way around. So the house grew wider toward the top, and from the lowest story one went up through the middle story to the highest. [8] I also saw that the house had a raised platform all around; the foundations of the side chambers were a full reed, six long cubits. [9] The outer wall of the side chambers was five cubits thick. The open space between the side chambers of the house [10] and the chambers was twenty cubits wide, all the way around the house. [11] The side chambers had doorways onto the open space, one doorway on the north and one on the south; the open space was five cubits wide all around. [12] The building facing the separate area on the west side was seventy cubits wide; its wall was five cubits thick all around, and it was ninety cubits long.* [13] He measured the house: a hundred cubits long; and the separate area and the building with its walls: a hundred cubits long; [14] and the width of the front of the house together with the separate area on the east: a hundred cubits. [15] He measured the length of the building facing the separate area at the rear, with its galleries on either side: a hundred cubits. The inner temple and the vestibules of the court, [16] the thresholds, the narrow windows and the galleries around all three of them, facing the threshold, were paneled in wood all around, from the floor up to the windows, and the windows were covered, [17] up to the space above the doorway, to the inner house and on the outside, and on all the wall around, inside and outside, according to measure. [18] It was decorated with cherubim and palm trees, a palm tree between each cherub and the next. Each cherub had two faces: [19] a human face turned toward the palm tree on one side and a young lion's face turned toward the palm tree on the other. They were carved over the whole house, all around. [20] Cherubim and palm trees were carved from the floor to above the doorway, and on the wall of the temple. [21] The doorposts of the temple were square, and in front of the holy place the appearance was the same as the other. [22] The altar was made of wood, three cubits high and two cubits long; its corners, its length and its sides were wood. He told me, "This is the table that stands before the LORD." [23] Both the temple and the holy place had double doors. [24] The doors each had two leaves, two swinging leaves: two for one door and two for the other. [25] Carved on them, on the doors of the temple, were cherubim and palm trees like those carved on the walls, and a wooden canopy was over the front of the vestibule outside.* [26] On the sides of the vestibule were narrow windows and palm trees on either side, and so too on the side chambers of the house and the canopies.

## CHAPTER 42

[1] Then he led me out to the outer court toward the north and brought me to the chambers facing the separate area and facing the building on the north. [2] The front was a hundred cubits long on the north side, where the doorway was, and fifty cubits wide. [3] Facing the twenty cubits of the inner court, and facing the pavement of the outer court, gallery faced gallery in three stories. [4] In front of the chambers was a passage ten cubits wide running inward, a path one cubit wide, and their doorways were on the north. [5] The upper chambers were narrower, because the galleries took more space from them than from the lower and middle chambers of the building. [6] They were in three stories and had no pillars like the pillars of the courts; so the upper chambers were set back more from the ground than the lower and middle ones. [7] An outer wall ran parallel to the chambers, toward the outer court, in front of the chambers; it was fifty cubits long. [8] For the chambers along the outer court were fifty cubits long, while those facing the temple were a hundred cubits. [9] Below these chambers was the entry from the east side, for anyone entering them from the outer court. [10] Along the thickness of the court wall toward the east, facing the separate area and the building, there were chambers, [11] with a passage in front of them. They looked like the chambers on the north; they were the same length and width, with the same exits, layouts and doorways. [12] Like the doorways of the chambers on the south was a doorway at the head of the passage, the passage in front of the matching wall to the east, for those entering them. [13] He told me, "The north chambers and the south chambers facing the separate area are the holy chambers where the priests who draw near to the LORD are to eat the most holy things. There they will lay the most holy things, the grain offering, the sin offering and the guilt offering, because the place is holy. [14] Once the priests have entered, they must not go out from the holy place to the outer court without leaving there the garments they minister in, for these are holy. They must put on other garments before going near the area for the people." [15] When he had finished measuring the inner house, he led me out by the gate facing east and measured the area all around. [16] He measured the east side with the measuring reed: five hundred reeds by the measuring reed all around.* [17] He measured the north side: five hundred reeds by the measuring reed all around. [18] He measured the south side: five hundred reeds by the measuring reed. [19] He turned to the west side and measured five hundred reeds by the measuring reed. [20] He measured it on all four sides. It had a wall all around, five hundred long and five hundred wide, to separate the holy from the common.*

## CHAPTER 43

[1] He led me to the gate, the one facing east, [2] and behold, the glory of the God of Israel was coming from the east. His voice was like the roar of mighty waters, and the land was lit up by his glory. [3] What I saw was like the vision I had seen when I came to destroy the city, and like the vision I had seen beside the river Chebar; and I fell face down. [4] The glory of the LORD came into the house through the gate facing east. [5] The Spirit lifted me and brought me into the inner court, and the glory of the LORD filled the house. [6] I heard someone speaking to me from inside the house, while the man stood next to me. [7] He said to me, "Son of man, this is the place of my throne and the place for the soles of my feet, where I will live among the children of Israel forever. Never again will the house of Israel defile my holy name, neither they nor their kings, with their harlotry and with the corpses of their kings at their high places, [8] setting their threshold next to my threshold and their doorpost next to my doorpost, with only a wall between me and them. They defiled my holy name by the abominations they committed, so I finished them off in my anger. [9] Now let them remove their harlotry and their kings' corpses far from me, and I will live among them forever. [10] "You, Son of man, describe the house to the house of Israel, so that they will be ashamed of their iniquities, and let them measure its plan. [11] If they are ashamed of all they have done, make known to them the design of the house, its layout, its exits and entrances, its entire design and all its statutes, its entire design and all its laws; write it down before their eyes, so that they may keep its entire design and all its statutes and carry them out. [12] This is the law of the house: on the top of the mountain, its whole territory all around will be most holy. This, then, is the law of the house. [13] "These are the measurements of the altar in cubits (a cubit being a cubit plus a handbreadth): its base, a cubit high and a cubit wide, with a rim of one span around its edge. This is the height of the altar: [*] [14] from the base on the ground up to the lower ledge, two cubits, the ledge being a cubit wide; and from the smaller ledge up to the larger ledge, four cubits, that ledge being a cubit wide; [15] the altar hearth, four cubits; and rising from the altar hearth, four horns. [*] [16] The altar hearth was twelve cubits long and twelve wide, square on all four sides. [17] The ledge was fourteen cubits long and fourteen wide on all four sides, with a rim half a cubit around it and its base a cubit all around. Its steps are to face east." [18] He said to me, "Son of man, thus says the Lord GOD: These are the statutes for the altar on the day it is built, so that burnt offerings may be offered on it and blood sprinkled on it. [19] To the Levitical priests of the line of Zadok, who draw near to me to serve me, declares the Lord GOD, you are to give a young bull for a sin offering. [20] Take some of its blood and put it on the four horns of the altar, on the four corners of the ledge and on the rim all around; so you will cleanse it from sin and make atonement for it. [21] Then take the bull for the sin offering and burn it in the designated place of the house, outside the sanctuary. [22] On the second day offer a male goat without blemish as a sin offering, and they will cleanse the altar as they cleansed it with the bull. [23] When you have finished cleansing it, offer a young bull without blemish and a ram without blemish from the flock. [24] Present them before the LORD; the priests are to throw salt on them and offer them up as a burnt offering to the LORD. [25] For seven days you are to provide a male goat each day as a sin offering; a young bull and a ram from the flock, without blemish, are also to be provided. [26] For seven days they will make atonement for the altar and cleanse it, and so consecrate it. [*] [27] When these days are over, from the eighth day on the priests will offer your burnt offerings and your peace offerings on the altar, and I will accept you, declares the Lord GOD."

## CHAPTER 44

[1] Then he brought me back toward the outer gate of the sanctuary, the one facing east, and it was shut. [2] The LORD said to me, "This gate is to stay shut. It must not be opened, and no one may come in through it, because the LORD, the God of Israel, has come in through it; so it is to stay shut. [3] Only the prince, because he is prince, may sit in it to eat bread before the LORD. He is to come in by way of the vestibule of the gate and go out the same way." [4] Then he brought me by way of the north gate to the front of the house. I looked, and the glory of the LORD filled the house of the LORD, and I fell face down. [5] The LORD said to me, "Son of man, pay close attention, look with your eyes and listen with your ears to everything I tell you about all the statutes of the house of the LORD and all its laws. Pay close attention to the entrance of the house and to all the exits of the sanctuary. [6] Say to the rebels, to the house of Israel, Thus says the Lord GOD: You have had more than enough of all your abominations, house of Israel, [7] bringing foreigners, uncircumcised in heart and uncircumcised in flesh, into my sanctuary to profane my house while you offered my food, the fat and the blood. They have broken my covenant on top of all your abominations. [8] You have not taken charge of my holy things yourselves; instead you have put others in charge of my sanctuary for you. [9] Thus says the Lord GOD: No foreigner uncircumcised in heart and uncircumcised in flesh, none of the foreigners who are among the children of Israel, may come into my sanctuary. [10] "As for the Levites who went far away from me when Israel strayed, who strayed from me after their idols, they will bear their iniquity. [11] They will serve in my sanctuary as guards at the gates of the house and as servants of the house; they will slaughter the burnt offering and the sacrifice for the people and stand before them to serve them. [12] Because they served them in front of their idols and became a stumbling block of iniquity to the house of Israel, I have raised my hand in an oath concerning them, declares the Lord GOD, that they will bear their iniquity. [13] They will not come near me to serve me as priests or come near any of my holy things, the most holy things; they will bear their disgrace and the abominations they committed. [14] Yet I will put them in charge of the house, of all the work to be done there and all that has to be done in it. [15] "But the Levitical priests, the sons of Zadok, who kept charge of my sanctuary when the children of Israel strayed from me, will come near me to serve me; they will stand before me to offer me the fat

and the blood, declares the Lord GOD. [16] They will come into my sanctuary and approach my table to serve me, and they will keep my charge. [17] When they come in through the gates of the inner court they are to wear linen clothing; no wool may be on them while they serve in the gates of the inner court and inside the house. [18] Linen turbans are to be on their heads and linen undergarments around their waists; they must not wear anything that makes them sweat. [19] When they go out to the outer court, to the outer court where the people are, they are to take off the garments they served in and leave them in the holy chambers, and put on other garments, so as not to pass holiness to the people through their garments.* [20] They must not shave their heads or let their hair hang loose; they are to keep the hair of their heads trimmed. [21] No priest may drink wine when he is to enter the inner court. [22] They must not marry a widow or a divorced woman, but only virgins of the line of the house of Israel, or a widow who was a priest's widow. [23] They are to teach my people the difference between holy and common and make them know the difference between unclean and clean. [24] In a dispute they are to take their stand as judges and judge it by my judgments. They are to keep my laws and my statutes at all my appointed feasts and keep my Sabbaths holy. [25] A priest must not make himself unclean by going near a dead person; only for a father or mother, son or daughter, brother or unmarried sister may they make themselves unclean. [26] After he has been cleansed, seven days are to be counted off for him. [27] On the day he goes into the holy place, into the inner court, to serve in the holy place, he is to offer his sin offering, declares the Lord GOD. [28] "As for their inheritance, I am their inheritance. Give them no possession in Israel; I am their possession. [29] They will eat the grain offering, the sin offering and the guilt offering, and everything devoted in Israel will be theirs.* [30] The best of all the firstfruits of every kind and every contribution of every kind from all your contributions will go to the priests. You are also to give the priest the first of your coarse meal, so that a blessing may rest on your house. [31] The priests must not eat anything, bird or animal, that has died on its own or been mangled by beasts."

## CHAPTER 45

[1] "When you divide the land by lot as an inheritance, you are to set aside a contribution for the LORD, a holy portion of the land, twenty-five thousand long and ten thousand wide; its whole territory all around will be holy.* [2] Out of this, a square five hundred by five hundred will be for the sanctuary, with fifty cubits of open land surrounding it. [3] From this measured area measure off a strip twenty-five thousand long and ten thousand wide; in it will stand the sanctuary, the Most Holy Place. [4] It will be the holy portion of the land, belonging to the priests who serve in the sanctuary and draw near to serve the LORD; it will be a place for their houses and a holy place for the sanctuary. [5] A further area twenty-five thousand long and ten thousand wide will belong to the Levites who serve the house, as their possession, for twenty chambers. [6] "Next to the holy contribution you are to assign the city as its possession an area five thousand wide and twenty-five thousand long; it will belong to the whole house of Israel. [7] "The prince is to have land on either side of the holy contribution and the possession of the city, bordering the holy contribution and the possession of the city, westward on the west side and eastward on the east side, matching in length one of the tribal portions from the western border to the eastern border. [8] This land will be his possession in Israel. My princes will no longer oppress my people; they will give the land to the house of Israel by their tribes. [9] "Thus says the Lord GOD: Enough, princes of Israel! Get rid of violence and plunder, and practice justice and righteousness; stop driving my people off their land, declares the Lord GOD. [10] You are to have honest scales, an honest ephah and an honest bath. [11] The ephah and the bath are to be of one standard, the bath holding a tenth of a homer and the ephah a tenth of a homer; the homer is to be the standard for both. [12] The shekel is to be twenty gerahs; twenty shekels plus twenty-five shekels plus fifteen shekels will make your mina.* [13] "This is the contribution you are to present: a sixth of an ephah from every homer of wheat and a sixth of an ephah from every homer of barley; [14] and the set portion of oil, measured by the bath, is a tenth of a bath from every cor (ten baths make a homer, or a cor, for ten baths are a homer); [15] and one sheep out of every flock of two hundred from the well-watered lands of Israel, for grain offering, burnt offering and peace offerings, to make atonement for them, declares the Lord GOD. [16] All the people of the land are bound to this contribution for the prince in Israel. [17] The prince will be responsible for the burnt offerings, the grain offering and the drink offering at the feasts, the new moons and the Sabbaths, at all the appointed feasts of the house of Israel; he is to provide the sin offering, the grain offering, the burnt offering and the peace offerings to make atonement for the house of Israel. [18] "Thus says the Lord GOD: In the first month, on the first of the month, take a young bull without blemish and cleanse the sanctuary from sin. [19] The priest is to take some of the blood of the sin offering and put it on the doorposts of the house, on the four corners of the altar's ledge and on the doorposts of the gate of the inner court. [20] Do the same on the seventh of the month for anyone who sins by mistake or through ignorance; so you will make atonement for the house. [21] "In the first month, on the fourteenth of the month, you are to keep the Passover, a feast lasting seven days, during which unleavened bread is eaten.* [22] On that day the prince is to provide a young bull as a sin offering for himself and for all the people of the land. [23] On each of the seven days of the feast he is to provide seven young bulls and seven rams without blemish as a burnt offering to the LORD, and a male goat each day as a sin offering. [24] As a grain offering he is to provide an ephah for each bull and an ephah for each ram, with a hin of oil for each ephah. [25] In the seventh month, on the fifteenth of the month, at the feast, he is to provide the same for seven days: the same sin offering, burnt offering, grain offering and oil.

## CHAPTER 46

[1] "Thus says the Lord GOD: The gate of the inner court facing
east is to stay shut during the six working days, but on the
Sabbath day it is to be opened, and on the day of the new moon
it is to be opened. [2] The prince is to come in from outside by way
of the vestibule of the gate and take his stand at the doorpost of
the gate. The priests will offer his burnt offering and his peace
offerings, and he will bow down at the threshold of the gate and
then go out; but the gate is not to be shut until evening. [3] On the
Sabbaths and the new moons the people of the land are to bow
down before the LORD at the entrance of that gate. [4] The burnt
offering the prince offers to the LORD on the Sabbath day is to
be six lambs without blemish and a ram without blemish. [5] The
grain offering with the ram is to be an ephah, and with the lambs
whatever he chooses to give, with a hin of oil for each ephah. [6]
On the day of the new moon he is to offer a young bull without
blemish, and six lambs and a ram, all without blemish. [7] He is to
provide a grain offering of an ephah with the bull and an ephah
with the ram, and with the lambs whatever he can afford, with a
hin of oil for each ephah. [8] When the prince comes in, he is to
enter by way of the vestibule of the gate and leave the same way. [9]
"When the people of the land come before the LORD at the
appointed feasts, whoever comes in by the north gate to worship
is to leave by the south gate, and whoever comes in by the south
gate is to leave by the north gate. No one is to go back through
the gate he came in by; each is to go straight out the opposite
way. [10] The prince is to be among them, going in when they go in
and going out when they go out. [11] "At the feasts and appointed
festivals the grain offering is to be an ephah with a bull and an
ephah with a ram, and with the lambs whatever one chooses to
give, with a hin of oil for each ephah. [12] When the prince
provides a freewill offering, whether a burnt offering or peace
offerings as a freewill offering to the LORD, the gate facing east
is to be opened for him, and he is to offer his burnt offering and
his peace offerings just as he does on the Sabbath day. Then he
will go out, and once he has gone out the gate is to be shut. [13]
"Every day you are to provide a year-old lamb without blemish as
a burnt offering to the LORD; you are to provide it morning
after morning. [14] With it, morning after morning, you are to
provide a grain offering of a sixth of an ephah and a third of a hin
of oil to moisten the fine flour, a grain offering to the LORD;
these are perpetual statutes, to be kept continually. [15] So
morning after morning they are to provide the lamb, the grain
offering and the oil as a continual burnt offering. [16] "Thus says
the Lord GOD: If the prince gives a gift out of his inheritance to
one of his sons, it will belong to his sons; it is their possession by
inheritance. [17] But if he gives a gift out of his inheritance to one
of his servants, it will be the servant's until the year of release and
then return to the prince; his inheritance belongs to his sons
alone.* [18] The prince must not take any of the people's
inheritance by forcing them off their possession. He is to give his
sons their inheritance from his own possession, so that none of
my people is driven away from his possession." [19] Then he
brought me through the entrance beside the gate into the holy
chambers for the priests that faced north, and I saw a place there
at the far western end. [20] He told me, "This is the place where the
priests are to boil the guilt offering and the sin offering and bake
the grain offering, so that they do not carry them out to the outer
court and pass holiness to the people." [21] Then he brought me
out to the outer court and led me around its four corners, and in
each corner of the court there was another court. [22] In the four
corners of the court were enclosed courts, forty cubits long and
thirty wide; all four corner courts were the same size.* [23] A row of
masonry ran around each of the four, with hearths built under
the rows all around. [24] He told me, "These are the kitchens where
those who serve at the house are to boil the people's sacrifices."

## CHAPTER 47

[1] He brought me back to the entrance of the house, and I saw
water flowing out from beneath the threshold of the house
eastward, for the house faced east; the water was coming down
from beneath the south side of the house, south of the altar. [2]
Then he took me out by way of the north gate and led me
around outside to the outer gate that faces east, and there the
water was trickling out on the south side. [3] The man went out
eastward with a measuring line in his hand and measured off a
thousand cubits; then he led me through the water, which came
up to the ankles. [4] He measured off another thousand and led me
through the water, which came up to the knees. He measured off
another thousand and led me through water up to the waist. [5]
He measured off another thousand, and it was a river I could not
cross, for the water had risen; it was deep enough to swim in, a
river no one could cross. [6] He asked me, "Son of man, do you see
this?" Then he took me back along the riverbank. [7] When I had
come back, I saw on the bank of the river a great many trees on
either side. [8] He said to me, "This water flows out to the eastern
region, goes down into the Arabah and comes to the sea; when it
pours into the sea, the sea's water will be made fresh. [9] Wherever
the river flows, every living creature that swarms will live, and
fish will be abundant, because this water goes there and makes
the sea's water fresh; everything will live wherever the river goes.
[10] Fishermen will stand along it from En-gedi to En-eglaim; it will
be a place for drying nets. Its fish will be of every kind, as
plentiful as the fish of the Great Sea. [11] But its swamps and
marshes will not be made fresh; they will be left for salt. [12] Along
the river, on both banks, every kind of tree for food will grow.
Their leaves will not wilt and their fruit will not run out; every
month they will bear new fruit, because their water flows from
the sanctuary. Their fruit will be for food and their leaves for
healing." [13] Thus says the Lord GOD: "These are the borders by
which you are to divide the land as an inheritance among the
twelve tribes of Israel, with Joseph receiving two portions.* [14]
You are to inherit it equally, each the same as his brother; I raised
my hand in an oath to give it to your fathers, and this land will
fall to you as your inheritance. [15] "This is to be the border of the
land. On the north side: from the Great Sea by way of Hethlon
to the entrance of Zedad,* [16] Hamath, Berothah, and Sibraim,
which lies between the territory of Damascus and the territory of
Hamath, up to Hazer-hatticon on the border of Hauran. [17] So

the border will run from the sea to Hazar-enan, on the border of Damascus, with the territory of Hamath to the north. That is the north side. [18] "On the east side the border runs between Hauran and Damascus, and along the Jordan between Gilead and the land of Israel; measure from the northern border down to the eastern sea. That is the east side.* [19] "On the south side, toward the Negev, it runs from Tamar to the waters of Meribath-kadesh, then along the Brook to the Great Sea. That is the south side, toward the Negev.* [20] "On the west side the Great Sea will be the border up to a point opposite the entrance of Hamath. That is the west side. [21] "You are to divide this land among yourselves by the tribes of Israel. [22] Allot it as an inheritance for yourselves and for the foreigners living among you who have had children among you. You are to treat them like native-born children of Israel; along with you they will receive an inheritance by lot among the tribes of Israel. [23] In whichever tribe the foreigner lives, there you are to give him his inheritance, declares the Lord GOD.

## CHAPTER 48

[1] "These are the names of the tribes. At the northern end, beside the Hethlon road to the entrance of Hamath, up to Hazar-enan on the border of Damascus, with Hamath to the north, and running from the east side to the west: Dan, one portion. [2] Bordering the territory of Dan, from the east side to the west side: Asher, one portion. [3] Bordering the territory of Asher, from the east side to the west side: Naphtali, one portion. [4] Bordering the territory of Naphtali, from the east side to the west side: Manasseh, one portion. [5] Bordering the territory of Manasseh, from the east side to the west side: Ephraim, one portion. [6] Bordering the territory of Ephraim, from the east side to the west side: Reuben, one portion. [7] Bordering the territory of Reuben, from the east side to the west side: Judah, one portion. [8] "Bordering the territory of Judah, from the east side to the west side, will be the contribution you are to set aside, twenty-five thousand wide and as long as one of the tribal portions from the east side to the west side, with the sanctuary in its center. [9] The contribution you set aside for the LORD is to be twenty-five thousand long and ten thousand wide. [10] This holy contribution will belong to the priests: twenty-five thousand long on the north, ten thousand wide on the west, ten thousand wide on the east and twenty-five thousand long on the south, with the sanctuary of the LORD in its center. [11] It is for the consecrated priests, the sons of Zadok, who kept my charge and did not stray when the children of Israel strayed, as the Levites strayed. [12] It will be theirs as a special portion out of the contribution of the land, a most holy place, bordering the territory of the Levites. [13] Beside the territory of the priests the Levites will have an area twenty-five thousand long and ten thousand wide; the full length twenty-five thousand and the width ten thousand. [14] They must not sell or trade any of it, and this best part of the land must not change hands, for it is holy to the LORD. [15] "The five thousand left in width along the twenty-five thousand will be for the city's common use, for houses and for open land, with the city in its center. [16] Its measurements are these: the north side four thousand five hundred, the south side four thousand five hundred, the east side four thousand five hundred and the west side four thousand five hundred. [17] The city's open land will be two hundred and fifty on the north, two hundred and fifty on the south, two hundred and fifty on the east and two hundred and fifty on the west. [18] What is left of the length beside the holy contribution, ten thousand on the east and ten thousand on the west, will run alongside the holy contribution; its produce will feed those who work in the city. [19] Those who work in the city, drawn from all the tribes of Israel, will farm it. [20] The whole contribution will be twenty-five thousand by twenty-five thousand; you are to set aside the holy contribution as a square, together with the possession of the city. [21] "What is left on either side of the holy contribution and the possession of the city will belong to the prince. From the twenty-five thousand of the contribution eastward to the eastern border, and from the twenty-five thousand westward to the western border, alongside the tribal portions, it will be the prince's; the holy contribution and the sanctuary of the house will be in its center. [22] So the possession of the Levites and the possession of the city will lie in the middle of what belongs to the prince; what lies between the territory of Judah and the territory of Benjamin will belong to the prince. [23] "As for the remaining tribes: from the east side to the west side, Benjamin, one portion. [24] Bordering the territory of Benjamin, from the east side to the west side: Simeon, one portion. [25] Bordering the territory of Simeon, from the east side to the west side: Issachar, one portion. [26] Bordering the territory of Issachar, from the east side to the west side: Zebulun, one portion. [27] Bordering the territory of Zebulun, from the east side to the west side: Gad, one portion. [28] Bordering the territory of Gad, on the south side toward the Negev, the border will run from Tamar to the waters of Meribath-kadesh, then along the Brook to the Great Sea. [29] This is the land you are to allot as an inheritance to the tribes of Israel, and these are their portions, declares the Lord GOD. [30] "These are the exits of the city. On the north side, which measures four thousand five hundred, [31] the gates of the city, named after the tribes of Israel, will be three on the north: one gate for Reuben, one for Judah and one for Levi. [32] On the east side, four thousand five hundred, three gates: one gate for Joseph, one for Benjamin and one for Dan. [33] On the south side, measuring four thousand five hundred, three gates: one gate for Simeon, one for Issachar and one for Zebulun. [34] On the west side, four thousand five hundred, their three gates: one gate for Gad, one for Asher and one for Naphtali. [35] All the way around it will measure eighteen thousand. And from that day on the city's name will be, The LORD Is There."*

# Daniel

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## CHAPTER 1

[1] In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came against Jerusalem and laid siege to it. [2] The Lord handed Jehoiakim king of Judah over to him, along with part of the vessels of the house of God. He carried them off to the land of Shinar, to the house of his god, and put the vessels in the treasury of his god. [3] The king then instructed Ashpenaz, his chief official, to bring in some of the children of Israel, from the royal line and from the nobility: [4] young men with no defect, handsome in appearance, versed in every kind of wisdom, well informed, quick to learn and fit to serve in the king's palace, who were to be taught the writings and the language of the Chaldeans. [5] The king allotted them a daily ration from the king's fine food and from the wine he drank, and they were to be trained for three years, after which they would enter the king's service. [6] Among these, from the sons of Judah, were Daniel, Hananiah, Mishael and Azariah. [7] The chief official gave them new names: Daniel he named Belteshazzar, Hananiah Shadrach, Mishael Meshach, and Azariah Abednego. [8] But Daniel made up his mind not to defile himself with the king's fine food or with the wine he drank, and he asked the chief official to allow him not to defile himself. [9] God granted Daniel favor and compassion with the chief official, [10] but the chief official told Daniel, "I am afraid of my lord the king, who has allotted your food and drink. What if he sees you looking more haggard than the other young men your age? You would make me forfeit my head to the king." [11] So Daniel said to the guard whom the chief official had put in charge of Daniel, Hananiah, Mishael and Azariah, [12] "Please try your servants for ten days: let us be given vegetables to eat and water to drink. [13] Then compare our appearance with the appearance of the young men who eat the king's fine food, and treat your servants according to what you see." [14] He agreed to this and tried them for ten days. [15] When the ten days were over, they looked better and better fed than all the young men who ate the king's fine food. [16] So the guard kept taking away their fine food and the wine they were to drink and gave them vegetables. [17] To these four young men God gave knowledge and insight into all writings and wisdom, and Daniel could understand visions and dreams of every kind. [18] When the time the king had set for bringing them in was up, the chief official brought them in before Nebuchadnezzar. [19] The king talked with them, and among them all no one was found equal to Daniel, Hananiah, Mishael and Azariah; so they entered the king's service. [20] In every matter requiring wisdom and understanding that the king asked them about, he found them ten times better than all the magicians and enchanters throughout his kingdom. [21] And Daniel remained there until the first year of King Cyrus.

## CHAPTER 2

[1] In the second year of Nebuchadnezzar's reign, Nebuchadnezzar dreamed dreams; his spirit was disturbed and his sleep left him. [2] The king ordered that the magicians, enchanters, sorcerers and Chaldeans be called to tell the king what he had dreamed. They came in and stood before the king. [3] The king told them, "I had a dream, and my spirit is disturbed to know what the dream was." [4] The Chaldeans spoke to the king in Aramaic: "O king, live forever! Tell the dream to your servants, and we will reveal the interpretation."* [5] The king replied to the Chaldeans, "My decision is firm: if you do not tell me the dream and its interpretation, you will be cut to pieces and your houses turned into rubbish heaps. [6] But if you reveal the dream and its interpretation, you will receive gifts, a reward and great honor from me. So reveal the dream and its interpretation to me." [7] They replied a second time, "Let the king tell the dream to his servants, and we will reveal the interpretation." [8] The king replied, "I know for sure that you are stalling for time, because you see that my decision is firm: [9] if you do not tell me the dream, there is one sentence for you all. You have agreed among yourselves to tell me lies and deceptions until the situation changes. So tell me the dream, and then I will know that you can reveal its interpretation to me." [10] The Chaldeans answered the king, "There is not a man on earth who can reveal what the king asks; no king, however great and mighty, has ever asked anything like this of any magician, enchanter or Chaldean. [11] What the king asks is too hard, and no one can reveal it to the king except the gods, who do not live among mortals." [12] At this the king flew into a rage and was furious, and he ordered that all the wise men of Babylon be destroyed. [13] So the decree was issued that the wise men were to be killed, and men went looking for Daniel and his companions to kill them. [14] Then Daniel spoke with wisdom and tact to Arioch, commander of the king's guard, who had gone out to kill the wise men of Babylon. [15] He asked Arioch, the king's officer, "Why is the decree from the king so harsh?" Then Arioch explained the matter to Daniel. [16] Daniel went in and asked the king to give him time, and he would reveal the interpretation to the king. [17] Then Daniel went home and explained the matter to his companions Hananiah, Mishael and Azariah, [18] urging them to ask the God of heaven for mercy concerning this mystery, so that Daniel and his companions would not be destroyed along with the rest of the wise men of Babylon. [19] Then the mystery was revealed to Daniel in a night vision, and Daniel blessed the God of heaven. [20] Daniel said: "May the name of God be blessed from everlasting to everlasting, for wisdom and power belong to him. [21] He alters times and seasons; he deposes kings and sets kings up; he gives wisdom to the wise and knowledge to the discerning. [22] He reveals things deep and hidden; he knows what lies in darkness, and light dwells with him. [23] I thank and praise you, God of my fathers, for you have given me wisdom and power, and now you have told me what we asked of you; you have told us what the king asked." [24]

So Daniel went to Arioch, whom the king had appointed to destroy the wise men of Babylon, and said to him, "Do not destroy the wise men of Babylon. Take me in to the king, and I will reveal the interpretation to the king." [25] Arioch hurriedly took Daniel in to the king and said, "I have found a man among the exiles from Judah who can tell the king the interpretation." [26] The king said to Daniel, who was called Belteshazzar, "Can you really tell me the dream I saw and its interpretation?" [27] Daniel replied to the king, "No wise men, enchanters, magicians or astrologers can reveal to the king the mystery he has asked about. [28] But there is a God in heaven who reveals mysteries, and he has shown King Nebuchadnezzar what is to happen in the latter days. This was your dream and the visions that passed through your head as you lay in bed: [29] As you lay in bed, O king, your thoughts turned to what was going to happen afterward, and the revealer of mysteries has shown you what is to happen. [30] As for me, this mystery has been revealed to me, not because I have more wisdom than anyone else alive, but so that the king may be told the interpretation and that you may understand the thoughts of your heart. [31] "You were looking, O king, and there before you stood a huge statue. This statue, enormous and dazzling, stood in front of you, and it was frightening to look at. [32] The head of the statue was of fine gold, its chest and arms of silver, its belly and thighs of bronze, [33] its legs of iron, and its feet part iron and part clay. [34] As you watched, a stone was cut out, but not by human hands; it struck the statue on its feet of iron and clay and smashed them. [35] Then the iron, the clay, the bronze, the silver and the gold were all smashed at once and became like chaff on threshing floors in summer; the wind swept them away so that not a trace of them could be found. But the stone that struck the statue became a great mountain and filled the whole earth. [36] "That was the dream; now we will tell the king its interpretation. [37] You, O king, are king of kings, to whom the God of heaven has given the kingdom, the power, the strength and the glory. [38] Wherever the sons of men live, he has placed in your hand the animals of the field and the birds of the sky, and made you ruler over them all. You are that head of gold. [39] After you another kingdom will rise, lower than yours, and then a third kingdom, of bronze, which will rule over the whole earth. [40] Then there will be a fourth kingdom, strong as iron; just as iron smashes and shatters everything, and as iron crushes, so it will smash and crush all these. [41] And just as you saw the feet and toes partly of potter's clay and partly of iron, it will be a divided kingdom; yet some of the strength of iron will be in it, since you saw the iron mixed with soft clay. [42] As the toes of the feet were part iron and part clay, so the kingdom will be partly strong and partly fragile. [43] And as you saw the iron mixed with soft clay, they will mingle with the seed of men, but they will not hold together, one with the other, just as iron does not mix with clay. [44] In the days of those kings the God of heaven will set up a kingdom that will never be destroyed, and its sovereignty will not be left to another people. It will crush all these kingdoms and bring them to an end, and it will stand forever, [45] just as you saw that a stone was cut from the mountain, not by human hands, and that it smashed the iron, the bronze, the clay, the silver and the gold. The great God has shown the king what is to happen hereafter. The dream is true, and its interpretation can be trusted." [46] Then King Nebuchadnezzar fell face down and bowed before Daniel, and he ordered that an offering and fragrant incense be presented to him. [47] The king said to Daniel, "Your God is truly the God of gods and the Lord of kings and a revealer of mysteries, since you have been able to reveal this mystery." [48] Then the king promoted Daniel, gave him many lavish gifts, made him ruler over the entire province of Babylon and put him at the head of all the wise men of Babylon. [49] At Daniel's request the king appointed Shadrach, Meshach and Abednego to administer the province of Babylon, while Daniel himself remained at the king's court.

## CHAPTER 3

[1] King Nebuchadnezzar made a gold statue, sixty cubits tall and six cubits wide, and set it up on the plain of Dura in the province of Babylon. [2] King Nebuchadnezzar then sent word to assemble the satraps, prefects and governors, the counselors, treasurers, judges and magistrates, and all the provincial officials, to attend the dedication of the statue King Nebuchadnezzar had set up. [3] So the satraps, prefects and governors, the counselors, treasurers, judges and magistrates, and all the provincial officials assembled for the dedication of the statue King Nebuchadnezzar had set up, and they stood in front of the statue Nebuchadnezzar had set up. [4] A herald called out loudly, "This is the order for you, peoples, nations and languages: [5] the moment you hear the sound of horn, pipe, lyre, trigon, harp, bagpipe and every kind of music, you must fall down and worship the gold statue that King Nebuchadnezzar has set up. [6] Anyone who does not fall down and worship will immediately be thrown into a furnace of blazing fire." [7] So the moment all the peoples heard the sound of horn, pipe, lyre, trigon, harp and every kind of music, all the peoples, nations and languages fell down and worshiped the gold statue King Nebuchadnezzar had set up. [8] Just then some Chaldeans came forward and denounced the Jews. [9] They said to King Nebuchadnezzar, "O king, live forever! [10] You, O king, issued a decree that everyone who hears the sound of horn, pipe, lyre, trigon, harp, bagpipe and every kind of music must fall down and worship the gold statue, [11] and that anyone who does not fall down and worship will be thrown into a furnace of blazing fire. [12] There are some Jews whom you put in charge of the affairs of the province of Babylon, Shadrach, Meshach and Abednego, and these men, O king, take no notice of you. They do not serve your gods or worship the gold statue you have set up." [13] Nebuchadnezzar, furious with rage, ordered Shadrach, Meshach and Abednego brought in, and these men were brought before the king. [14] Nebuchadnezzar said to them, "Is it on purpose, Shadrach, Meshach and Abednego, that you do not serve my gods or worship the gold statue I have set up? [15] Now, if you are ready, the moment you hear the sound of horn, pipe, lyre, trigon, harp, bagpipe and every kind of music, to fall down and worship the statue I made, very well. But if you do not

worship, you will immediately be thrown into a furnace of blazing fire; and what god is there who can rescue you from my hands?" [16] Shadrach, Meshach and Abednego answered King Nebuchadnezzar, "We have no need to give you an answer on this matter. [17] If so it must be, our God whom we serve is able to rescue us from the furnace of blazing fire, and he will rescue us from your hand, O king. [18] But even if he does not, be it known to you, O king, that we will not serve your gods or worship the gold statue you have set up." [19] Then Nebuchadnezzar was so full of rage that the look on his face changed toward Shadrach, Meshach and Abednego. He gave orders to heat the furnace seven times hotter than it was normally heated, [20] and he ordered some of the strongest men in his army to tie up Shadrach, Meshach and Abednego and throw them into the furnace of blazing fire. [21] So these men were tied up, still wearing their cloaks, trousers, caps and other clothing, and thrown into the furnace of blazing fire. [22] Since the king's order was so harsh and the furnace so extremely hot, the flames of the fire killed the men who carried Shadrach, Meshach and Abednego up. [23] And these three men, Shadrach, Meshach and Abednego, fell, still tied up, into the furnace of blazing fire. [24] Then King Nebuchadnezzar was startled and leaped to his feet. He asked his counselors, "Wasn't it three men we tied up and threw into the fire?" They answered the king, "Certainly, O king." [25] He answered and said, "Look! I see four men loose, walking in the midst of the fire, and they are not hurt; and the appearance of the fourth is like a son of the gods."[*] [26] Then Nebuchadnezzar went up to the opening of the furnace of blazing fire and called out, "Shadrach, Meshach and Abednego, servants of the Most High God, come out! Come here!" So Shadrach, Meshach and Abednego came out of the fire. [27] The satraps, prefects, governors and royal counselors crowded around and saw that the fire had had no power over the bodies of these men: not a hair on their heads was singed, their cloaks were unchanged, and there was no smell of fire on them. [28] Nebuchadnezzar said, "Blessed be the God of Shadrach, Meshach and Abednego, who sent his angel and rescued his servants who trusted in him! They defied the king's order and handed over their bodies rather than serve or worship any god except their own God. [29] So I issue a decree that any people, nation or language that says anything against the God of Shadrach, Meshach and Abednego will be cut to pieces and their houses turned into rubbish heaps, for there is no other god who can rescue like this." [30] Then the king made Shadrach, Meshach and Abednego prosper in the province of Babylon.

## CHAPTER 4

[1] King Nebuchadnezzar, to all peoples, nations and languages who live in the whole earth: May you have abundant peace![*] [2] I am pleased to tell of the signs and wonders the Most High God has done for me. [3] How great are his signs, how mighty his wonders! His kingdom is a kingdom everlasting, and his dominion lasts from generation to generation. [4] I, Nebuchadnezzar, was living at ease in my house, prospering in my palace. [5] I had a dream that frightened me; as I lay in bed, the images and the visions that passed through my head terrified me. [6] So I issued a decree to bring all the wise men of Babylon before me to tell me the interpretation of the dream. [7] The magicians, enchanters, Chaldeans and astrologers came in, and I told them the dream, but they could not tell me its interpretation. [8] Finally Daniel came in before me (he is called Belteshazzar, after the name of my god, and the spirit of the holy gods is in him), and I told him the dream: [9] "Belteshazzar, chief of the magicians, I know that the spirit of the holy gods is in you and that no mystery is too difficult for you. Tell me the visions I saw in my dream and their interpretation. [10] These were the visions that passed through my head as I lay in bed: I looked, and there was a tree in the middle of the earth, and it was very tall. [11] The tree grew large and strong; its top reached the sky, and it could be seen to the ends of the whole earth. [12] Its foliage was lovely and its fruit plentiful, and there was food on it for all. The animals of the field took shelter under it, the birds of the sky lived in its branches, and every living creature fed from it. [13] In the visions that passed through my head as I lay in bed I looked, and there was a watcher, a holy one, coming down from heaven.[*] [14] He called out loudly and said: 'Chop down the tree and lop off its branches; strip off its foliage and scatter its fruit. Let the animals flee from under it and the birds from its branches. [15] But leave the stump with its roots in the ground, with a band of iron and bronze around it, in the grass of the field. Let him be drenched with the dew of heaven and share the plants of the earth with the animals. [16] Let his mind be changed from that of a man and the mind of an animal be given to him, and let seven times pass over him. [17] This sentence is by decree of the watchers, the decision by command of the holy ones, so that the living may know that the Most High is ruler over the kingdom of men; he gives it to whomever he wishes and sets over it the lowliest of men.' [18] This is the dream that I, King Nebuchadnezzar, saw. Now you, Belteshazzar, tell me its interpretation, since none of the wise men of my kingdom can tell me what it means; but you can, because the spirit of the holy gods is in you." [19] Then Daniel, who was called Belteshazzar, was dumbfounded for a moment, and his thoughts terrified him. The king said, "Belteshazzar, do not let the dream or its interpretation frighten you." Belteshazzar answered, "My lord, if only the dream were about those who hate you, and its meaning about your enemies! [20] The tree you saw, which grew large and strong, whose top reached the sky and which could be seen by the whole earth, [21] whose foliage was lovely and whose fruit was plentiful, with food on it for all, under which the animals of the field lived and in whose branches the birds of the sky made their homes, [22] that tree is you, O king! You have grown large and strong; your greatness has grown until it reaches the sky, and your dominion extends to the ends of the earth. [23] And as for the king seeing a watcher, a holy one, coming down from heaven and saying, 'Chop down the tree and destroy it, but leave the stump with its roots in the ground, with a band of iron and bronze around it, in the grass of the field; let him be drenched with the dew of heaven and share the lot of the animals of the field until seven times pass over him,' [24] this is the

interpretation, O king, and this is the decree of the Most High that has come upon my lord the king: [25] You will be driven away from people and will live with the animals of the field; you will be given grass to eat like cattle and be drenched with the dew of heaven, and seven times will pass over you, until you acknowledge that the Most High is ruler over the kingdom of men and gives it to whomever he wishes. [26] And since the command was given to leave the stump with the tree's roots, your kingdom will remain yours once you acknowledge that Heaven rules. [27] So, O king, let my advice be acceptable to you: break off your sins by doing what is right, and your iniquities by showing mercy to the oppressed. Perhaps then your prosperity will continue." [28] All this happened to King Nebuchadnezzar. [29] Twelve months later, as he was walking on the roof of the royal palace of Babylon, [30] the king said, "Is this not great Babylon, which I have built as the royal residence by my mighty power and for the glory of my majesty?" [31] The words were still on the king's lips when a voice came down from heaven: "This is the word for you, King Nebuchadnezzar: The kingdom has been taken from you. [32] You will be driven away from people and will live with the animals of the field; you will be given grass to eat like cattle, and seven times will pass over you, until you acknowledge that the Most High is ruler over the kingdom of men and gives it to whomever he wishes." [33] Immediately the word against Nebuchadnezzar was carried out. He was driven away from people and ate grass like cattle; his body was drenched with the dew of heaven until his hair grew as long as eagles' feathers and his nails like the claws of birds. [34] When that time was over, I, Nebuchadnezzar, raised my eyes toward heaven, and my reason came back to me. I blessed the Most High, and I praised and glorified the One who lives forever: his dominion is an everlasting dominion, and his kingdom lasts from generation to generation. [35] All who live on the earth count for nothing; he does as he pleases with the host of heaven and with those who live on the earth. No one can hold back his hand or say to him, "What have you done?" [36] At that moment my reason came back to me, and my majesty and splendor came back to me for the glory of my kingdom. My counselors and nobles sought me out, I was reestablished over my kingdom, and even greater majesty was given to me. [37] Now I, Nebuchadnezzar, praise, exalt and glorify the King of heaven, for all his works are true and his ways just, and he is able to bring low those who walk in pride.

## CHAPTER 5

[1] Belshazzar the king made a great banquet for a thousand of his nobles, and in the presence of the thousand he drank wine. [2] As he tasted the wine, Belshazzar ordered that the gold and silver vessels be brought which Nebuchadnezzar his father had carried out of the temple in Jerusalem, so that the king and his nobles, his wives and his concubines could drink from them. [3] So they brought the gold vessels that had been carried out of the temple, the house of God that was in Jerusalem; and the king and his nobles, his wives and his concubines drank from them. [4] They drank the wine and gave praise to the gods of gold and silver, bronze, iron, wood and stone. [5] In that same hour the fingers of a human hand appeared and were writing on the plaster of the wall of the king's palace, across from the lampstand; and the king was watching the palm of the hand that wrote. [6] Then the king's face lost its color, and his thoughts alarmed him; the joints of his loins were loosened, and his knees struck one against the other. [7] The king cried aloud for the enchanters, the Chaldeans and the astrologers to be brought in. The king said to the wise men of Babylon, "Anyone who reads this writing and declares its interpretation to me shall be clothed in purple and have a chain of gold around his neck, and he shall rule as third in the kingdom." [8] Then all the king's wise men came in, but they were not able to read the writing or to make its interpretation known to the king. [9] Then King Belshazzar was greatly alarmed, his face grew pale, and his nobles were perplexed. [10] Because of what the king and his nobles had said, the queen came into the banquet house. The queen said, "O king, live forever! Let not your thoughts alarm you, and let not your face grow pale. [11] There is a man in your kingdom who has the spirit of the holy gods in him. In your father's days light, understanding and wisdom like the wisdom of the gods were found in him; and King Nebuchadnezzar your father, your father the king, appointed him chief of the magicians, enchanters, Chaldeans and astrologers, [12] because an extraordinary spirit, knowledge and understanding to interpret dreams, explain riddles and loosen knots were found in this Daniel, to whom the king gave the name Belteshazzar. Now let Daniel be summoned, and he will declare the interpretation." [13] So Daniel was brought in before the king. The king said to Daniel, "Are you that Daniel who is one of the exiles from Judah, whom my father the king brought out of Judah? [14] I have heard about you, that the spirit of the gods is in you, and that light, understanding and extraordinary wisdom have been found in you. [15] The wise men and the enchanters have just been brought before me to read this writing and make its interpretation known to me, but they were not able to declare the interpretation of the matter. [16] But I have heard about you, that you are able to give interpretations and loosen knots. Now if you are able to read the writing and make its interpretation known to me, you shall be clothed in purple and have a chain of gold around your neck, and you shall rule as third in the kingdom." [17] Then Daniel answered before the king, "Let your gifts be for yourself, and give your rewards to someone else. Still, I will read the writing to the king and make the interpretation known to him. [18] As for you, O king, the Most High God gave Nebuchadnezzar your father kingship and greatness, honor and majesty. [19] Because of the greatness he gave him, all peoples, nations and languages trembled and were afraid before him. Whom he pleased he put to death, and whom he pleased he let live; whom he pleased he raised up, and whom he pleased he brought low. [20] But when his heart was exalted and his spirit grew hard so that he acted with arrogance, he was deposed from his royal throne, and his honor was taken away from him. [21] He was driven out from among the children of men, his heart was made like that of the animals, and he lived among the wild

donkeys. He was fed grass like oxen, and his body was drenched with the dew of heaven, until he knew that the Most High God rules over the kingdom of men and appoints over it whomever he pleases. [22] And you, Belshazzar, his son, have not humbled your heart, even though you knew all this. [23] Instead you have exalted yourself against the Lord of heaven. The vessels of his house were brought before you, and you and your nobles, your wives and your concubines drank wine from them. You praised the gods of silver and gold, bronze, iron, wood and stone, which do not see or hear or know; but the God who holds your breath in his hand and to whom all your ways belong you have not glorified. [24] So from his presence the palm of the hand was sent, and this writing was inscribed. [25] And this is the writing that was inscribed: MENE, MENE, TEKEL, UPHARSIN. [26] This is the interpretation of the matter: MENE, God has numbered your kingdom and brought it to its end; [27] TEKEL, you have been weighed on the scales and found deficient; [28] PERES, your kingdom has been split and given to the Medes and the Persians." [29] Then at Belshazzar's word they clothed Daniel in purple, put a chain of gold around his neck, and proclaimed concerning him that he should rule as third in the kingdom. [30] On that same night Belshazzar the Chaldean king was slain. [31] And Darius the Mede received the kingdom when he was about sixty-two years old.

## CHAPTER 6

[1] Darius saw fit to appoint over the kingdom a hundred and twenty satraps to be stationed throughout the whole kingdom, [2] and above them three high officials, one of whom was Daniel; the satraps were to report to them so that the king would not suffer loss. [3] This Daniel began to stand out above the high officials and the satraps, because an exceptional spirit was in him, and the king intended to put him in charge of the whole kingdom. [4] So the high officials and the satraps tried to find some grounds for a charge against Daniel in his handling of the kingdom, but they could find no grounds and no corruption, because he was trustworthy; no negligence or corruption could be found in him. [5] Then these men said, "We will never find any grounds for a charge against this Daniel, unless we find something against him in connection with the law of his God." [6] So these high officials and satraps rushed in a body to the king and said to him, "King Darius, live forever! [7] All the high officials of the kingdom, the prefects and satraps, the counselors and governors, have agreed that the king should issue a decree and put an injunction in force: for thirty days, anyone who makes a request of any god or man except you, O king, is to be thrown into the lions' den. [8] Now, O king, issue the injunction and sign the document so that it cannot be altered, in keeping with the law of the Medes and Persians, which cannot be repealed." [9] So King Darius signed the document, the injunction. [10] When Daniel learned that the document had been signed, he went home. In his upper room the windows were open toward Jerusalem, and three times a day he got down on his knees, praying and giving thanks before his God, just as he had always done. [11] Then these men rushed in together and found Daniel making requests and pleading before his God. [12] So they went to the king and spoke about the royal injunction: "Did you not sign an injunction that for thirty days anyone who makes a request of any god or man except you, O king, would be thrown into the lions' den?" The king answered, "The matter is settled, in keeping with the law of the Medes and Persians, which cannot be repealed." [13] Then they told the king, "Daniel, one of the exiles from Judah, takes no notice of you, O king, or of the injunction you signed; three times a day he makes his request." [14] When the king heard this, he was deeply distressed; he set his mind on saving Daniel, and he worked until sunset to rescue him. [15] Then these men rushed in together to the king and said, "Remember, O king, that by the law of the Medes and Persians no injunction or decree the king issues can be altered." [16] So the king gave the order, and Daniel was brought and thrown into the lions' den. The king said to Daniel, "Your God, whom you serve without ceasing, may he rescue you!" [17] A stone was brought and placed over the opening of the den, and the king sealed it with his own signet ring and the signet rings of his nobles, so that nothing could be changed in Daniel's case. [18] Then the king went back to his palace and spent the night without eating; no diversions were brought to him, and sleep escaped him. [19] At daybreak, as soon as it was light, the king got up and hurried to the lions' den. [20] When he came near the den he called to Daniel in an anguished voice. The king said to Daniel, "Daniel, servant of the living God, has your God, whom you serve without ceasing, been able to rescue you from the lions?" [21] Daniel answered the king, "O king, live forever! [22] My God sent his angel and shut the lions' mouths, and they have not harmed me, because I was found innocent before him; and before you too, O king, I have committed no crime." [23] The king was overjoyed and ordered Daniel to be lifted out of the den. So Daniel was lifted out of the den, and not a wound was found on him, because he had trusted in his God. [24] At the king's order, the men who had denounced Daniel were brought and thrown into the lions' den, they, their sons and their wives; and before they reached the floor of the den the lions overpowered them and crushed all their bones. [25] Then King Darius wrote to all the peoples, nations and languages living in the whole earth: "May you have abundant peace! [26] I issue a decree that throughout my royal dominion people must tremble and fear before the God of Daniel. For he is the living God, who endures forever; his kingdom will never be destroyed, and his dominion will last to the end. [27] He rescues and saves; he performs signs and wonders in heaven and on earth; he has rescued Daniel from the power of the lions." [28] So this Daniel prospered during the reign of Darius and the reign of Cyrus the Persian.

## CHAPTER 7

[1] In the first year of Belshazzar king of Babylon, Daniel had a dream, and visions passed through his head as he lay in bed. Then he wrote down the dream, giving the main points of the matter. [2] Daniel said: "I was watching in my vision during the

night, and suddenly the four winds of heaven were churning up
the great sea. [3] Four huge beasts came up out of the sea, each one
different from the others. [4] The first was like a lion, with an
eagle's wings. As I watched, its wings were torn off; it was lifted
from the ground and made to stand on two feet like a human
being, and a human mind was given to it. [5] Then I saw another
beast, a second one, resembling a bear. It was raised up on one
side and had three ribs in its mouth between its teeth, and it was
told, 'Get up and eat your fill of flesh!' [6] After that I looked, and
there was another beast, like a leopard, with four bird's wings on
its back. This beast had four heads, and it was given authority to
rule. [7] After that, as I watched in the night visions, there was a
fourth beast, terrifying, frightening and enormously strong. It
had huge iron teeth; it devoured and crushed, and stamped on
whatever was left with its feet. It was different from all the beasts
before it, and it had ten horns. [8] While I was studying the horns,
another horn, a small one, came up among them, and three of
the first horns were torn out by the roots before it. This horn
had eyes like human eyes and a mouth that spoke boastfully. [9] As
I watched, thrones were set up, and the Ancient of Days sat
down. His clothing was as white as snow, and the hair of his head
like clean wool; his throne was fiery flames, and its wheels blazing
fire. [10] A river of fire was streaming out from before him.
Thousands upon thousands ministered to him, and ten
thousand times ten thousand stood in attendance before him.
The court was seated, and the books were opened. [11] Then I kept
watching because of the noise of the boastful words the horn was
speaking. I watched until the beast was slain and its body
destroyed and handed over to be burned with fire. [12] As for the
rest of the beasts, their authority was taken away, but they were
allowed to live on for a season and a time. [13] I kept looking in the
visions of the night, and there, with the clouds of heaven, came
one like a son of man. He came to the Ancient of Days, and they
brought him near before him. [*] [14] To him were given dominion,
glory and a kingdom, so that all peoples, nations and languages
would serve him. His dominion is an everlasting dominion that
will not pass away, and his kingdom is one that will never be
destroyed. [15] As for me, Daniel, my spirit was troubled within
me, and the visions that passed through my head terrified me. [16] I
went up to one of those standing there and asked him what all
this really meant. So he told me and explained to me what these
things meant: [17] 'These huge beasts, four in number, are four
kings who will rise from the earth. [18] But the saints of the Most
High will receive the kingdom and will possess the kingdom
forever, for ever and ever.' [19] Then I wanted to know the real
meaning of the fourth beast, which was different from all the rest
and utterly terrifying, with its iron teeth and bronze claws, which
devoured and crushed and stamped on whatever was left with its
feet; [20] and of the ten horns on its head, and of the other horn
that came up, before which three fell, the horn that had eyes and
a mouth that spoke boastfully and looked bigger than the others.
[21] As I watched, this horn waged war against the saints and was
overpowering them, [22] until the Ancient of Days came and
judgment was given for the saints of the Most High, and the time
arrived for the saints to take possession of the kingdom. [23] This is
what he said: 'The fourth beast is a fourth kingdom that will
appear on earth. It will be different from all the other kingdoms;
it will devour the whole earth, trample it and crush it. [24] The ten
horns are ten kings who will rise from this kingdom. After them
another will rise, different from the earlier ones, and he will put
down three kings. [25] He will speak words against the Most High
and wear out the saints of the Most High; he will try to change
the set times and the law, and they will be handed over to him for
a time, times and half a time. [26] But the court will be seated, and
his dominion will be taken away, to be destroyed and wiped out
for good. [27] Then the kingdom, the dominion and the greatness
of the kingdoms under all of heaven will be given to the people
of the saints of the Most High. His kingdom is an everlasting
kingdom, and all dominions will serve and obey him.' [28] This is
the end of the account. As for me, Daniel, my thoughts terrified
me greatly and my face turned pale, but I kept the matter to
myself."

## CHAPTER 8

[1] In the third year of King Belshazzar's reign a vision appeared to
me, Daniel, after the one that had appeared to me earlier. [2] I saw
in the vision, and while I was looking I was in Susa the fortress, in
the province of Elam; I saw in the vision that I was beside the
Ulai canal. [3] I raised my eyes and saw a ram standing beside the
canal. It had two horns, and both horns were long, but one was
longer than the other, and the longer one grew up later. [4] I
watched the ram charging toward the west, the north and the
south. No beast could withstand him, and no one could rescue
from his power. He did whatever he pleased and became great. [5]
While I was pondering this, a male goat came from the west over
the whole surface of the earth without touching the ground, and
the goat had a prominent horn between his eyes. [6] He came
toward the ram with the two horns that I had seen standing
beside the canal and charged at him in furious strength. [7] I saw
him reach the ram; he was enraged at him, struck the ram and
shattered his two horns, and the ram had no strength to
withstand him. He knocked him to the ground and trampled on
him, and no one could rescue the ram from his power. [8] The
male goat became very great, but at the height of his strength the
great horn was broken off, and in its place four prominent horns
came up toward the four winds of heaven. [9] From one of them
came a little horn, which grew extremely great toward the south,
toward the east and toward the beautiful land. [10] It grew until it
reached the host of heaven, and it threw some of the host and
some of the stars down to the ground and trampled them. [11] It
set itself up even against the Prince of the host; by it the
continual offering was taken away from him, and the place of his
sanctuary was overthrown. [*] [12] Because of transgression a host
was given over to it, together with the continual offering; it flung
truth to the ground, and it prospered in whatever it did. [13] Then
I heard a holy one speaking, and another holy one said to that
one who was speaking, "How long will the vision be, about the
continual offering and the transgression that makes desolate, the

giving over of both sanctuary and host to be trampled?" [14] He said to me, "For two thousand three hundred evenings and mornings; then the sanctuary will be restored to its right condition."* [15] While I, Daniel, was seeing the vision and trying to understand it, there stood in front of me one who looked like a man. [16] And I heard a human voice between the banks of the Ulai calling out, "Gabriel, explain the vision to this man." [17] He came close to where I was standing, and as he came I was terrified and fell face down. But he said to me, "Understand, son of man, that the vision concerns the time of the end." [18] While he was speaking to me, I sank into a deep sleep with my face to the ground; but he touched me and stood me up where I had been standing. [19] He said, "I am going to let you know what will happen in the last part of the wrath, for it concerns the appointed time of the end. [20] The ram you saw with the two horns stands for the kings of Media and Persia. [21] The hairy goat is the king of Greece, and the great horn between his eyes is the first king. [22] As for the horn that was broken and the four that rose up in its place, four kingdoms will rise from his nation, but without his power. [23] In the last part of their reign, when the transgressors have filled up their measure, a king will arise, hard-faced and a master of intrigue. [24] His power will be mighty, but not by his own power; he will cause astounding destruction and succeed in whatever he does; he will destroy mighty men and the people of the holy ones. [25] By his cunning he will make deceit prosper under his hand; he will exalt himself in his heart, and without warning he will destroy many. He will even rise up against the Prince of princes, but he will be broken, and not by human hand. [26] The vision of the evenings and the mornings that has been told is true; but you must keep the vision secret, for it concerns the distant future." [27] I, Daniel, was exhausted and lay ill for some days. Then I got up and carried on with the king's business; but I was dismayed by the vision, and no one could explain it.

## CHAPTER 9

[1] In the first year of Darius the son of Ahasuerus, a Mede by descent, who had been made king over the kingdom of the Chaldeans, [2] in the first year of his reign I, Daniel, perceived in the books the number of years that, according to the word of the LORD that came to Jeremiah the prophet, were to be fulfilled for the ruins of Jerusalem, namely seventy years. [3] Then I set my face toward the Lord God, seeking him with prayer and supplications, with fasting, sackcloth and ashes. [4] I prayed to the LORD my God and made confession. I said, "Ah, Lord, the great and awesome God, who keeps the covenant and steadfast love toward those who love him and keep his commandments: [5] we have sinned and committed iniquity, we have done wickedly and rebelled, and turned aside from your commandments and from your judgments. [6] Nor have we listened to your servants the prophets, who in your name spoke to our kings, our princes and our fathers and to all the people of the land. [7] Righteousness is yours, O Lord, and ours is shame of face, as it is this day: ours, the men of Judah, the inhabitants of Jerusalem and all Israel, those near and those far off, in all the lands where you have banished them because of the treachery they committed against you. [8] O LORD, shame of face is ours, our kings', our princes' and our fathers', for we have sinned against you. [9] Mercies and pardon belong to the Lord our God, though we have rebelled against him; [10] we have not listened to the voice of the LORD our God, to walk in his laws that he set before us by the hand of his servants the prophets. [11] All Israel has transgressed your law and turned aside, refusing to listen to your voice. Therefore the curse and the sworn oath that are written in the law of Moses, the servant of God, have been poured out on us, for we have sinned against him. [12] He has confirmed his word that he spoke against us and against our judges who ruled us, by bringing on us a great calamity; for under all the heavens nothing has been done like what has been done in Jerusalem. [13] As it is written in the law of Moses, all this calamity has come on us; yet we have not entreated the face of the LORD our God by turning back from our iniquities and paying heed to your truth. [14] Therefore the LORD has kept the calamity in readiness and has brought it on us; for the LORD our God is righteous in all his works that he has done, but we have not listened to his voice. [15] And now, O Lord our God, who brought your people out of the land of Egypt with a mighty hand and made yourself a name, as it is this day: we have sinned, we have acted wickedly. [16] O Lord, according to all your righteous deeds, let your anger and your fury turn back, I pray, from your city Jerusalem, your holy mountain; because for our sins and for the iniquities of our fathers, Jerusalem and your people have become an object of scorn to all around us. [17] Now then, O our God, hear the prayer of your servant and his supplications, and for the Lord's sake let your face shine on your sanctuary that lies desolate. [18] Incline your ear, O my God, and hear; open your eyes and look at our desolations and at the city over which your name is called. For we do not present our supplications before you because of our righteous acts, but because of your abundant mercies. [19] O Lord, hear! O Lord, forgive! O Lord, listen and act! Do not delay, for your own sake, O my God; for your name is called over your city and over your people." [20] While I was yet speaking and praying, confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God on behalf of the holy mountain of my God, [21] while I was yet speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, came near to me in swift flight at about the time of the evening offering. [22] He instructed me and spoke with me, saying, "Daniel, I have now come out to give you insight and understanding. [23] When you began your supplications a word went out, and I have come to declare it, for you are greatly loved. Therefore consider the word and understand the vision. [24] Seventy weeks have been determined upon your people and upon your holy city, to finish the transgression, to bring sins to an end, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophet, and to anoint the Most Holy. [25] Know, then, and understand: from the issuing of the word to restore and rebuild Jerusalem until Messiah the

Prince there shall be seven weeks and sixty-two weeks; it shall be built again with square and moat, but in times of distress.* 26 After the sixty-two weeks Messiah shall be cut off, but not for himself; and the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall be with a flood, and war shall last until the end; desolations are determined.* 27 He shall make a strong covenant with many for one week, and in the middle of the week he shall cause sacrifice and offering to cease. And on the wing of abominations shall come one who makes desolate, until the decreed full end is poured out on the desolator."*

## CHAPTER 10

1 In the third year of Cyrus king of Persia a message was revealed to Daniel, whose name was called Belteshazzar. The message was truth, and it concerned a great warfare. He understood the message, and he had understanding of the vision. 2 In those days I, Daniel, was in mourning for three whole weeks. 3 I did not eat any pleasant food, neither meat nor wine came into my mouth, and I did not anoint myself at all until the three whole weeks were completed. 4 On the twenty-fourth day of the first month I was on the bank of the great river, the Tigris, 5 and I raised my eyes and looked, and there before me was a certain man dressed in linen, whose waist was girded with gold of Uphaz. 6 His body was like beryl, his face like the appearance of lightning, his eyes like torches of fire, his arms and feet like the gleam of polished bronze, and the sound of his words like the noise of a multitude. 7 Only I, Daniel, saw the vision; the men who were with me did not see it, but a great terror fell on them, and they ran away to hide. 8 So I was left by myself and saw this great vision. No strength was left in me; my vigor was turned to ruin, and I kept no strength. 9 Then I heard the sound of his words, and when I heard the sound of his words I sank into a stupor on my face, with my face to the ground. 10 Then a hand touched me and set me, trembling, on my knees and on the palms of my hands. 11 And he said to me, "Daniel, man greatly loved, give heed to the words that I am about to speak to you, and stand where you stood, for now I have been sent to you." When he said this to me, I stood up trembling. 12 He said to me, "Do not fear, Daniel, for from the first day that you set your heart to understand and to humble yourself before your God, your words were heard, and I have come because of your words. 13 But the prince of the kingdom of Persia stood against me twenty-one days. Then Michael, one of the chief princes, came to help me, and I remained there beside the kings of Persia. 14 I have come to make you understand what is to happen to your people at the end of the days, for the vision is still for those days." 15 While he was speaking these words with me, I set my face toward the ground and was speechless. 16 Then one with the likeness of the sons of men was touching my lips; and I opened my mouth and spoke, saying to the one standing before me, "My lord, because of the vision my pangs have come upon me, and I have kept no strength. 17 How can such a servant of my lord speak with such a lord as you? As for me, from now on no strength remains in me, and no breath is left in me." 18 Again the one with the appearance of a man touched me, and he strengthened me. 19 He said, "Do not fear, man greatly loved. Peace to you; be strong, be strong!" And as he spoke with me I gained strength and said, "Let my lord speak, for you have strengthened me." 20 Then he said, "Do you know why I have come to you? Now I will go back to fight with the prince of Persia; and when I go out, the prince of Greece will come. 21 However, I will tell you what is written in the book of truth. There is no one who holds firmly with me against these, except Michael your prince.

## CHAPTER 11

1 As for me, in the first year of Darius the Mede, I took my stand to be a support and a protection for him. 2 And now I will declare the truth to you. Three more kings are going to arise in Persia, and the fourth will gain far greater wealth than all of them. When he has become strong through his wealth, he will rouse them all against the kingdom of Greece. 3 Then a powerful king will arise; he will rule a vast dominion and act as he pleases. 4 But no sooner has he arisen than his kingdom will be broken and divided toward the four winds of heaven, not to his posterity, nor with the dominion that he had exercised; for his kingdom will be plucked up and go to others apart from these. 5 The king of the south will become strong, but one of his commanders will become stronger than he and will rule; his rule will be a great dominion. 6 At the end of some years they will join in alliance; the daughter of the king of the south will come to the king of the north to make an agreement. But she will not retain the strength of her arm, and he and his arm will not stand; she will be handed over, together with those who brought her, the one who begot her, and the one who supported her in those times. 7 But a shoot from her roots will arise in his place. He will come against the army and enter the stronghold of the king of the north, act against them and prevail. 8 Their gods also, with their molten images and their precious vessels of silver and gold, he will carry away captive to Egypt; and for some years he will stand off from the king of the north. 9 Then that one will enter the realm of the king of the south, but will go back to his own land. 10 His sons will wage war and gather a multitude of great forces; one of them will surely come on, sweep through like a flood and pass over, and again he will carry the war as far as his stronghold. 11 Then the king of the south, enraged, will march out and fight against him, against the king of the north. He will muster a great multitude, but that multitude will be given into the other's hand. 12 When the multitude has been carried off, his heart will grow proud; he will bring down tens of thousands, yet he will not prevail. 13 For the king of the north will again muster a multitude larger than the first, and at the end of the times, after some years, he will surely come on with a great army and abundant supplies. 14 In those times many will rise against the king of the south, and the violent men of your own people will exalt themselves to fulfill the vision, but they will stumble. 15 So the king of the north will come and heap up a siege mound and capture a fortified city. The forces of the south will not stand,

nor even his picked troops; they will have no strength to stand. [16] But the one who comes against him will do as he pleases, and none will stand before him. He will take his stand in the glorious land, and destruction will be in his hand. [17] He will set his face to come with the power of his entire kingdom, bringing terms of an agreement with him, and he will carry them out. He will give him the daughter of women to destroy it; but it will not stand, nor will it be for him. [18] Afterward he will turn his face toward the coastlands and capture many. But a commander will bring his scorn to an end for him; indeed, he will pay him back his scorn. [19] Then he will turn his face toward the strongholds of his own land, but he will stumble and fall, and he will be found no more. [20] In his place one will arise who sends an oppressor through the splendor of the kingdom; but within a few days he will be broken, though not in anger and not in battle. [21] In his place a despised man will arise, to whom the honor of royalty has not been given. He will come in quietly and take hold of the kingdom through intrigues. [22] Flooding forces will be swept away before him and broken, and the prince of the covenant as well. [23] After an alliance is made with him he will practice deceit; he will rise up and become mighty with a small number of people. [24] Quietly he will come into the richest places of the province and do what neither his fathers nor his fathers' fathers did: he will scatter plunder, spoil and wealth among them, and devise his schemes against strongholds, but only for a time. [25] He will rouse his strength and his courage against the king of the south with a large army; and the king of the south will go to battle with a very large and powerful army, but he will not stand, for schemes will be devised against him. [26] Those who eat from his table of delicacies will ruin him; his army will be swept away, and many will fall down slain. [27] The two kings, their hearts bent on evil, will speak lies at one table; but it will not succeed, for the end is yet to come at the appointed time. [28] He will return to his land with great riches, his heart set against the holy covenant; he will take action and then return to his own land. [29] At the appointed time he will return and come into the south, but this time it will not be as it was before. [30] Ships of Kittim will come against him, and he will be disheartened and withdraw. He will vent his indignation against the holy covenant and take action; he will turn back and give heed to those who forsake the holy covenant. [31] Forces from him will take their stand and profane the sanctuary, the stronghold; they will do away with the continual offering and set up the abomination that makes desolate. [32] Those who act wickedly against the covenant he will corrupt with smooth words, but the people who know their God will show strength and act. [33] The wise among the people will instruct many, though for a time they will stumble by sword and flame, by captivity and plunder. [34] When they stumble, they will be helped with a little help, and many will attach themselves to them with flattery. [35] And some of the wise will stumble, so as to refine them, to purge them and to make them white until the time of the end, for it is still to come at the appointed time. [36] The king will act as he pleases; he will exalt and magnify himself above every god, and against the God of gods he will speak marvelous things. He will succeed until the indignation is completed, for what has been decreed will be done. [37] He will not give heed to the gods of his fathers or to the one desired by women; he will not give heed to any god, for he will magnify himself above them all.* [38] In their place he will honor a god of strongholds; a god his fathers never knew he will honor with gold and silver, with costly stones and treasures. [39] He will deal with the strongest fortresses with the help of a foreign god. Whoever acknowledges him he will heap with honor; he will make them rulers over many and parcel out land for a price. [40] At the time of the end the king of the south will push against him, and the king of the north will rush on him like a whirlwind with chariots, horsemen and many ships; he will enter countries, sweep through them like a flood and pass on. [41] He will come into the glorious land, and many will stumble; but these will be delivered from his hand: Edom, Moab and the leading part of the children of Ammon. [42] He will stretch out his hand against the countries, and the land of Egypt will have no escape. [43] He will have power over the hidden treasures of gold and silver and over all the precious things of Egypt, and Libyans and Cushites will follow in his steps. [44] But news from the east and the north will alarm him, and he will set out in great rage to destroy and to devote many to destruction. [45] He will pitch his palatial tents between the seas and the glorious holy mountain; yet he will come to his end, with no one to help him.

## CHAPTER 12

[1] "At that time Michael will arise, the great prince who stands over the sons of your people. There will be a time of trouble such as has not happened from the time there was a nation until then. But at that time your people will be rescued, everyone whose name is found written in the book. [2] Many who sleep in the dust of the ground will wake, some to everlasting life and others to disgrace and everlasting contempt.* [3] Those who are wise will shine like the brightness of the firmament, and those who turn many to righteousness like the stars, for ever and ever. [4] But you, Daniel, keep these words secret and seal the book until the time of the end. Many will rush here and there, and knowledge will multiply." [5] Then I, Daniel, looked, and I saw two others standing, one on this side of the river bank and the other on that side of the river bank. [6] One of them said to the man dressed in linen, who was above the waters of the river, "How long will it be until these wonders come to an end?" [7] And the man dressed in linen, who was above the waters of the river, raised his right hand and his left hand to heaven, and I heard him swear by the One who lives forever that it would be for a time, times and half a time, and that when the power of the holy people has been completely shattered, all these things will be completed. [8] I heard, but I could not understand, so I asked, "My lord, what will be the end of these things?" [9] He answered, "Go on your way, Daniel, because these words are kept secret and sealed until the time of the end. [10] Many will be purified, made spotless and refined, but the wicked will go on doing wickedly; none of the wicked will understand, but the wise will understand. [11] From

the time the continual offering is taken away and the desolating abomination is set up, there will be one thousand two hundred and ninety days. [12] Blessed is the one who waits and reaches the one thousand three hundred and thirty-five days. [13] As for you, go your way until the end; you will rest, and at the end of the days you will rise to receive your allotted inheritance."

# Hosea

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## CHAPTER 1

[1] The word of the LORD that came to Hosea the son of Beeri in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. [2] The beginning of the LORD's speaking through Hosea. The LORD said to Hosea, "Go, take for yourself a wife of harlotry and children of harlotry, for the land has gone utterly into harlotry, turning from following the LORD." [3] So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son. [4] Then the LORD said to him, "Name him Jezreel, for yet a little while, and I will visit the blood of Jezreel on the house of Jehu, and I will bring to an end the kingdom of the house of Israel. [5] On that day I will break the bow of Israel in the Valley of Jezreel." [6] She conceived again and bore a daughter, and he said to him, "Name her Lo-ruhamah, for I will no longer show compassion to the house of Israel, that I should ever forgive them.* [7] Yet on the house of Judah I will have compassion, and I will save them by the LORD their God; not by bow will I save them, nor by sword or battle, nor by horses or horsemen." [8] Then she weaned Lo-ruhamah, and she conceived and bore a son. [9] And he said, "Name him Lo-ammi, for you are not my people, and I am not yours." [10] Yet the children of Israel will become as many as the sand of the sea, which no one can measure or count; and in the very place where it was said to them, "You are not my people," it will be said to them, "Sons of the living God."* [11] Then the children of Judah and the children of Israel will be gathered as one; they will set over themselves a single head and will come up from the land, for the day of Jezreel will be great.

## CHAPTER 2

[1] Say to your brothers, "Ammi," and to your sisters, "Ruhamah." [2] Bring a case against your mother, bring a case, for she is not my wife, and I am not her husband; let her remove her harlotries from her face, and her adulteries from between her breasts, [3] or I will strip her naked and expose her as on the day she was born; I will make her like the wilderness, turn her into a dry land, and let her die of thirst. [4] Her children I will not pity, for they are children of harlotry. [5] Their mother has played the harlot; the one who conceived them has behaved shamefully. For she said, "Let me go after my lovers, the ones who supply my bread and my water, my wool and my flax, my oil and my drink." [6] Therefore, see, I am fencing in your way with thorns, and I will wall up her wall, so that she will not find her paths. [7] She will run after her lovers and not overtake them; she will search for them and not find them. Then she will say, "Let me go and return to my husband, the first one, for I was better off then than I am now." [8] Yet she did not realize that it was I who gave her the grain, the new wine and the oil, and who heaped up silver for her, and gold, which they made into Baal. [9] So I will turn and take back my grain at its proper time and my new wine at its set season; I will strip away my wool and my flax, given to cover her nakedness. [10] And now I will expose her shame before her lovers' eyes, and no one will deliver her out of my hand. [11] I will put a stop to all her joy, her festivals, her new moons, her Sabbaths and every one of her appointed feasts. [12] I will lay waste her vines and her fig trees, which she called "my wages, given to me by my lovers." I will make them a thicket, and the beasts of the field will eat them up. [13] I will call her to account for the days of the Baals, when she burned incense to them and adorned herself with her rings and her jewelry and went after her lovers, and me she forgot, declares the LORD. [14] Therefore, see, I am going to win her over; I will lead her into the wilderness and speak to her heart. [15] From there I will give her her vineyards, and make the Valley of Achor a door of hope; and there she will respond as she did in the days of her youth, as on the day she came up out of the land of Egypt. [16] "And on that day," declares the LORD, "you will call me 'My husband,' and you will not call me 'My Baal' anymore.* [17] I will remove the names of the Baals from her mouth, and their names will not be mentioned again. [18] And on that day I will make a covenant for them with the beasts of the field, the birds of the heavens and the creeping things of the ground; bow and sword and battle I will break off from the land, and I will make them lie down in security. [19] I will betroth you to me forever; I will betroth you to me with righteousness and with justice, with steadfast love and with compassion. [20] I will betroth you to me with faithfulness, and you will know the LORD. [21] "On that day I will answer," declares the LORD, "I will answer the heavens, and they will answer the earth; [22] the earth will answer the grain, the new wine and the oil, and they will answer Jezreel. [23] I will sow her for myself in the land; I will show compassion to Lo-ruhamah, and I will say to Lo-ammi, 'You are my people,' and he will say, 'My God.'"

## CHAPTER 3

[1] The LORD said to me again, "Go, love a woman loved by a companion and committing adultery, as the LORD loves the children of Israel, while they turn to other gods and love cakes of raisins." [2] So I bought her for myself for fifteen pieces of silver and a homer of barley and a lethech of barley. [3] Then I told her, "Many days you are to remain for me; you must not play the harlot or be with any man, and I too will be the same toward you." [4] For many days the children of Israel will remain with no king and no prince, no sacrifice and no pillar, no ephod and no teraphim. [5] After that the children of Israel will turn back and

seek the LORD their God and David their king; they will come trembling to the LORD and to his goodness at the end of the days.

## CHAPTER 4

[1] Listen to the word of the LORD, children of Israel, for the LORD has a dispute with those who live in the land, because there is no faithfulness, there is no steadfast love, and there is no knowledge of God in the land. [2] Cursing and lying, killing, stealing and adultery have broken out, and blood touches blood. [3] That is why the land dries up and everyone living in it withers, with the beasts of the field and the birds of the heavens; even the fish of the sea are taken away. [4] Yet let no one accuse, and let no one rebuke; for your people are like those who quarrel with a priest. [5] By day you will stumble, and by night the prophet will stumble along with you; and I will destroy your mother. [6] My people are destroyed for lack of knowledge. Since you have spurned knowledge, I will spurn you as my priest; since you have forgotten the law of your God, I in turn will forget your children. [7] As they grew in number, so they sinned against me; I will exchange their glory for shame. [8] The sin of my people is their food, and they set their appetite on their iniquity. [9] So it will be: as with the people, so with the priest; I will visit their ways on them and pay them back for their deeds. [10] They will eat, but not be filled; they will play the harlot, but not multiply, because they have left off heeding the LORD. [11] Harlotry, wine and new wine take away the heart. [12] My people ask counsel of their piece of wood, and their rod declares to them; for a spirit of harlotry has led them astray, and they have gone whoring away from under their God. [13] They sacrifice on the tops of the mountains and burn incense on the hills, beneath oak and poplar and terebinth, since their shade is good. So your daughters play the harlot, and your daughters-in-law commit adultery. [14] I will not punish your daughters for playing the harlot, nor your daughters-in-law for committing adultery, because the men themselves slip away with harlots and offer sacrifices with cult prostitutes; and a people that does not understand will be brought to ruin. [15] If you, Israel, play the harlot, do not let Judah become guilty. Do not go to Gilgal, do not go up to Beth-aven, and do not take the oath "As the LORD lives!" [16] For Israel has been stubborn, like a stubborn heifer; will the LORD now graze them like a lamb in an open meadow? [17] Ephraim is tied to idols; let him be. [18] Their drinking is over; they keep on playing the harlot; her rulers love, they love disgrace. [19] A wind has bound her up in its wings, and they will be put to shame because of their sacrifices.

## CHAPTER 5

[1] Listen to this, priests; take heed, house of Israel; house of the king, give ear! For this judgment is yours: you have been a trap at Mizpah and a net stretched over Tabor. [2] The rebels have sunk deep into slaughter, but I am a rebuke to them all. [3] I am the one who knows Ephraim, and Israel is not concealed from me; for you, Ephraim, have now played the harlot, and Israel has become unclean. [4] Their deeds will not let them turn back to their God, for a spirit of harlotry is in their midst, and the LORD they do not know. [5] The pride of Israel bears witness against him to his face; Israel and Ephraim will stumble in their iniquity, and Judah too will stumble with them. [6] They will come with their sheep and their cattle to seek the LORD, and they will not find him; he has pulled away from them. [7] They have betrayed the LORD, for they have fathered foreign children; now a new moon will devour them with their portions. [8] Sound the ram's horn in Gibeah, the trumpet in Ramah; raise the war cry at Beth-aven: "Behind you, Benjamin!" [9] Ephraim will be a ruin on the day of reproof; among the tribes of Israel I have made known what will surely be. [10] Judah's princes are like men who shift a boundary marker; I will pour out my fury on them like water. [11] Ephraim is oppressed and crushed by judgment, because he was bent on walking after the command. [12] So I am as a moth to Ephraim, and as decay to the house of Judah. [13] Ephraim saw his sickness, and Judah his sore; then Ephraim went to Assyria and sent to King Jareb. But he cannot heal you or take your sore away. [14] For I will be as a lion to Ephraim, as a young lion to the house of Judah. I myself will tear them and walk off; I will carry them away, with no one to deliver. [15] I will go back to my place until they bear their guilt and seek my face; in their distress they will search for me eagerly.

## CHAPTER 6

[1] "Come, let us return to the LORD; for it is he who has torn, and he will heal us; he has struck, and he will bandage us. [2] He will bring us back to life after two days; on the third day he will raise us up, and we will live in his presence. [3] Let us know him; let us pursue the knowledge of the LORD. As certain as the dawn is his coming forth; he will come to us like the rain, like the late rain watering the land." [4] What can I do with you, Ephraim? What can I do with you, Judah? Your steadfast love is like a morning cloud, like dew that rises early and is gone. [5] That is why I have cut them down by the prophets and killed them by the words of my mouth; and the judgments on you go out like light. [6] For it is steadfast love I want, not sacrifice, and the knowledge of God more than burnt offerings. [7] But they, like Adam, have broken the covenant; there they betrayed me. [8] Gilead is a town of those who work iniquity, marked with bloody footprints. [9] Like raiders lying in wait for a man, so is the band of priests; they murder along the road to Shechem; surely they have done a shameful thing. [10] I have seen something horrible in the house of Israel: there Ephraim plays the harlot, and Israel has made itself unclean. [11] You too, Judah, have a harvest set for you, when I restore the fortunes of my people.

## CHAPTER 7

[1] Whenever I would heal Israel, Ephraim's iniquity is laid bare, and Samaria's evil deeds; for they practice deceit: a thief gets in, a band of raiders strips the street. [2] They never tell themselves that I remember all their wickedness; now their deeds hem them in; they are right before my face. [3] They delight the king with their

wickedness, and the princes with their lies. [4] All of them are adulterers, like an oven fired by a baker, who leaves off stoking it from the kneading of the dough until it has risen. [5] On our king's day the princes made themselves sick with fever from wine; he joined hands with mockers. [6] For they have brought their heart near like an oven in their plotting; all night their baker sleeps; by morning it burns like a flaming fire. [7] They are all as hot as an oven, and they consume their judges; all their kings have fallen; not one of them calls to me. [8] Ephraim blends himself in among the peoples; Ephraim has become a flat cake left unturned. [9] Foreigners have eaten up his strength, and he does not realize it; gray hair has crept over him, and he does not realize it. [10] The pride of Israel bears witness against him to his face, yet they have not returned to the LORD their God, nor sought him in spite of all this. [11] Ephraim has become like a dove, easily fooled and senseless; to Egypt they call, to Assyria they go. [12] Wherever they go, I will cast my net over them; I will bring them down like the birds of the sky; I will discipline them as was announced to their assembly. [13] Woe to them, for they have fled from me! Destruction is theirs, for they have revolted against me! I would have redeemed them, but they tell lies about me. [14] They have not cried out to me with their heart when they howl on their beds; they gather themselves together for grain and new wine; they turn aside against me. [15] It was I who trained them and strengthened their arms, yet they plot evil against me. [16] They turn back, but not to the Most High; they have become like a slack bow. Their leaders will fall by the sword for the rage of their tongue; for this they will be mocked in the land of Egypt.*

## CHAPTER 8

[1] Set the horn to your lips! Like an eagle one comes over the house of the LORD, because they have broken my covenant and rebelled against my law. [2] To me they cry out, "My God, we know you, we, Israel!" [3] Israel has thrown away what is good; an enemy will chase him. [4] They set up kings, but not from me; they appointed princes, but without my knowledge. Of their silver and their gold they made idols for themselves, to their own cutting off. [5] He has cast off your calf, Samaria; my anger burns against them. How long will they be unable to attain innocence? [6] For it too came from Israel: a craftsman made it, and it is no God; the calf of Samaria will become splinters. [7] For they sow the wind, and they will reap the whirlwind. A stalk with no ear, it will make no meal; and if it did make any, foreigners would swallow it. [8] Israel is swallowed up; already they are among the nations like a pot nobody wants. [9] For they have gone up to Assyria, a wild donkey wandering alone; Ephraim has paid for lovers. [10] Even though they pay among the nations, now I will gather them in; and they will begin to dwindle under the burden of the king of princes. [11] Because Ephraim has multiplied altars for sinning, his altars have become for him occasions of sin. [12] I write for him the many things of my law, but they are regarded as foreign. [13] They offer up sacrifices as gifts to me, sacrifice flesh and eat it; the LORD finds no pleasure in them. Now he will call their iniquity to mind and punish their sins; back to Egypt they will go. [14] Israel has forgotten the one who made him and has built palaces; Judah has added fortified city after city; yet I will send fire upon his cities, and it will eat up their strongholds.

## CHAPTER 9

[1] Israel, do not be glad; do not rejoice to the point of exultation like the peoples, for you have gone whoring away from your God, loving a harlot's fee on every grain floor. [2] Neither threshing floor nor winepress will give them food, and the new wine will disappoint her. [3] They will not go on living in the LORD's land; Ephraim will return to Egypt, and in Assyria unclean food will be what they eat. [4] They will pour no wine to the LORD, nor will their sacrifices be pleasing to him; for them they will be like bread eaten in mourning, which makes everyone who eats it unclean. Their bread will be for their own appetite; it will not enter the house of the LORD. [5] What will you do when the day of the appointed feast comes, when the day of the LORD's festival arrives? [6] For look, they have gone, fleeing the devastation; Egypt will collect them, Memphis will bury them. Their prized silver will be overrun by nettles, and thorns will fill their tents. [7] The days of reckoning are here; the days of repayment are here; let Israel know it! "The prophet is a fool, the inspired man is out of his mind," so great is your iniquity, so great your hostility. [8] Ephraim was a watchman with my God; yet the prophet is a fowler's snare on all his ways, and hostility in the house of his God. [9] They have sunk deep in corruption, as in the days of Gibeah; he will call their iniquity to mind and punish their sins. [10] Finding Israel was like finding grapes in the desert; seeing your fathers was like seeing the earliest figs on a fig tree in its first season. But they went to Baal-peor and gave themselves over to the Shameful One, and they became as vile as what they loved. [11] Ephraim's glory will fly off like a bird: there will be no giving birth, no carrying in the womb, no conceiving. [12] And though they raise their children, I will bereave them until no one is left. Woe to them indeed when I depart from them! [13] Ephraim, as I have seen, is like Tyre, planted in a meadow; yet Ephraim will bring out his children to the slayer. [14] Give them, O LORD — what will you give? Give them a womb that miscarries and breasts that are dry. [15] All their evil is found in Gilgal; it was there I began to hate them. For their wicked deeds I will drive them from my house; never again will I love them; every one of their princes is in revolt. [16] Ephraim has been struck; their root has withered, and fruit they will not produce. Even if they do bear children, I will slay the cherished fruit of their womb. [17] My God will spurn them because they would not listen to him, and they will roam among the nations.

## CHAPTER 10

[1] Israel is a sprawling vine, bearing fruit for himself. As his fruit multiplied, so did his altars; as his land prospered, so they adorned their sacred pillars. [2] Their heart is slippery; now they must answer for their guilt. He himself will smash their altars and lay waste their sacred pillars. [3] Soon they will be saying, "There is no king for us, since we did not fear the LORD; and a king, what

would he do for us?" [4] They talk and talk, swear false oaths, and cut covenants; so justice sprouts like a poisonous plant in the furrows of a field. [5] The inhabitants of Samaria will be in dread for the calves of Beth-aven; for its people will mourn over it, and its idol priests will writhe over it, over its glory, because it has gone into exile from them.* [6] It too will be carried to Assyria as tribute for King Jareb. Ephraim will be seized with shame, and Israel will be ashamed of his own counsel. [7] As for Samaria, her king is cut off like a chip of wood on the face of the water. [8] The high places of Aven will be wiped out, the sin of Israel; thorn and thistle will come up over their altars. Then they will say to the mountains, "Cover us," and to the hills, "Fall upon us." [9] From the days of Gibeah you have been sinning, Israel; there they have remained. Will not war against the sons of injustice catch up with them in Gibeah? [10] When I desire, I will discipline them; and peoples will be gathered against them when they are bound to their two iniquities.* [11] Ephraim is a trained heifer that loves to thresh, but I have come upon her fair neck; I will put Ephraim to the yoke; Judah will plow; Jacob will break up his clods. [12] Sow for yourselves with a view to righteousness; reap according to steadfast love; plow up new ground for yourselves; it is time to seek the LORD, until he comes and showers righteousness on you. [13] You have plowed wickedness; injustice is what you reaped; you have eaten the fruit of lies, for you put your trust in your own way, in the great number of your fighting men. [14] So an uproar will break out among your people, and all your strongholds will be laid waste, just as Shalman laid waste Beth-arbel in the day of battle, when a mother was dashed to pieces along with her children. [15] This is what Bethel will bring on you, because of your evil upon evil. When dawn breaks, the king of Israel will be completely cut off.

## CHAPTER 11

[1] When Israel was a boy, I loved him, and out of Egypt I called my son. [2] They called to them, and they walked away from them; to the Baals they kept sacrificing, and to images they kept burning incense. [3] And I, I taught Ephraim to walk, taking them up in my arms; but they never knew that I was the one healing them. [4] I drew them along with ropes fit for people, with cords of love; I was to them like those who lift the yoke off their jaws, and I bent down to him to feed him. [5] He will not go back to the land of Egypt; Assyria will be his king instead, because they would not turn back. [6] The sword will whirl through his cities, and consume the bars of his gates, and devour them because of their own schemes. [7] My people are bent on turning away from me; though they call them to the Most High, none at all exalts him. [8] How could I give you up, Ephraim, or surrender you, Israel? How could I make you like Admah, or set you like Zeboiim? My heart turns over within me; all my compassion is stirred. [9] I will not carry out my fierce anger; I will not destroy Ephraim again; for God am I, and not a human being, the Holy One in your midst, and I will not come in rage. [10] They will follow the LORD, who roars like a lion; when he roars, children will hurry in trembling from the west. [11] They will come trembling like a bird from Egypt, like a dove from the land of Assyria, and I will settle them in their houses, declares the LORD. [12] Ephraim has hemmed me in with lies, the house of Israel with deceit; and Judah still roams with God, and with the Holy One is faithful.*

## CHAPTER 12

[1] Ephraim grazes on wind and runs after the east wind; the whole day long he heaps up lies and violence. A covenant is cut with Assyria, and oil is taken down to Egypt. [2] The LORD has a dispute with Judah as well; he will call Jacob to account for his ways and pay him back for what he has done. [3] Before birth he seized his brother's heel, and in his full strength he wrestled with God. [4] He wrestled with the angel and won; he wept and pleaded with him for favor. At Bethel he found him, and there he spoke with us — [5] the LORD, the God of hosts; the LORD is the name by which he is remembered. [6] So you, return to your God; keep steadfast love and justice, and wait for your God continually. [7] A trader, false scales in his hand: cheating is what he loves. [8] And Ephraim said, "Surely I have become rich; I have found wealth for myself. In all my labors they will find in me no iniquity that would be sin." [9] But I have been the LORD your God since the land of Egypt; once more I will make you dwell in tents, as in the days of the appointed feast. [10] I spoke to the prophets; I gave vision upon vision, and by the hand of the prophets I told parables. [11] Is there iniquity in Gilead? Surely they are worthless. In Gilgal they sacrifice bulls; their altars too are like heaps of stones in the furrows of the field. [12] Jacob fled to the country of Syria; Israel served for a wife, and for a wife he kept sheep. [13] Through a prophet the LORD led Israel up out of Egypt, and through a prophet Israel was watched over. [14] Ephraim has provoked bitter anger; therefore his Lord will let his blood remain on him and will turn his insults back on him.

## CHAPTER 13

[1] Whenever Ephraim spoke, people trembled; he was lifted high in Israel. Then he became guilty through Baal, and he died. [2] Now they keep adding to their sin; they have cast images for themselves from their silver, idols shaped by their own skill, every one of them a craftsman's work. "Those who sacrifice," they say of them, "are men who kiss calves!" [3] Therefore they will be like the morning cloud, like dew that vanishes early, like chaff blown off the threshing floor, like smoke from a window. [4] Yet I have been the LORD your God since the land of Egypt; you are to know no god besides me, and apart from me there is no savior. [5] I knew you in the wilderness, in a land of scorching drought. [6] As they grazed they grew full; they grew full, and their heart grew proud; so they forgot me. [7] So to them I have become like a lion; I will lie in wait like a leopard by the road. [8] I will meet them like a bear robbed of her cubs and tear open the casing of their heart; there I will devour them like a lioness; the wild beast will rip them apart. [9] You are destroyed, Israel, because you are against me, against your help. [10] Where now is your king, that he may save you in all your cities? And your judges, of whom you said,

"Give me a king and princes"? [11] In my anger I give you a king,
and in my fury I take him away. [12] Ephraim's iniquity is tied up
in a bundle; his sin is kept in storage. [13] The pangs of a woman in
labor will come on him; he is an unwise son, for at the right time
he does not present himself at the opening of the womb. [14] I will
ransom them from the power of Sheol; I will redeem them from
death. O death, where are your plagues? O Sheol, where is your
destruction? Compassion is hidden from my eyes. [*] [15] Though he
thrives among his brothers, an east wind is coming, the wind of
the LORD, rising out of the wilderness; his spring will run dry
and his well be drained. It will loot the storehouse of every costly
thing. [16] Samaria will be held guilty, because she has defied her
God. By the sword they will fall; their infants will be smashed,
and their women with child torn open.

### CHAPTER 14

[1] Turn back, O Israel, to the LORD your God; your iniquity has
made you fall. [2] Bring words with you as you return to the
LORD. Say to him, "Forgive all iniquity and accept what is
good, so that we may offer our lips as bulls. [3] Assyria cannot save
us; we will not mount horses, and never again will we call the
work of our hands 'Our gods.' For it is with you that the orphan
finds compassion." [4] I will heal them of their turning away; I will
love them freely, for my anger has turned back from him. [5] I will
be as dew for Israel; he will flower like the lily and send down his
roots like Lebanon. [6] His young branches will spread; his beauty
will be like that of the olive tree, and his scent like Lebanon's. [7]
Those who live in his shade will come back; they will bring grain
to life and bloom like the vine; his fame will be like the wine of
Lebanon. [8] Ephraim will say, "What more have I to do with
idols?" I have answered him, and I will watch over him. I am like
a green cypress; from me your fruit is found. [9] Whoever is wise
will grasp these things; whoever has discernment will know
them. For the LORD's ways are straight: the righteous walk in
them, but rebels stumble in them.

# JOEL

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### CHAPTER 1

[1] The word of the LORD that came to Joel the son of Pethuel. [2]
Listen to this, elders; pay attention, all who live in the land! Has
anything like this happened in your days, or in your fathers'
days? [3] Recount it to your children; your children to theirs, and
theirs to the next generation. [4] What the gnawing locust left, the
swarming locust has eaten; what the swarming locust left, the
creeping locust has eaten; and what the creeping locust left, the
stripping locust has eaten. [*] [5] Rouse yourselves, drunkards, and
weep! Howl, all who drink wine, over the sweet wine, for it has
been snatched from your lips. [6] A nation has invaded my land,
strong and without number; it has teeth like a lion's and the jaws
of a lioness. [7] It has turned my vine into a ruin and my fig tree
into stumps; it has peeled it bare and flung it aside; its branches
show white. [8] Mourn like a virgin girded with sackcloth for the
husband of her youth. [9] Cut off from the house of the LORD
are grain offering and drink offering; the priests, the LORD's
ministers, are in mourning. [10] The field is devastated; the soil
grieves; for the grain is ruined, the new wine is dried up, the oil
gives out. [11] Hang your heads, you farmers; howl, you
vine-growers, over the wheat and the barley, for the field's
harvest is lost. [12] The vine is withered, the fig tree droops; the
pomegranate, the palm too, and the apple tree, all the trees of the
field have dried up. Yes, joy has shriveled away from the sons of
men. [13] Gird on sackcloth and mourn, priests; howl, you who
serve at the altar. Come, lie all night in sackcloth, servants of my
God, for grain offering and drink offering are kept back from the
house of your God. [14] Set apart a fast as holy; call a solemn
gathering; bring together the elders, all the people of the land, to
the house of the LORD your God, and cry out to the LORD. [15]
Ah, that day! For the day of the LORD is near; like ruin from the
Almighty it is coming. [16] Has not our food been taken away
while we watch, and gladness and joy from the house of our
God? [17] Under their clods the seeds have shriveled; the
storehouses stand empty, the granaries are pulled down, because
the grain has failed. [18] How the animals moan! The herds of
cattle wander bewildered, for they have nowhere to graze; even
the flocks of sheep bear the punishment. [19] To you, O LORD, I
call out, because fire has devoured the grazing lands of the
wilderness and flame has set every tree of the field ablaze. [20] Even
the wild animals long for you, for the streams of water are dried
up, and fire has eaten up the open pastures.

### CHAPTER 2

[1] Blow the horn in Zion; raise the battle cry on my holy
mountain! Let all who live in the land shake, for the day of the
LORD is coming; it is close at hand: [2] a day of darkness and deep
gloom, a day of cloud and murky darkness. As dawn spreads
across the mountains, so comes a people numerous and strong;
never has its like been seen from of old, nor will it be again after
it, for years to come, generation after generation. [3] Ahead of it
fire consumes, and after it a flame blazes. The land ahead of it is
like the garden of Eden; after it, a wasteland of ruin; and nothing
gets away from it. [4] They look like horses, and they gallop like
cavalry. [5] They bound over the mountaintops with a clatter like
chariots, with a roar like a blaze of fire eating up stubble, like a
strong people drawn up for battle. [6] Peoples are in agony at its
approach; every face turns ashen. [7] Like mighty men they charge;
like fighting men they scale the wall; each goes forward on his
own course, and they never change their ranks. [8] They do not
crowd each other; each one keeps to his own track; they fall upon
the weapons yet are not cut short. [9] They rush upon the city,
they race along the wall, they climb up into the houses; like a
thief they come in through the windows. [10] Before them the
earth shakes and the heavens quake; sun and moon turn dark,
and the stars hold back their brightness. [11] The LORD raises his

voice at the head of his army, for his camp is vast, and mighty is he who carries out his word. The day of the LORD is great and exceedingly fearful; who can bear it? [12] "Even now," declares the LORD, "turn back to me with your whole heart, with fasting, weeping and lament. [13] Tear your heart, not your clothing." Turn back to the LORD your God, for he is gracious and full of compassion, long-suffering and rich in steadfast love, and he relents from bringing harm. [14] Who can tell? He may turn and change his mind and leave behind him a blessing: grain offering and drink offering for the LORD your God. [15] Blow the horn in Zion; proclaim a holy fast; summon a sacred assembly. [16] Gather the people, consecrate the assembly, bring together the elders, gather the little children and babies at the breast; let the bridegroom go out from his room and the bride from her bridal chamber. [17] Let the priests, who minister to the LORD, weep between the porch and the altar and say, "Have pity on your people, O LORD; do not make your inheritance a disgrace, for the nations to rule over them. Why should it be said among the peoples, 'Where is their God?'"* [18] And the LORD was moved with jealousy for his land and took pity on his people. [19] The LORD answered his people: "I am about to send you grain, new wine and oil, and you will have your fill of them; never again will I make you a disgrace among the nations. [20] The northerner I will drive far from you and banish into a parched and desolate land, his vanguard into the eastern sea and his rear guard into the western sea. His stink will rise, his stench will go up, for he has done great things." [21] Have no fear, O land; be glad and rejoice, for the LORD has done mighty things. [22] Do not be afraid, wild animals, for the wilderness pastures are turning green; the trees bear their fruit, and fig and vine yield their strength. [23] And you, children of Zion, rejoice and be glad in the LORD your God, for he has given you the early rain in righteousness, and has brought down rain for you, early rain and late rain, in the first month.* [24] The threshing floors will be heaped with grain, and the presses will spill over with new wine and oil. [25] I will make up to you for the years that the swarming locust ate, the creeping locust, the stripping locust and the gnawing locust, my great army that I sent among you. [26] You will eat and eat until you are full, and you will praise the name of the LORD your God, who has done wonders for you; never again will my people be shamed. [27] And you will know that I am in the midst of Israel, that I am the LORD your God and there is no other; and my people will never be put to shame again. [28] After this I will pour out my Spirit on all flesh: your sons and daughters will prophesy; your old men will dream dreams; your young men will see visions.* [29] Even on the menservants and the maidservants I will pour out my Spirit in those days. [30] I will set signs in the sky and on the earth: blood, fire and pillars of smoke. [31] The sun will turn to darkness and the moon to blood before the coming of the day of the LORD, great and fearsome. [32] Then whoever calls on the name of the LORD will escape; for on Mount Zion and in Jerusalem there will be a rescued remnant, just as the LORD has said, even among the survivors whom the LORD calls.

## CHAPTER 3

[1] For see, in those days and at that time, when I restore the fortunes of Judah and Jerusalem, [2] I will assemble all the nations and lead them down to the Valley of Jehoshaphat, and there I will go to trial with them over my people, my inheritance Israel, whom they scattered among the nations; and they carved up my land. [3] They threw lots over my people; they handed over a boy for a harlot and sold a girl for wine to drink. [4] What are you to me, Tyre and Sidon and all the districts of Philistia? Are you repaying me for some deed? If you are repaying me, I will swiftly, quickly bring your deed back on your own head. [5] You took my silver and my gold and brought my precious and beautiful things into your temples. [6] The children of Judah and of Jerusalem you sold to the Greeks, to remove them far from their own land. [7] I am going to rouse them out of the place to which you sold them, and bring your deed back on your own head. [8] And I will sell your sons and daughters into the hands of the children of Judah, who will sell them to the Sabeans, a nation far off; the LORD has spoken. [9] Announce this among the nations: Sanctify a war! Wake up the warriors! Let all the fighting men come near and march up! [10] Hammer your plowshares into swords and your pruning knives into spears; let the weakling say, "I am a warrior." [11] Make haste and come, all you nations round about; gather yourselves there. O LORD, send down your mighty ones! [12] Let the nations be roused and go up to the Valley of Jehoshaphat, for there I will take my seat to judge all the nations on every side. [13] Swing the sickle, for the harvest is ripe; come, trample, for the press is full; the vats spill over, so great is their evil. [14] Throngs upon throngs in the valley of decision! For near is the day of the LORD in the valley of decision. [15] Sun and moon turn dark, and the stars hold back their brightness. [16] The LORD will roar from Zion and thunder his voice from Jerusalem; heavens and earth will shake. But the LORD will be a shelter for his people, a fortress for the children of Israel. [17] And you will know that I, the LORD, am your God, dwelling in Zion, my holy mountain; Jerusalem will be holy ground, and no stranger will pass through it anymore. [18] In that day the mountains will drip with sweet wine and the hills flow with milk, and water will flow in all the ravines of Judah; a spring will go out from the house of the LORD and give water to the Valley of Shittim. [19] Egypt will be a wasteland and Edom a barren desert, for the violence against the children of Judah, in whose land they poured out innocent blood. [20] But Judah will remain forever, and Jerusalem for generation after generation. [21] I will clear their blood that I have not cleared; for the LORD dwells in Zion.*

# Amos

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## CHAPTER 1

[1] The words of Amos, one of the sheep breeders from Tekoa — what he saw about Israel in the days of Uzziah king of Judah and in the days of Jeroboam the son of Joash, king of Israel, two years before the earthquake. [2] He said: The LORD will roar from Zion and raise his voice from Jerusalem; the shepherds' meadows will mourn, and the summit of Carmel will wither. [3] Thus says the LORD: For three transgressions of Damascus, and for four, I will not turn it back, because they threshed Gilead with iron sledges.* [4] So I will send fire on the house of Hazael, and it will eat up the strongholds of Ben-hadad. [5] I will shatter the bar of Damascus's gate; I will cut off the ruler who sits in the Valley of Aven and the one who wields the scepter from Beth-eden; and the people of Syria will be carried away captive to Kir, says the LORD. [6] Thus says the LORD: For three transgressions of Gaza, and for four, I will not turn it back, because they took into exile an entire population and handed them over to Edom. [7] So I will send fire on the wall of Gaza, and it will eat up her strongholds. [8] From Ashdod I will cut off the one who sits enthroned, and from Ashkelon the one who wields the scepter; I will turn my hand against Ekron, and what is left of the Philistines will perish, says the Lord GOD. [9] Thus says the LORD: For three transgressions of Tyre, and for four, I will not turn it back, because they handed an entire population over to Edom, with no thought for the covenant between brothers. [10] So I will send fire on the wall of Tyre, and it will eat up her strongholds. [11] Thus says the LORD: For three transgressions of Edom, and for four, I will not turn it back, because he chased his brother with the sword and smothered his compassion; his anger kept on tearing, and his fury he nursed forever. [12] So I will send fire on Teman, and it will eat up the strongholds of Bozrah. [13] Thus says the LORD: For three transgressions of the children of Ammon, and for four, I will not turn it back, because they tore open Gilead's women with child in order to push out their own borders. [14] So I will set fire to the wall of Rabbah, and it will eat up her strongholds, while the war cry goes up on the day of battle and the storm rages on the day of the whirlwind. [15] Their king will go into captivity, he along with his officials, says the LORD.

## CHAPTER 2

[1] Thus says the LORD: For three transgressions of Moab, and for four, I will not turn it back, because he burned the bones of the king of Edom to lime. [2] So I will send fire on Moab, and it will eat up the strongholds of Kerioth; amid the din Moab will die, with the war cry and the blast of the horn. [3] From within her I will cut off the one who judges, and all her officials I will slay along with him, says the LORD. [4] Thus says the LORD: For three transgressions of Judah, and for four, I will not turn it back, because they cast aside the law of the LORD and failed to keep his statutes; they were led astray by their lies, the same lies their fathers followed. [5] So I will send fire on Judah, and it will eat up the strongholds of Jerusalem. [6] Thus says the LORD: For three transgressions of Israel, and for four, I will not turn it back, because for silver they sell the righteous, and the needy for the price of a pair of sandals. [7] They pant after the dust of the earth on the heads of the poor and shove the humble out of the way; son and father go to the same girl, to profane my holy name. [8] Beside every altar they sprawl on clothes seized as pledges, and they drink wine paid as fines in the house of their God. [9] Yet I wiped out the Amorite ahead of them, tall as cedars and sturdy as oaks; I destroyed his fruit from above and his roots from below. [10] I myself brought you up from the land of Egypt and guided you through the wilderness forty years, so that you could possess the Amorite's land. [11] From among your sons I raised up prophets, and from among your young men Nazirites. Is this not so, children of Israel? declares the LORD. [12] Yet you gave the Nazirites wine to drink and told the prophets, "Do not prophesy." [13] See, I am going to make the ground give way beneath you, as a cart sways when it is loaded with sheaves.* [14] The swift will find no place to flee; the strong will not muster his strength; the warrior will not save his life. [15] The bowman will not hold his place; the fast runner will not get away; the horseman will not save his life. [16] Even the most courageous of the warriors will run away naked on that day, declares the LORD.

## CHAPTER 3

[1] Listen to this word which the LORD has spoken against you, children of Israel, against the entire clan that I led up out of the land of Egypt: [2] Of all the clans of the earth, you alone have I known; that is why I will call you to account for all your iniquities. [3] Will two walk together without having arranged it? [4] Does a lion roar in the thicket when it has no prey? Does a young lion growl from its den if it has taken nothing? [5] Does a bird drop onto a trap on the ground when no snare is set for it? Does a trap spring up from the ground without catching anything? [6] If a horn sounds in a city, do the people not tremble? If calamity strikes a city, has not the LORD done it? [7] For the Lord GOD does not do a thing unless he has disclosed his counsel to his servants the prophets. [8] A lion has roared; who would not be afraid? The Lord GOD has spoken; who would not prophesy? [9] Make it heard in the strongholds of Ashdod and in the strongholds of the land of Egypt, and say, "Gather on the mountains of Samaria and look at the wild disorder inside her and the oppression in her midst." [10] "They have no idea how to act honestly," declares the LORD, "they who pile up violence and plunder in their strongholds." [11] Therefore, thus says the Lord GOD: A foe will encircle the land; he will strip your strength from you, and your strongholds will be looted. [12] Thus says the LORD: Just as a shepherd snatches out of a lion's mouth a pair of legs or a bit of an ear, so will the children of Israel be snatched out, those who sit in Samaria in the corner of a couch

and on the silk cushions of a bed. [13] Listen, and bear witness against the house of Jacob, declares the Lord GOD, the God of hosts: [14] in the day I call Israel to account for his transgressions, I will call the altars of Bethel to account as well; the horns of the altar will be hacked off and drop to the ground. [15] I will smash the winter house together with the summer house; the ivory houses will be ruined, and the great houses will be swept away, declares the LORD.

## CHAPTER 4

[1] Listen to this word, you cows of Bashan up on Samaria's mountain, you who wrong the poor and grind down the needy and keep telling your lords, "Bring drinks, let us drink!" [2] By his holiness the Lord GOD has sworn: The days are surely coming on you when you will be dragged away with hooks, and those who are left with fishing barbs. [3] Through the gaps in the wall you will go out, each one straight ahead, and you will be flung toward Harmon, declares the LORD. [4] Off to Bethel, then, and sin; to Gilgal, and sin all the more! Bring your sacrifices every morning and your tithes every third day. [5] Send up a thank offering of leavened bread in smoke, and announce your freewill gifts, broadcast them; for this is what you love, children of Israel, declares the Lord GOD. [6] For my part, I gave you clean teeth in all your cities and want of bread in all your towns; but you did not come back to me, declares the LORD. [7] And I kept back the rain from you while the harvest was still three months off; I would let it rain on one town and not on another; one plot got rain, and the plot that got none withered. [8] People from two or three towns would stagger to one town to drink water and not have enough; but you did not come back to me, declares the LORD. [9] I struck you with scorching and with mildew; the cutting locust ate up the abundance of your gardens and your vineyards, your figs and your olives; but you did not come back to me, declares the LORD. [10] I let loose among you a pestilence like that of Egypt; I slew your young men with the sword, and your horses were taken captive; I made the stench of your camps go up into your very nostrils; but you did not come back to me, declares the LORD. [11] I brought ruin among you as God ruined Sodom and Gomorrah, and you were like a stick snatched out of the blaze; but you did not come back to me, declares the LORD. [12] That is why I will deal with you this way, Israel; and since I will do this to you, get ready to meet your God, Israel! [13] For look: the one who forms the mountains and creates the wind, who tells man what his thoughts are, who turns the dawn to darkness and treads on the heights of the earth — the LORD, the God of hosts, is his name.

## CHAPTER 5

[1] Listen to this word, the lament I raise over you, house of Israel: [2] The virgin Israel has fallen and will rise no more; she is left lying on her own ground, and there is none to raise her. [3] For thus says the Lord GOD: The city that sends out a thousand will keep a hundred, and the one that sends out a hundred will keep ten, for the house of Israel. [4] For thus says the LORD to the house of Israel: Seek me, and live. [5] Do not look to Bethel, do not enter Gilgal, do not cross over to Beersheba; for Gilgal will surely be carried off, and Bethel will become nothing. [6] Seek the LORD and you will live; otherwise he will sweep like fire through the house of Joseph, and it will burn, and Bethel will have no one to quench it. [7] You who change justice into wormwood and fling righteousness to the ground! [8] It is he who made the Pleiades and Orion; he changes the shadow of death into morning and darkens day into night; he summons the waters of the sea and spills them over the face of the land. The LORD is his name. [*] [9] He makes ruin flash out against the strong, and ruin falls upon the fortress. [10] They hate whoever rebukes in the gate, and they detest whoever speaks blamelessly. [11] So then, since you tread down the poor and extract a grain tax from him, you may build houses of dressed stone, but you will never live in them; you may plant lovely vineyards, but you will never drink their wine. [12] I know your many transgressions and your countless sins: you oppress the righteous, accept hush money, and push the needy aside in the gate. [13] So in times like these the sensible keep quiet, for the times are evil. [14] Pursue good, not evil, so that you may live; then the LORD, the God of hosts, will truly be with you, just as you say he is. [15] Hate what is evil, love what is good, and set justice firmly in place in the gate; perhaps the LORD, the God of hosts, will show favor to the remnant of Joseph. [16] Therefore thus says the LORD, the God of hosts, the Lord: There will be wailing in every square, and in every street they will cry, "Alas! Alas!" They will call the farmer to mourn, and the professional mourners to wail. [17] There will be wailing in every vineyard, for I will pass through your midst, says the LORD. [18] Woe to those who crave the day of the LORD! Why do you want the day of the LORD? It will be darkness, not light. [19] It will be like a man fleeing from a lion only to run into a bear, or who gets home, rests his hand on the wall, and is bitten by a snake. [20] Will not the day of the LORD be darkness rather than light, pitch-black with not a gleam of brightness? [21] I hate your festivals, I reject them; your sacred gatherings give me no pleasure. [22] If you bring me burnt offerings, and your grain offerings, I will not accept them; I will not give a glance to the peace offerings of your fatted beasts. [23] Spare me the din of your songs; I will not listen to the playing of your harps. [24] Instead, let justice surge like the waters, and righteousness like a stream that never runs dry. [25] Was it sacrifices and grain offerings that you brought me in the wilderness those forty years, house of Israel? [26] Yet you have carried Sikkuth your king and Kiyyun your images, the star of your god, which you made for yourselves. [*] [27] So I will drive you into exile beyond Damascus, says the one whose name is the LORD, the God of hosts.

## CHAPTER 6

[1] Woe to the complacent in Zion, and to those who trust in the mountain of Samaria, the distinguished men of the foremost nation, to whom the house of Israel resorts! [2] Go across to Calneh and take a look; from there travel to great Hamath, and go down to Gath of the Philistines. Are they any better than

these kingdoms? Is their land any bigger than yours? [3] They thrust the day of calamity far off, yet bring near the throne of violence. [4] They lie on ivory beds and lounge on their couches; they dine on lambs taken from the flock and calves from inside the stall. [5] They improvise to the sound of the harp; like David they devise instruments of song for themselves. [6] They gulp wine from basins and rub on the choicest oils, but they feel no pain over Joseph's collapse. [7] So now they will lead the way into exile, and the feasting of the loungers will be over. [8] The Lord GOD has sworn by his own life, declares the LORD, the God of hosts: I loathe Jacob's pride and detest his fortresses; I will give up the city and all that fills it. [9] If ten men remain in a single house, they too will die. [10] When a kinsman, the one who is to burn him, lifts him to bring the bones out of the house, he will call to someone in the back of the house, "Is there anyone else with you?" and he will answer, "No one." Then he will say, "Quiet! The name of the LORD must not be mentioned." [11] For look, the LORD gives the order: the big house will be battered to rubble, and the little house to pieces. [12] Can horses gallop over crags? Can anyone plow them with oxen? Yet you have changed justice into venom and the fruit of righteousness into wormwood.* [13] You are glad about Lo-debar and boast, "Was it not by our own might that we seized Karnaim?"* [14] For see, house of Israel, declares the LORD, the God of hosts, I am raising up a nation against you, and it will squeeze you from Lebo-hamath down to the brook of the Arabah.

## CHAPTER 7

[1] The Lord GOD let me see this: he was shaping a swarm of locusts just when the second crop began to come up, the second crop that follows the king's mowing. [2] When they had finished eating up the greenery of the land, I said, "Lord GOD, pardon, please! How will Jacob survive? He is so small." [3] The LORD changed his mind about this. "It will not happen," the LORD said. [4] The Lord GOD let me see this: the Lord GOD was summoning fire to contend in judgment; it consumed the great deep and was consuming the allotted land. [5] Then I said, "Lord GOD, hold back, please! How will Jacob survive? He is so small." [6] The LORD changed his mind about this as well. "This will not happen either," said the Lord GOD. [7] He let me see this: the Lord was standing on a wall made true with a plumb line, and a plumb line was in his hand.* [8] The LORD asked me, "What do you see, Amos?" I answered, "A plumb line." Then the Lord said, "I am setting a plumb line among my people Israel; I will not overlook them again. [9] Isaac's high places will be laid desolate, Israel's sanctuaries will be wrecked, and I will rise up with the sword against the house of Jeroboam." [10] Amaziah, the priest of Bethel, then sent a message to Jeroboam king of Israel: "Amos is conspiring against you right inside the house of Israel; the land cannot endure all his words. [11] For this is what Amos says: 'Jeroboam will die by the sword, and Israel will surely be carried away captive from its land.'" [12] And Amaziah said to Amos, "Seer, go, run away to the land of Judah; earn your bread there and do your prophesying there. [13] But never prophesy again at Bethel, for it is the king's sanctuary and a royal house." [14] Amos answered Amaziah, "I am not a prophet, and I am not a prophet's son; I am a cattle herder and one who tends sycamore figs.* [15] The LORD took me from behind the flock and told me, 'Go and prophesy to my people Israel.' [16] So now, hear the word of the LORD. You say, 'Do not prophesy against Israel, and do not preach against the house of Isaac.' [17] Therefore thus says the LORD: 'Your wife will become a harlot in the city; your sons and your daughters will fall by the sword; your land will be portioned out with a line; and you yourself will die on unclean soil; and Israel will surely be carried away captive from its land.'"

## CHAPTER 8

[1] The Lord GOD let me see this: a basket of summer fruit. [2] He asked, "What do you see, Amos?" I answered, "A basket of summer fruit." Then the LORD said to me, "The end has come for my people Israel; I will not overlook them again.* [3] On that day the songs of the temple will become howling, declares the Lord GOD. Many will be the corpses, cast out in every place. Hush!" [4] Listen to this, you who trample the needy and would do away with the poor of the land, [5] you who say, "When will the new moon be past, so we can sell our grain, and the Sabbath, so we can put out the wheat, shrinking the ephah, inflating the shekel, rigging the scales to cheat, [6] so we can buy the poor with silver and the needy for a pair of sandals, and sell the refuse of the wheat?" [7] By the pride of Jacob the LORD has sworn: I will not forget a single thing they have done, ever. [8] Shall not the land quake over this, and all who live in it grieve? It will all rise like the Nile, heave, and subside like the river of Egypt.* [9] On that day, declares the Lord GOD, I will make the sun set at midday and bring darkness over the land while it is still day. [10] I will change your festivals into grief and every song of yours into a dirge; I will bring sackcloth upon all loins and shave every head bald; I will make it like grieving for an only son, and its end a day of bitterness. [11] The days are coming, declares the Lord GOD, when I will send hunger into the land: not hunger for bread or thirst for water, but for hearing the words of the LORD. [12] People will reel from sea to sea and wander from the north to the sunrise, searching for the word of the LORD, and they will not find it. [13] On that day beautiful young women and young men will collapse from thirst. [14] Those who take oaths by the guilt of Samaria, saying, "By the life of your god, Dan!" and "By the life of the way to Beersheba!" will fall and not get up again.*

## CHAPTER 9

[1] I saw the Lord standing on the altar, and he said: Strike the tops of the pillars, so that the thresholds quake, and break them off over the heads of all of them; whoever remains I will slay with the sword. No fugitive among them will flee; no survivor among them will slip away. [2] Though they burrow down to Sheol, my hand will pull them out from there; though they climb to the heavens, I will haul them down from there. [3] Though they conceal themselves on Carmel's summit, I will hunt them down there and seize them; though they hide out of my sight on the sea

floor, I will order the serpent there to bite them. [4] Though they are marched off captive by their enemies, I will order the sword there to slay them. I will keep my eye on them for harm, not for good. [5] The Lord GOD of hosts is the one who touches the earth so that it melts and all its inhabitants grieve, and it all heaves like the Nile and subsides like the river of Egypt. [6] He builds his lofty chambers in the sky and sets his arch over the earth; he summons the waters of the sea and spills them over the face of the land. The LORD is his name. [7] Are you not to me like the sons of the Cushites, children of Israel? declares the LORD. Did I not bring Israel up out of the land of Egypt, the Philistines out of Caphtor, and the Syrians out of Kir? [8] The eyes of the Lord GOD are on the sinful kingdom, and I will wipe it off the face of the ground; but I will not wipe out the house of Jacob completely, declares the LORD. [9] For I am about to give the order, and I will sift the house of Israel among all the nations, as grain is sifted in a sieve, yet not a pebble will drop to the ground. [10] All the sinners among my people will die by the sword, the ones who say, "Calamity will not come near us or confront us." [11] On that day I will set up again David's booth that has fallen; I will close up its gaps, restore its ruins, and build it as it was long ago, [12] so that they may take possession of what is left of Edom and of all the nations over whom my name is called, declares the LORD, who does this. [13] The days are coming, declares the LORD, when the one plowing will catch up with the one reaping, and the one treading grapes with the one scattering seed; the mountains will drip new wine, and all the hills will melt with it. [14] I will restore the fortunes of my people Israel; they will build the desolate cities again and settle in them; they will plant vineyards and drink the wine from them, lay out gardens and eat what they yield. [15] I will plant them in their own soil, and never again will they be pulled up out of the soil I have given them, says the LORD your God.

# Obadiah

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[1] The vision of Obadiah. This is what the Lord GOD says about Edom. We have heard news from the LORD, and a herald has been dispatched among the nations: "Get up! Let us go up against her in battle!" [2] I am going to make you tiny among the nations; you will be held in deep contempt. [3] Your proud heart has misled you, you who nest in the crevices of the crag and make your home on high, who say to yourself, "Who can bring me down to the earth?" [4] Even if you build your nest as high as the eagle's, even if it is set among the stars, I will pull you down from there, declares the LORD. [5] Had thieves broken in on you, or raiders by night (how utterly you are ruined!), would they not have stolen just what they needed? Had grape harvesters come to you, would they not have left a few grapes behind? [6] But Esau, how he has been stripped, his secret stores rummaged through! [7] Every partner in your covenant has shoved you to the frontier; the men you were at peace with have deceived and overpowered you; those who share your bread lay a snare under you; and he does not see it.* [8] On that day, declares the LORD, shall I not make the wise vanish from Edom and discernment from the mountain of Esau? [9] Your fighting men, Teman, will be shattered, so that every last man on the mountain of Esau is cut down in the slaughter. [10] For the violence against your brother Jacob you will be covered with disgrace and cut off for all time. [11] On the day you stood by at a distance, the day outsiders hauled away his goods and foreigners marched through his gates and threw lots over Jerusalem, you were just like one of them. [12] You should not have stared in triumph on your brother's day, the day of his disaster; you should not have rejoiced over the children of Judah on the day of their ruin; you should not have opened your mouth wide on the day of distress. [13] You should not have marched into the gate of my people on the day of their calamity; you, of all people, should not have stared in triumph at his misery on the day of his calamity, nor reached for his goods on the day of his calamity. [14] You should not have stood at the fork of the road to cut down his fugitives, nor handed over his survivors on the day of distress. [15] For near is the day of the LORD against all the nations. What you did will be done to you; your deeds will come back down on your own head. [16] Just as you drank on my holy mountain, all the nations will keep on drinking; they will drink and swallow and be as if they had never existed. [17] But on Mount Zion there will be a rescued remnant, and it will be a holy place; and the house of Jacob will take back what is theirs. [18] Jacob's house will become a fire and Joseph's house a flame, and Esau's house will be straw; they will set it alight and burn it up, and not one survivor will remain of the house of Esau; for the LORD has spoken. [19] The people of the Negev will occupy the mountain of Esau, and the people of the Shephelah the land of the Philistines; they will occupy the fields of Ephraim and the fields of Samaria, and Benjamin will occupy Gilead. [20] The exiled company of the children of Israel will occupy what belongs to the Canaanites as far as Zarephath, and the exiles of Jerusalem who are in Sepharad will occupy the towns of the Negev.* [21] Deliverers will go up on Mount Zion to rule the mountain of Esau, and the kingdom will belong to the LORD.

# Jonah

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## CHAPTER 1

[1] The word of the LORD came to Jonah the son of Amittai: [2] "Up, go to Nineveh, the great city, and preach against it, because their wickedness has risen to my presence." [3] Jonah did get up, but to flee to Tarshish, away from the LORD's presence. He went down to Joppa, found a ship about to sail for Tarshish, paid the fare for it and went aboard, to go with them to Tarshish, away from the LORD's presence. [4] The LORD flung a great wind out over the sea, and a violent storm arose on the sea, until

the ship expected to be broken to pieces. [5] The seamen were terrified, and each one cried for help to his own god; they flung the gear that was on board into the sea to lighten their load. Jonah, meanwhile, had gone down to the lowest part of the vessel, where he lay down and sank into a deep sleep. [6] The chief of the crew came over to him and said, "How can you sleep? Get up and call to your god! It may be that the god will take notice of us, and we will not die." [7] Then the men said to each other, "Come on, let us throw lots and find out on whose account this calamity has come on us." They threw lots, and the lot fell on Jonah. [8] So they said to him, "Tell us, please, on whose account this calamity has come on us: what do you do for a living? Where have you come from? Which is your country, and of which people are you?" [9] "I am a Hebrew," he answered, "and it is the LORD, the God of heaven, whom I fear, the one who made the sea and the dry land." [10] The men were overcome with dread and said to him, "What have you done?" They knew he was fleeing from the LORD's presence, since he had told them so. [11] They asked him, "What should we do with you to make the sea grow quiet for us?" For the sea kept raging higher and higher. [12] "Lift me up and throw me into the sea," he told them, "and the sea will grow quiet for you; I know that this great storm has struck you on my account." [13] Still the men dug in their oars to get back to land, but they could not, because the sea kept raging higher against them. [14] Then they called on the LORD: "We beg you, LORD, do not let us die for taking this man's life, and do not hold us guilty of innocent blood; for you, LORD, have done just as you willed." [15] So they lifted Jonah and threw him into the sea, and the sea stopped its raging. [16] Then a great fear of the LORD came over the men; they offered the LORD a sacrifice and made vows. [17] The LORD provided a great fish to swallow Jonah, and Jonah was in the fish's belly three days and three nights. *

## CHAPTER 2

[1] Then Jonah prayed to the LORD his God from the fish's belly. [2] He said: "In my trouble I called to the LORD, and he answered me; from deep inside Sheol I pleaded for help, and you heard my cry. [3] You had thrown me into the depths, into the heart of the seas; the current wrapped around me; every breaker and wave of yours went over me. [4] I thought, 'I have been banished from before your eyes; still, I will look once more toward your holy temple.' [5] Water engulfed me to the throat; the abyss closed around me; reeds were twisted about my head. * [6] I sank to the base of the mountains; the earth barred me in for good. But you lifted my life out of the pit, LORD my God. [7] As my life ebbed away, I called the LORD to mind, and my prayer reached you in your holy temple. [8] Those who hold to empty, worthless things abandon their own steadfast love. [9] But I, with a song of thanks, will offer sacrifice to you; I will make good what I vowed. Salvation is from the LORD." [10] Then the LORD spoke to the fish, and it threw Jonah up onto the dry ground.

## CHAPTER 3

[1] The word of the LORD came to Jonah a second time: [2] "Up, go to Nineveh, the great city, and proclaim to it the message I am giving you." [3] This time Jonah got up and went to Nineveh, in obedience to the LORD's word. Now Nineveh was a city great even to God, a three days' walk. * [4] Jonah started into the city and went one day's walk, crying out, "In forty more days Nineveh will be overturned!" [5] The men of Nineveh believed God. They declared a fast, and all of them, from the greatest to the smallest, dressed in sackcloth. [6] When the news reached the king of Nineveh, he got up from his throne, took off his royal robe, wrapped himself in sackcloth and sat down in the ashes. [7] Then he had a proclamation cried throughout Nineveh: "By order of the king and his great men: No person or animal, no cattle or sheep, may taste anything; they must not graze, and they must not drink water. [8] People and animals alike are to be clothed in sackcloth and call on God with all their strength. Each one must turn back from his evil course and from the violence his hands have done. [9] Who can tell? Perhaps God will turn and change his mind and turn back from his burning anger, and we will not die." [10] God saw what they did, how they turned back from their evil course, and God changed his mind about the harm he had said he would bring on them; he did not carry it out.

## CHAPTER 4

[1] This was a great evil in Jonah's eyes, and he burned with anger. [2] He prayed to the LORD: "Ah, LORD, isn't this exactly what I said while I was still at home? That is why I tried to get away to Tarshish first; I knew you are a God who is gracious and full of compassion, long-suffering and rich in steadfast love, one who relents from bringing harm. [3] So now, LORD, take my life from me, I beg you; death is better for me than life." [4] The LORD answered, "Are you right to be so angry?" [5] Jonah left the city and sat down on its east side. He built himself a hut there and sat in its shade, waiting to see what would happen to the city. [6] The LORD God provided a leafy plant and made it grow up above Jonah to shade his head and ease his misery; and Jonah was delighted with the plant. * [7] But at daybreak the next morning God provided a worm, which gnawed the plant until it dried up. [8] When the sun came up, God provided a sultry east wind; the sun blazed on Jonah's head until he grew faint, and he begged to die, saying, "Death is better for me than life." [9] Then God said to Jonah, "Are you right to be so angry over the plant?" "I am right to be angry," he said, "angry enough to die." [10] The LORD said, "You cared about the plant, though you did no work for it and did not make it grow; it sprang up overnight and died overnight. [11] Should I not care, then, about Nineveh, the great city, where there are more than a hundred and twenty thousand people who cannot tell their right hand from their left, besides a great many animals?"

# MICAH

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1 2 3 4 5 6 7

## CHAPTER 1

[1] The word of the LORD that came to Micah the Morashtite in the days of Jotham, Ahaz and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem. [2] Listen, peoples, every one of you; give heed, O earth, and everything in it! Let the Lord GOD be a witness against you, the Lord from his holy temple. [3] See, the LORD is leaving his dwelling place; he comes down and walks upon the heights of the earth. [4] Beneath him the mountains dissolve and the valleys burst apart, like wax in front of a fire, like water rushing down a slope. [5] It is because of Jacob's transgression that all this comes, because of the sins of the house of Israel. Who is Jacob's transgression? Is it not Samaria? And who are Judah's high places? Is it not Jerusalem? [6] I will turn Samaria into a rubble heap in the field, ground for planting vines; I will tip her stones down into the valley and expose her foundations. [7] Every one of her images will be smashed, all her earnings burned up in the fire, and all her idols I will make a ruin; for she amassed them from a harlot's pay, and a harlot's pay they will become again. [8] Because of this I will mourn and howl; barefoot and naked I will go about; I will wail like the jackals and grieve like the ostriches. [9] For her blows cannot be healed; the blow has come as far as Judah; it has reached the very gate of my people, Jerusalem. [10] Do not announce it in Gath; shed no tears at all. In Beth-leaphrah, roll in the dust. [*] [11] Move on, you who live in Shaphir, naked and ashamed; those who live in Zaanan do not venture out. Beth-ezel is wailing; it will take from you its place to stand. [12] The one who lives in Maroth writhes, longing for good, for calamity has come down from the LORD, right to the gate of Jerusalem. [13] Hitch the team to the chariot, you who live in Lachish; you were where sin began for the daughter of Zion, since Israel's transgressions were found in you. [14] So you will have to give farewell gifts to Moresheth-gath; the houses of Achzib will prove a deceit to Israel's kings. [15] Once more I will bring one who will take possession of you, you who live in Mareshah; Israel's glory will go as far as Adullam. [16] Shave your head and cut off your hair for the children you delight in; widen your baldness like the eagle's, for they have gone from you into exile.

## CHAPTER 2

[1] Woe to those who scheme iniquity and plot evil as they lie in bed! As soon as morning dawns they do it, since they have the power to. [2] They want fields and grab them, houses, and carry them off; they crush a man and his household, a man and the property he inherited. [3] So this is what the LORD says: Look, I am plotting calamity against this clan, a yoke you will not slip your necks out of; you will no longer walk with heads high, for it will be an evil time. [4] On that day people will make up a proverb about you and wail a mournful dirge: "We are completely plundered! He trades away my people's share. How he strips it from me! He parcels out our fields to the rebel." [*] [5] So there will be no one of yours to stretch the measuring line by lot in the LORD's assembly. [6] "Quit your prophesying," they prophesy. "No one should prophesy about such things; disgrace will not come back on us." [7] Should it be said, house of Jacob, "Has the Spirit of the LORD run short of patience? Are these the things he does?" Do my words not bring good to the one whose walk is upright? [8] Not long ago my people rose up as an enemy. You tear the cloak off the garment of those passing by without a care, like men coming home from war. [9] You evict the women of my people from the homes they love; you rob their little ones of my glory for all time. [10] Get up and leave! This is no resting place, since it has become unclean; it will be destroyed, and the destruction will be painful. [11] If someone who goes around spouting wind and falsehood were to lie, "I will prophesy to you about wine and beer," he would be just the prophet for this people! [12] I will gather you, Jacob, every one of you; I will bring the remnant of Israel together; I will put them all together like sheep in a pen, like a flock in the middle of its pasture; they will hum with people. [13] The one who breaks open the way will go up ahead of them; they will burst through, pass through the gate and leave by it; their king will go on before them, the LORD leading them.

## CHAPTER 3

[1] Then I said: Listen, I beg you, leaders of Jacob, rulers of the house of Israel! Are you not the ones who ought to know what justice is? [2] Yet you hate good and love evil; you rip the skin off them and the flesh off their bones; [3] you devour my people's flesh, peel their skin from them, crack their bones and cut them up like something for the pot, like meat in a kettle. [4] When that time comes they will call out to the LORD, and he will give them no answer; he will turn his face away from them then, since their deeds have been evil. [5] This is what the LORD says about the prophets who mislead my people: as long as they have something to chew on, they announce "Peace"; but if anyone fails to feed them, they proclaim a holy war against him. [6] So night will fall on you, with no vision, and darkness, with no divining; the sun will set on the prophets, and the daylight will turn black above them. [7] Then the seers will be embarrassed and the diviners humiliated; they will all cover their mouths, since God gives no answer. [8] But I, for my part, am full of strength through the Spirit of the LORD, full of justice and courage, to make known to Jacob his transgression and to Israel his sin. [9] Listen to this, I beg you, leaders of the house of Jacob and rulers of the house of Israel, you who loathe justice and bend whatever is straight, [10] building Zion with blood and Jerusalem with wrongdoing. [11] Her leaders hand down verdicts for a bribe, her priests give instruction for pay, her prophets tell fortunes for silver; and still they lean on the LORD, saying, "Isn't the LORD among us? No calamity can reach us." [12] So, on your account, Zion will be plowed up like a field, Jerusalem will be reduced to rubble, and

the mountain of the house will become a hill overgrown with thickets.

## CHAPTER 4

[1] In the last days it will come about that the mountain of the house of the LORD will stand firm at the top of the mountains and be raised above the hills, and peoples will flow to it. [2] Nations in great number will come and say, "Come, let us climb the LORD's mountain, to the house of Jacob's God, so that he may instruct us in his ways and we may walk in his paths." For from Zion the law will go out, and from Jerusalem the word of the LORD. [3] He will judge between many peoples and settle disputes for strong nations even far away. They will hammer their swords into plowshares and their spears into pruning hooks; nation will not lift up sword against nation, and they will no longer learn war. [4] Each will dwell beneath his own vine and his own fig tree, and nobody will frighten him; the mouth of the LORD of hosts has spoken. [5] Though every people walks in the name of its own god, we will walk in the name of the LORD our God for ever and ever. [6] On that day, declares the LORD, I will collect the limping, bring together the scattered, and those I have brought harm on. [7] I will turn the limping into a remnant and the driven-off into a mighty nation, and the LORD will be king over them on Mount Zion from now on and for evermore. [8] As for you, Migdal-eder, tower of the flock, stronghold of the daughter of Zion, to you it will come: the former rule will return, royal power for the daughter of Jerusalem. [9] Why, then, are you shouting so loudly now? Have you no king? Is your counselor gone, that pangs grip you like a woman giving birth? [10] Writhe and strain, daughter of Zion, like a woman bearing a child, for now you must leave the city and camp in the open field; you will go as far as Babylon. There you will be delivered; there the LORD will buy you back out of your enemies' hand. [11] But now many nations have gathered against you; they say, "Let her be profaned! Let our eyes feast on Zion!" [12] Yet they have no knowledge of what the LORD intends, no grasp of his purpose: he has gathered them like cut grain onto the threshing floor. [13] Up and thresh, daughter of Zion! I will give you a horn of iron and hooves of bronze, and you will crush many peoples; and I will devote their ill-gotten gain to the LORD, their riches to the Lord of all the earth.

## CHAPTER 5

[1] Now gash yourself, daughter of raiders; a siege has been set against us; they strike Israel's judge on the cheek with a rod. [*] [2] But you, Bethlehem Ephrathah, too small to be among the thousands of Judah, from you shall come out to me the one who is to be ruler in Israel, whose goings out are from of old, from days of eternity. [*] [3] So he will abandon them until the time when the woman in labor has borne her child; then the remainder of his brothers will come back to join the children of Israel. [4] He will take his stand and tend the flock by the LORD's strength, by the majesty of the name of the LORD his God; and they will live on, for his greatness will then reach to the ends of the earth. [5] And this one will be peace. Should Assyria invade our land and march across our fortresses, we will set up against it seven shepherds, even eight chiefs of men. [6] With the sword they will rule the land of Assyria, and Nimrod's land at its gates; so he will rescue us from Assyria when it invades our land and tramples our territory. [7] The remnant of Jacob will be among many peoples like dew sent by the LORD, like rain showers on the plants, which do not hold back for anyone or wait on the sons of men. [8] Among the nations, amid many peoples, the remnant of Jacob will be like a lion among forest animals, like a young lion among herds of sheep, which tramples and mauls whatever it passes through, with no one to rescue. [9] Let your hand be raised high over your foes, and may all your enemies be cut off. [10] On that day, declares the LORD, I will remove your horses from your midst and wreck your chariots. [11] I will do away with the cities of your land and pull down every fortress you have. [12] I will take the sorceries out of your hand, and there will be no fortune-tellers among you. [13] I will destroy your idols and your sacred pillars from among you, and never again will you bow to what your own hands have made. [14] I will tear up your Asherim out of your midst and lay your cities in ruins. [*] [15] In anger and fury I will take vengeance on the nations that would not listen.

## CHAPTER 6

[1] Listen now to what the LORD is saying: Stand up, argue your case before the mountains, and let the hills hear what you say. [2] Mountains, hear the LORD's charge, and you lasting foundations of the earth; for the LORD has a dispute with his people, and with Israel he will argue it out. [3] O my people, what have I done to you? How have I wearied you? Testify against me. [4] Why, I brought you up out of the land of Egypt; I ransomed you out of the house of slaves, and I sent Moses, Aaron and Miriam to go ahead of you. [5] My people, call to mind what Balak king of Moab schemed, and how Balaam son of Beor answered him, and all that happened from Shittim to Gilgal, so that you may acknowledge the LORD's righteous deeds. [6] What shall I bring when I come to meet the LORD and bow down to the God who is on high? Am I to come to him with burnt offerings, with yearling calves? [7] Would the LORD be delighted with rams by the thousand, with oil flowing in ten thousand streams? Should I offer my firstborn for my transgression, the child of my own body for my soul's sin? [8] He has made known to you, O man, what is good; and what does the LORD ask of you except to do justice, to love kindness, and to walk humbly with your God? [*] [9] The voice of the LORD cries to the city, and the one with wisdom will see your name: Hear the rod, and the one who appointed it. [*] [10] Are there still treasures of wickedness in the house of the wicked, and the short ephah that is accursed? [11] Can I declare clean the one who uses crooked scales and a bag of false weights? [12] Her wealthy are filled with violence; her people speak falsehood, and the tongue in their mouth is all deceit. [13] So I too have made you sick by striking you, laying you waste because of your sins. [14] You will eat but not have enough; hollowness will be inside you. You will try to carry things off but not get them to

safety, and whatever you do rescue I will hand over to the sword. [15] You will plant seed, but you will not harvest; you will press olives, but you will not rub on their oil; you will press new wine, but you will not drink the wine. [16] The decrees of Omri are observed, and every practice of Ahab's house, and you follow their plans; so I will make you an object of horror and her people a thing to hiss at, and you will carry the disgrace of my people.

### CHAPTER 7

[1] Alas for me! I am like someone after the summer fruit is picked, after the grapes are gleaned: not a cluster left to eat, not one early fig, though I long for it. [2] The faithful have vanished from the land; not one upright person is left among people. All of them lurk to shed blood; each stalks his brother with a net. [3] Both hands are set on evil, to do it thoroughly: the official makes demands, the judge asks for a payoff, and the powerful man voices whatever his soul craves; so together they twist it. [4] The best among them is like a bramble, the most upright worse than a hedge of thorns. The day your watchmen spoke of, your day of reckoning, has arrived; now their bewilderment is upon them. [*] [5] Do not believe a neighbor, do not rely on a close friend; keep the door of your lips shut even to the woman who lies in your arms. [6] For son despises father, daughter stands up against mother, daughter-in-law against mother-in-law; a man's enemies are the members of his own household. [7] But I will keep watch for the LORD; I will wait for the God who saves me; my God will listen to me. [8] Do not gloat over me, my enemy; though I have fallen, I will get up; though I sit in the dark, the LORD is my light. [9] The LORD's anger I will endure, since I have sinned against him, until he takes up my case and secures justice for me. He will lead me out into the light, and I will see his righteousness. [10] My enemy will see it, and shame will wrap her who kept saying to me, "Where is he, the LORD your God?" My eyes will gaze at her; she will then be trodden down like mud in the streets. [11] The day for rebuilding your walls is coming! On that day your border will be pushed far out. [12] That will be the day when people come to you from Assyria and the cities of Egypt, from Egypt all the way to the River, from one sea to another and from mountain to mountain. [13] Yet the earth will become a wasteland on account of those who live in it, as the fruit of what they have done. [14] Tend your people with your staff, the flock that is your inheritance, living by itself in a forest in the midst of Carmel; let them feed in Bashan and Gilead as they did long ago. [15] Just as when you came out of the land of Egypt, I will let him see marvels. [16] Nations will look on and be put to shame in spite of all their strength; they will clap their hands over their mouths, and their ears will go deaf. [17] Like the snake they will lick dust, like creatures that crawl on the ground; they will creep out of their fortresses quaking; to the LORD our God they will come in dread, and they will be afraid of you. [18] What God is there like you, who takes away iniquity and overlooks the transgression of the remnant that is his inheritance? He does not hold on to his anger forever, for he takes delight in steadfast love. [19] Once more he will show us compassion; he will trample our iniquities down. Into the depths of the sea you will hurl all their sins. [20] You will grant faithfulness to Jacob and steadfast love to Abraham, as you promised our fathers by oath in days long past.

# NAHUM

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### CHAPTER 1

[1] The oracle concerning Nineveh. The book of the vision of Nahum the Elkoshite. [2] A jealous God and one who avenges is the LORD; the LORD avenges and is a master of fury; the LORD avenges himself on his foes and holds anger in store for his enemies. [3] The LORD is long-suffering yet mighty in strength, and the LORD will certainly not let the guilty go unpunished. In gale and tempest is his path, and clouds are the dust under his feet. [4] He scolds the sea and it dries up; he leaves every river dry; Bashan and Carmel fade, and Lebanon's blossom wilts. [5] Mountains shake because of him, and hills dissolve; the earth rises up at his presence, the world and everyone living in it. [6] When he is indignant, who can hold his ground? When his anger burns, who can withstand it? His fury pours out like fire, and the rocks are torn down before him. [7] Good is the LORD, a safe stronghold when trouble comes; he knows those who seek shelter in him. [8] But with a sweeping flood he will bring her place to an utter end, and darkness will chase his enemies. [9] Whatever you scheme against the LORD, he will finish it off completely; trouble will not rise twice. [10] Though they are matted together like thorns and soaked as with their drink, they will be burned up like dry stubble, completely. [11] Out of you has come one who schemes evil against the LORD, one who gives worthless counsel. [*] [12] This is what the LORD says: However strong and numerous they may be, they will be mown down and be gone. I have humbled you, but I will not humble you again. [13] Now I will snap his yoke bar off you and tear your shackles apart. [14] And the LORD has issued an order about you: You will have no more offspring to carry your name. I will remove the carved idol and the cast idol from the house of your gods; I will prepare your grave, for you are of no account. [15] See there on the mountains the feet of one bringing good news, announcing peace! Celebrate your festivals, Judah; pay what you vowed; for the worthless one will not invade you anymore; he is wholly cut off. [*]

### CHAPTER 2

[1] A shatterer has come up to face you. Keep watch on the fortress; post a lookout on the road; gird your waist; muster all your might. [2] For the LORD will bring back Jacob's splendor, like Israel's splendor, since robbers have stripped them bare and destroyed their vines. [3] His warriors' shields are dyed red; his fighting men are dressed in crimson; the chariots gleam like fire of steel on the day he makes ready, and the spears of cypress are shaken. [*] [4] Through the streets the chariots charge wildly; they

jostle one another in the squares; they look like blazing torches; they flash about like lightning. [5] He summons his nobles; they trip as they advance; they hurry to her wall, and the mantelet is put in place. [6] The sluice gates of the rivers are thrown open, and the palace collapses. [7] It is decreed: she is exposed and hauled away, while her slave women moan like the cooing of doves and beat their breasts.* [8] Nineveh has been like a pool of water all her days, and now they run off. "Stand! Stand!" — but no one turns around. [9] Take the silver! Take the gold! The hoard is endless, riches of every costly kind. [10] Emptied, plundered, stripped! Hearts dissolve, knees knock together, every waist is gripped with pain, and every face turns pale. [11] What has become of the lions' lair, the place where young lions fed, where lion and lioness prowled with the cub, and nobody disturbed them? [12] The lion killed plenty for his whelps and throttled game for his mates, and he crammed his lairs with kills and his dens with mangled flesh. [13] Here I am against you, declares the LORD of hosts: I will send her chariots up in smoke, the sword will eat up your young lions, I will wipe your prey off the earth, and never again will your envoys' voice be heard.

### CHAPTER 3

[1] Woe to the city of bloodshed, packed with lies, crammed with loot, never letting go of its prey! [2] Hear the snap of whips, the clatter of wheels, horses at the gallop, chariots jolting along! [3] Riders spurring on, swords gleaming, spears flashing; slain beyond counting, piles of dead, bodies without number; men trip over their corpses — [4] all because of the endless harlotry of the harlot, so lovely and alluring, mistress of witchcraft, who traffics in nations with her harlotries and in clans with her spells. [5] Here I am against you, declares the LORD of hosts: I will pull your skirts up over your face and let the nations see you naked and the kingdoms see your shame. [6] I will pelt you with abominations, disgrace you and put you on display. [7] Everyone who sees you will run from you, saying, "Nineveh is ruined; who will mourn for her?" Where can I find anyone to console you? [8] Are you any better than No-amon, seated among the streams, with water surrounding her, the sea her bulwark, the waters her wall?* [9] Cush and Egypt were her boundless strength; Put and the Libyans came to your aid. [10] Even so she was deported and went off as a captive; her babies were smashed at every street corner; lots were thrown for her nobles, and all her leading men were put in chains. [11] You too will be made drunk; you will be in hiding; you too will look for a place of safety from the enemy. [12] Every one of your strongholds is a fig tree with its first ripe fruit: give it a shake, and the figs drop straight into the mouth of whoever would eat. [13] Look at your troops: they are women in your midst. The gates of your country stand wide open to your enemies; fire has eaten up the bars of your gates. [14] Haul in water for the siege! Reinforce your fortifications! Step into the mud and stamp the clay; grip the brick mold! [15] Right there fire will consume you and the sword cut you down; it will eat you up as locusts do. Make yourself as many as the locusts, as many as the swarming locusts! [16] You made your traders more numerous than the stars in the sky; the locust sheds its skin and flies off. [17] Your courtiers are like locusts, your officials like swarm upon swarm that camp in the walls on a chilly day; once the sun comes up they are off, and where they went nobody knows. [18] King of Assyria, your shepherds are drowsing, your nobles lie still; your people are strewn across the mountains, and no one gathers them in. [19] Nothing can relieve your fracture; your wound is beyond cure. Everyone who hears what happened to you claps his hands at you, for who has not felt your cruelty without end?

# HABAKKUK

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1 2 3

### CHAPTER 1

[1] The oracle that Habakkuk the prophet saw. [2] How long, LORD, must I call for help while you do not listen? I shout to you, "Violence!" and you do not rescue. [3] Why do you make me look at wickedness, and why do you gaze on misery? Ruin and violence are in front of me; there is quarreling, and conflict springs up. [4] That is why the law goes slack and justice never comes out to win; the wicked hem in the righteous, so justice comes out bent. [5] Look at the nations and observe; be amazed, be stunned! For in your own days I am carrying out a deed you would not believe if someone told you. [6] Look, I am stirring up the Chaldeans, a fierce and impetuous nation that sweeps across the wide spaces of the earth to seize homes that belong to others. [7] It is terrifying and dreadful; it makes its own law and sets up its own honor. [8] Its horses are faster than leopards, keener than wolves at dusk; its steeds paw the ground, and its riders come from far off; they swoop like an eagle rushing to feed. [9] Every one of them comes bent on violence; their faces are set like the east wind, and they scoop up captives like sand. [10] Kings are something it mocks, and rulers something to joke about; it laughs at every stronghold, throws up a ramp of earth and captures it. [11] Then it rushes past like the wind and moves on, and it becomes guilty, the one whose strength is his god.* [12] Are you not from of old, LORD, my God, my Holy One? We shall not die. LORD, you have set them in place to carry out judgment; you, my Rock, have appointed them to bring correction.* [13] Your eyes are too pure to watch evil; you cannot bear to look at wrongdoing. Why then do you watch the treacherous and say nothing while the wicked devours someone more righteous than himself? [14] You have made people like fish in the sea, like creatures that swarm with no ruler over them. [15] He hauls them all up with a hook, sweeps them away in his net, collects them in his seine; and so he is happy and glad. [16] So he offers sacrifices to his net and burns incense to his seine, since they bring him a fat share and choice food. [17] Is he to go on emptying his net, never sparing, always slaughtering nations?

### CHAPTER 2

[1] I will stand at my post and take my place on the rampart; I will look out to see what he will say to me, and what reply I should give to my complaint. [2] The LORD replied to me: Write down the vision; set it out clearly on tablets, so that whoever reads it can run with it. [3] The vision is still waiting for its set time; it pants toward the end and will not prove false. Though it lingers, wait for it; it is sure to come and will not be late. [4] Look, he is puffed up; his soul is not upright within him; but the righteous shall live by his faith. [*] [5] Moreover, wine is treacherous; the proud man does not stay at home. He opens his throat wide like Sheol, and like death he is never satisfied; he gathers to himself all nations and collects to himself all peoples. [6] Will not all of them make him the subject of a proverb, of mocking verses and riddles? They will say: "Woe to the one who piles up what is not his — how long can it go on? — and weighs himself down with pledges!" [7] Will not those who bite you rise up without warning, and those who shake you wake up? Then you will be their prey. [8] Since you have looted many nations, all the peoples who are left will loot you, for the human blood you shed and the violence you did to the land, to the city and everyone living there. [9] Woe to the one who grabs wicked profit for his household, to put his nest up high, to escape the grasp of disaster! [10] Your scheming has brought shame on your house; by wiping out many peoples you have sinned against your own life. [11] The very stones will shout from the wall, and a rafter in the timbers will answer them. [12] Woe to the one who builds a city with bloodshed and sets up a town by injustice! [13] Is it not the LORD of hosts who has decreed that peoples toil only to feed the fire and nations exhaust themselves for emptiness? [14] For the earth will be filled with knowing the glory of the LORD, as the waters cover the sea. [15] Woe to the one who gives his neighbor drink, pouring out your fury until they are drunk, so you can stare at their nakedness! [16] You have had your fill of disgrace instead of honor. Now you drink, and show your foreskin! The cup in the LORD's right hand is coming around to you, and disgrace will smother your glory. [*] [17] The violence you did to Lebanon will engulf you, and the slaughter of the animals will terrify them, for the human blood you shed and the violence you did to the land, to the city and everyone living there. [18] What use is an idol once its craftsman has carved it, or a cast image, a teacher of falsehood? The one who shaped it puts his trust in what he formed, making idols that cannot speak. [19] Woe to the one who tells a block of wood, "Wake up!" or a mute stone, "Get up!" Will that teach anything? It is plated with gold and silver, but there is not a breath inside it. [20] But the LORD is in his holy temple; hush before him, all the earth!

### CHAPTER 3

[1] A prayer of Habakkuk the prophet, set to Shigionoth. [*] [2] LORD, I have heard what is told of you, and I stand in awe. LORD, bring your work to life in the midst of the years; in the midst of the years make it known; in anger, remember compassion. [3] God comes from Teman, the Holy One from Mount Paran. Selah. His splendor blankets the heavens, and the earth is full of his praise. [4] There is a radiance like daylight; twin rays stream from his hand, and there his might is hidden. [5] Plague marches ahead of him, and fever goes out at his feet. [6] He stood and measured the earth; he looked, and nations leaped in fear; the age-old mountains broke apart, the ancient hills bowed down; his ways are from of old. [7] I saw Cushan's tents in distress; the tent curtains of Midian's land were quaking. [8] Was it with the rivers that the LORD was angry? Was your anger aimed at the rivers, or your fury at the sea, when you rode out on your horses, on your chariots that bring salvation? [9] Your bow was made bare; oaths were sworn over the rods of your word. Selah. You cleave the earth with rivers. [*] [10] When the mountains saw you they shuddered; a torrent of water swept by; the deep roared aloud and lifted its hands up high. [11] Sun and moon halted in their lofty home at the gleam of your arrows flying, at the lightning of your flashing spear. [12] In rage you stride across the earth; in anger you trample nations. [13] You came out to save your people, to save your anointed one; you smashed the head of the wicked man's house, stripping it from foundation to neck. Selah. [14] With his own shafts you ran through the chief of his fighters when they stormed out to scatter me, gleeful as men about to devour the helpless in hiding. [15] With your horses you trod the sea, the churning of vast waters. [16] I heard, and my insides shook; at the sound my lips quivered; decay crept into my bones, and where I stood I shook. Yet I will wait calmly for the day of distress to come upon the people who attack us. [17] Even if the fig tree does not bud and the vines bear no grapes, if the olive crop fails and the fields produce no food, if the sheep vanish from the pen and there are no cattle in the stalls, [18] still I will exult in the LORD and be glad in the God who saves me. [19] GOD the Lord is my strength; he gives me feet like a deer's and lets me walk on my heights. For the choirmaster, with my stringed instruments. [*]

# ZEPHANIAH

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### CHAPTER 1

[1] The word of the LORD that came to Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of Josiah the son of Amon, king of Judah. [2] I will make a clean sweep of everything on the face of the ground, declares the LORD. [3] Man and animal I will sweep off; I will sweep off the birds of the sky and the fish of the sea, the things that make people stumble, along with the wicked; and I will cut humankind off from the face of the ground, declares the LORD. [4] My hand will reach out against Judah and against everyone living in Jerusalem; from this place I will cut off what is left of Baal, the very name of the idol priests together with the priests; [*] [5] those who worship the host of heaven on the housetops, those who worship and take oaths to the LORD while they also take oaths by Malcam; [*] [6] those who have turned away from following

the LORD, who neither look for the LORD nor ask after him. [7] Hush in the presence of the Lord GOD! The day of the LORD is close; the LORD has made a sacrifice ready and set apart those he has invited. [8] When the day of the LORD's sacrifice comes, I will call to account the princes, the royal sons, and all who dress themselves in foreign clothing. [9] I will call to account on that day all who hop over the threshold, who stuff their masters' house with violence and deceit. [10] On that day, declares the LORD, an outcry will rise from the Fish Gate, howling from the New Quarter, and a mighty crashing from the hills. [11] Howl, you who live in the Mortar, for all the merchant people are destroyed; everyone who weighs out silver is cut off.* [12] At that time I will go through Jerusalem with lamps and call to account the men who have thickened like wine on its dregs, who tell themselves, "The LORD will do nothing, neither good nor bad." [13] Their riches will be looted and their houses left in ruins; they will build houses and not live in them, plant vineyards and never drink the wine they make. [14] Near is the great day of the LORD, near and coming very fast! Listen, the day of the LORD! Bitterly the warrior screams there. [15] That day is a day of fury, a day of anguish and distress, a day of wreck and ruin, a day of darkness and murk, a day of cloud and black gloom, [16] a day of the horn and the war cry against the walled cities and the high corner towers. [17] I will bring such distress on people that they will grope along like the blind, since they have sinned against the LORD; their blood will be spilled out like dust and their entrails like dung. [18] Their silver and gold will not be able to save them on the day of the LORD's fury; the whole earth will be eaten up by the fire of his jealousy, for he will bring an end, a terrifying end, on all who live on the earth.

## CHAPTER 2

[1] Pull yourselves together, gather yourselves, nation that feels no shame, [2] before the decree is born and the day blows past like chaff, before the LORD's burning anger falls on you, before the day of the LORD's anger falls on you. [3] Look for the LORD, all you humble people of the land who have carried out his rulings; look for righteousness, look for humility; perhaps you will be sheltered on the day of the LORD's anger. [4] Gaza will be abandoned and Ashkelon left a ruin; Ashdod will be emptied out at midday, and Ekron torn up by the roots. [5] Woe to you who live along the sea, the Cherethite nation! The LORD's word is against you, Canaan, land of the Philistines: I will destroy you until not one inhabitant remains. [6] The land by the sea will turn into pastures, with shepherds' wells and pens for sheep. [7] That coastland will go to the remnant of the house of Judah; there they will pasture their flocks, and at evening they will lie down in the houses of Ashkelon; for the LORD their God will visit them and restore their fortunes. [8] The insults of Moab and the abuse from the children of Ammon have reached my ears, how they mocked my people and bragged about seizing their borders. [9] So, as I live, declares the LORD of hosts, the God of Israel, Moab will end up like Sodom and the children of Ammon like Gomorrah, a place overrun with nettles, a salt pit, a wasteland for all time; what remains of my people will loot them, and the rest of my nation will take their land. [10] This is what their arrogance will earn them, for they mocked the people of the LORD of hosts and lorded it over them. [11] The LORD will be fearsome to them, for he will starve all the gods of the earth, and every coastland of the nations will worship him, each from its own place. [12] And you, Cushites, you too will be slain by my sword. [13] He will reach out his hand against the north and wipe out Assyria; he will turn Nineveh into a wasteland, parched as the desert. [14] Flocks will rest in the middle of her, every kind of wild creature; the pelican and the hedgehog will roost on the tops of her pillars; a call will sound in the window, rubble will lie on the threshold, for her cedar paneling is stripped bare.* [15] This is the jubilant city that sat so secure, that said to herself, "I am, and there is none but me." How she has become a wasteland, a resting place for wild animals! All who go by her whistle in scorn and wave their hand.

## CHAPTER 3

[1] Woe to the filthy, polluted city, the city of oppression! [2] She heeds no voice and takes no correction; she puts no trust in the LORD and does not come near to her God. [3] Inside her, her princes are lions that roar; her judges are wolves at dusk that keep no bones for the morning. [4] Her prophets are arrogant, men of treachery; her priests defile the holy things and twist the law with violence. [5] Yet in her midst is the LORD, who is righteous and does nothing wrong; morning by morning he brings his justice into the light, never failing; but the wrongdoer has no sense of shame. [6] I have wiped out nations; their towers stand in ruins; I have emptied their streets until nobody passes through; their cities lie wasted, without a soul, with no one living there. [7] I thought, "Surely now you will fear me and take correction; then her dwelling will not be cut off, despite all I have brought on her." But they only got up early to make all their doings corrupt. [8] So wait for me, declares the LORD, for the day I rise up to plunder; for I have resolved to gather the nations and bring the kingdoms together, to pour on them my indignation, the full heat of my anger; the whole earth will be consumed by the fire of my jealousy. [9] Then I will give the peoples purified lips, so that every one of them may call on the name of the LORD and serve him shoulder to shoulder. [10] From the far side of the rivers of Cush those who pray to me, my scattered daughter, will bring me offerings. [11] When that day comes, you will feel no shame for all the deeds by which you rebelled against me, for I will take away from among you those who gloat in their pride, and you will never again be arrogant on my holy mountain. [12] I will leave within you a poor and humble people, and they will find refuge in the name of the LORD. [13] The remnant of Israel will commit no wrong and tell no lies; no deceitful tongue will be found in their mouths. They will feed and rest, and no one will disturb them. [14] Sing out, daughter of Zion! Shout, Israel! Be happy and celebrate with all your heart, daughter of Jerusalem! [15] The LORD has revoked your sentence and turned your enemy away. The King of Israel, the LORD, is among you; you need fear

disaster no more. [16] In that day Jerusalem will be told, "Have no fear, Zion; do not let your hands hang limp. [17] The LORD your God is among you, a mighty one who brings victory; he will delight in you with gladness; he will be quiet in his love; he will celebrate over you with shouts of joy."* [18] I will gather those who grieve for the appointed feasts, who were of you; the reproach is a burden on her.* [19] Look, I am going to deal with all who oppressed you at that time; I will rescue the limping and bring home the outcast, and I will give them praise and a name in every land where they were shamed. [20] At that time I will bring you home; at that time I will gather you; for I will give you a name and praise among all the peoples of the earth when I restore your fortunes before your very eyes, says the LORD.

# HAGGAI

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1 2

## CHAPTER 1

[1] In the second year of King Darius, in the sixth month, on the first day of the month, the word of the LORD came by Haggai the prophet to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest: [2] Thus says the LORD of hosts: These people say, "The time has not come, the time for the house of the LORD to be built." [3] Then the word of the LORD came by Haggai the prophet: [4] Is this the time for you, you yourselves, to be living in houses with paneled walls, while this house stands in ruins? [5] Now therefore, thus says the LORD of hosts: Set your heart on your ways. [6] You have planted plenty and brought in little; you eat, but not your fill; you drink, but not enough to be merry; you get dressed, but there is no warmth for anyone; and the hired man earns his pay only to drop it in a bag full of holes. [7] Thus says the LORD of hosts: Set your heart on your ways. [8] Climb up into the hills, fetch timber and rebuild the house; then I will be pleased with it and I will be honored, says the LORD. [9] You expected much, but see, it turned out little; what you brought home I blew away. And why? declares the LORD of hosts. Because my house lies desolate while every one of you hurries off to his own house. [10] That is why the sky over you has kept back its dew and the land has kept back its crops. [11] I have summoned drought upon land and mountains, upon grain, new wine and oil, upon whatever the soil produces, upon people and animals, and upon everything your hands work at. [12] Zerubbabel son of Shealtiel and Joshua son of Jehozadak, the high priest, along with the whole remnant of the people, listened to the voice of the LORD their God and to the words of the prophet Haggai, since the LORD their God had sent him; and the people were in awe of the LORD. [13] Haggai, the LORD's messenger, then gave the people the LORD's message: I am with you, declares the LORD. [14] So the LORD roused the spirit of Zerubbabel son of Shealtiel, governor of Judah, the spirit of Joshua son of Jehozadak, the high priest, and the spirit of the whole remnant of the people, and they came and set to work on the house of the LORD of hosts, their God, [15] on the twenty-fourth day of the month, in the sixth month, in the second year of King Darius.

## CHAPTER 2

[1] In the seventh month, on the twenty-first day of the month, the word of the LORD came by Haggai the prophet: [2] Say to Zerubbabel son of Shealtiel, governor of Judah, to Joshua son of Jehozadak, the high priest, and to the remnant of the people: [3] "Is anyone still among you who saw this house in its first splendor? And what does it look like to you now? Does it not seem like nothing at all to you? [4] But take courage now, Zerubbabel, declares the LORD; take courage, Joshua son of Jehozadak, high priest; take courage, all you people of the land, declares the LORD, and get to work; for I am with you, declares the LORD of hosts, [5] keeping the word I pledged to you when you came out of Egypt. My Spirit stands among you; do not be afraid. [6] For this is what the LORD of hosts says: Once more, in just a little while, I am going to shake the heavens and the earth, the sea and the dry ground. [7] I will shake every nation, and the desire of all nations shall come, and I will fill this house with splendor, says the LORD of hosts.* [8] Mine is the silver, and mine the gold, declares the LORD of hosts. [9] Greater will be the latter splendor of this house than the former, says the LORD of hosts; and in this place I will grant peace, declares the LORD of hosts." [10] On the twenty-fourth day of the ninth month, in the second year of Darius, the word of the LORD came to Haggai the prophet: [11] This is what the LORD of hosts says: Ask the priests for a ruling on the law: [12] "Suppose a man carries consecrated meat in the corner of his garment, and that corner touches bread, or stew, or wine, or oil, or any food at all; will it become holy?" The priests replied, "No." [13] Haggai went on, "If a person made unclean by a corpse touches any of these things, will it become unclean?" "It will be unclean," the priests replied. [14] Then Haggai said, "That is how this people is, and how this nation is in my sight, declares the LORD, and so is everything they do with their hands; whatever they offer there is unclean. [15] Now then, think carefully from this day forward: before one stone was laid on another in the LORD's temple, [16] back then, someone would come to a grain heap of twenty measures and find ten; someone would go to the vat to draw off fifty measures from the press and find twenty.* [17] I struck you with blight and mildew and hail in all the work of your hands, yet you did not come back to me, declares the LORD. [18] Think carefully from this day forward, from the twenty-fourth day of the ninth month, from the day the foundation of the LORD's temple was laid; think it over: [19] Is there still seed in the storehouse? The vine and the fig, the pomegranate and the olive tree have not yet borne fruit. But from this day on I will give blessing." [20] On the twenty-fourth day of the month the word of the LORD came to Haggai a second time: [21] Tell Zerubbabel, governor of Judah: "I am about to make the heavens and the earth tremble. [22] I will topple royal thrones and break the might of the nations' kingdoms; I will

upend chariots and those who ride them; horses and riders will fall, each by the sword of his fellow. [23] On that day, declares the LORD of hosts, I will take you, Zerubbabel son of Shealtiel, my servant, declares the LORD, and I will make you like a signet ring, because you are the one I have chosen, declares the LORD of hosts."

# Zechariah

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## CHAPTER 1

[1] In the eighth month of Darius's second year, the word of the LORD came to Zechariah the prophet, son of Berechiah, son of Iddo: [2] The LORD was deeply angry with your fathers. [3] So tell them: This is what the LORD of hosts says: Turn back to me, declares the LORD of hosts, and I will turn back to you, says the LORD of hosts. [4] Do not be like your fathers, to whom the earlier prophets proclaimed, "This is what the LORD of hosts says: Turn back from your evil ways and your evil deeds." Yet they would not listen or heed me, declares the LORD. [5] Where are your fathers now? And the prophets, do they go on living forever? [6] But did not my words and my decrees, which I charged my servants the prophets to deliver, catch up with your fathers? Then they turned back and said, "The LORD of hosts has done to us just what he planned to do, as our ways and our deeds deserved." [7] On the twenty-fourth day of the eleventh month, the month of Shebat, in the second year of Darius, the word of the LORD came to Zechariah the prophet, son of Berechiah, son of Iddo, in these words: [8] During the night I had a vision: there was a man mounted on a red horse, standing among the myrtles in the hollow, and behind him horses that were red, sorrel and white. [*] [9] I asked, "My lord, what are these?" And the angel who was speaking with me told me, "I will let you see what they are." [10] Then the man standing among the myrtles replied, "These are the ones the LORD has sent out to go back and forth through the earth." [11] They reported to the angel of the LORD standing among the myrtles, "We have gone back and forth through the earth, and the whole earth is quiet and undisturbed." [12] Then the angel of the LORD spoke: "LORD of hosts, how much longer will you withhold compassion from Jerusalem and the towns of Judah, which you have been angry with for seventy years now?" [13] The LORD replied to the angel who was speaking with me with kind words, words of comfort. [14] Then the angel who was speaking with me said, "Proclaim this: The LORD of hosts says: I burn with great jealousy for Jerusalem and for Zion, [15] and I burn with great anger against the nations that sit at ease; for I was angry only a little, but they made the harm far worse. [16] So the LORD says this: I have come back to Jerusalem with compassion; my house will be rebuilt in her, declares the LORD of hosts, and a measuring line will be stretched across Jerusalem. [17] Proclaim further: The LORD of hosts says: My cities will once more spill over with good things; the LORD will once more comfort Zion and once more choose Jerusalem." [18] Then I looked up and saw four horns. [19] I asked the angel who was speaking with me, "What are these?" He answered, "These are the horns that scattered Judah, Israel and Jerusalem abroad." [20] Next the LORD let me see four smiths. [21] I asked, "What have these come to do?" He said, "Those are the horns that scattered Judah so completely that no one could raise his head; these smiths have come to frighten them, to knock down the horns of the nations that raised a horn against the land of Judah to scatter it."

## CHAPTER 2

[1] I looked up again, and there was a man holding a measuring line. [2] "Where are you headed?" I asked. He told me, "To measure Jerusalem, to find out how broad and how long it is." [3] Then the angel who was speaking with me went out, and another angel came out to meet him [4] and told him, "Hurry, tell that young man: Jerusalem will be a city without walls, spread out like open villages, because of all the people and animals within it. [5] I myself will be a wall of fire around her, declares the LORD, and I will be the glory within her." [6] Away, away! Flee from the northern land, declares the LORD, for I have spread you out like the four winds of the sky, declares the LORD. [7] Come, Zion, get out, you who live with the daughter of Babylon! [8] For thus says the LORD of hosts: After glory he has sent me to the nations that plundered you, for anyone who touches you touches the pupil of his eye. [*] [9] I am about to raise my hand against them, and they will be looted by their own slaves. Then you will know that the LORD of hosts sent me. [10] Sing out and be glad, daughter of Zion! For I am coming to live among you, declares the LORD. [11] On that day many nations will attach themselves to the LORD and become my people. I will live among you, and you will know that the LORD of hosts sent me to you. [12] The LORD will claim Judah as his share in the holy land and will once more choose Jerusalem. [13] Be still before the LORD, all flesh, for he has risen up from his holy dwelling.

## CHAPTER 3

[1] He let me see Joshua the high priest standing before the angel of the LORD, with Satan standing at his right side to accuse him. [*] [2] And the LORD said to Satan, "May the LORD rebuke you, O Satan! May the LORD who has chosen Jerusalem rebuke you! Is this not a burning stick snatched from the fire?" [3] Joshua stood before the angel dressed in filthy clothes. [4] The angel spoke to those standing in front of him: "Strip the filthy clothes off him." And he said to Joshua, "See, I have removed your iniquity from you, and I will dress you in fine robes." [5] Then I said, "Have them set a clean turban on his head." They set the clean turban on his head and dressed him in the garments, while the angel of the LORD stood there. [6] The angel of the LORD then gave Joshua this solemn charge: [7] This is what the LORD of hosts says: If you walk in my ways and carry out the duties I give you, then you will govern my house and watch over my courts, and I

will grant you a place to come and go among these who stand here. [8] Listen, Joshua the high priest, you and your fellow priests seated before you, for they are men who are a sign: I am going to bring my servant, the Branch.* [9] Look at the stone I have placed before Joshua: on one stone there are seven eyes. I myself will carve its inscription, declares the LORD of hosts, and in a single day I will remove the iniquity of that land. [10] On that day, declares the LORD of hosts, each of you will call his neighbor to sit under the vine and under the fig tree.

## CHAPTER 4

[1] The angel who was speaking with me returned and woke me, the way a man is roused from sleep. [2] "What do you see?" he asked me. I answered, "I see a lampstand made entirely of gold, with a bowl at the top and seven lamps upon it, and seven pipes to each of the lamps at its top. [3] Beside it stand two olive trees, one to the right of the bowl and one to its left." [4] Then I asked the angel who was speaking with me, "My lord, what are these?" [5] The angel who was speaking with me replied, "Don't you know what they are?" "No, my lord," I said. [6] Then he explained to me: "This is the word of the LORD to Zerubbabel: Not by might and not by power, but by my Spirit, says the LORD of hosts. [7] What are you, great mountain? Before Zerubbabel you will be flattened into a plain. He will bring out the top stone to shouts of 'Grace, grace to it!'"* [8] Then the word of the LORD came to me: [9] Zerubbabel's hands laid the foundation of this house, and his hands will finish it; then you will know that the LORD of hosts sent me to you. [10] Who has looked down on the day of small beginnings? They will rejoice when they see the plumb stone in Zerubbabel's hand. These seven are the eyes of the LORD that roam over the whole earth. [11] I then asked him, "What do the two olive trees mean, the one to the right of the lampstand and the one to its left?" [12] I asked him a second question: "What are the two olive branches beside the two gold spouts that empty the golden oil out of themselves?" [13] He said, "Don't you know what they are?" "No, my lord," I replied. [14] So he said, "These are the two sons of oil who stand beside the Lord of all the earth."

## CHAPTER 5

[1] Once more I looked up, and I saw a scroll flying. [2] "What do you see?" he asked me. I said, "A scroll in flight, twenty cubits long and ten cubits wide." [3] He told me, "This is the curse going out across the whole land; for by what is written on one side every thief will be purged out, and by what is written on the other everyone who swears falsely will be purged out. [4] I have sent it out, declares the LORD of hosts, and it will go into the thief's house and into the house of whoever swears falsely by my name; it will settle inside his house and eat it away, timbers and stones alike." [5] Then the angel who was speaking with me came forward and told me, "Look up and see what this thing is that is coming out." [6] "What is it?" I asked. "It is an ephah going out," he said, and he added, "This is their appearance throughout the land."* [7] Then a round lid of lead was raised, and there inside the ephah sat a woman. [8] "This is Wickedness," he said, and he shoved her down inside the ephah and pressed the lead weight onto its mouth. [9] I looked up and saw two women coming out with wind in their wings; their wings were like a stork's, and they carried the ephah up between earth and sky. [10] I asked the angel who was speaking with me, "Where are they carrying the ephah?" [11] He answered, "To the land of Shinar, to build a temple for it there; when that is ready, it will be placed there on its own stand."

## CHAPTER 6

[1] Once more I looked up and saw four chariots coming out between two mountains, mountains made of bronze. [2] Red horses pulled the first chariot, black horses the second, [3] white horses the third, and dappled horses the fourth, all of them powerful. [4] I spoke up and asked the angel who was speaking with me, "My lord, what are these?" [5] The angel replied, "These are the four spirits of heaven, going out from where they stood before the Lord of all the earth. [6] The one with the black horses is heading for the land of the north, the white ones are following them, and the dappled ones are heading for the land of the south." [7] As the powerful horses came out, they were eager to set off and range over the earth. He said, "Go, range over the earth!" And they ranged over the earth. [8] Then he called out to me, "Look, the ones going to the land of the north have given my Spirit rest in the land of the north." [9] And the word of the LORD came to me: [10] Collect from the exiles, from Heldai, Tobijah and Jedaiah, who have arrived from Babylon; go that same day to the house of Josiah son of Zephaniah. [11] Take the silver and the gold, fashion crowns, and put them on the head of Joshua son of Jehozadak, the high priest. [12] Tell him: This is what the LORD of hosts says: Here is a man whose name is the Branch; from where he is he will sprout up, and he will build the temple of the LORD. [13] Yes, he is the one who will build the LORD's temple; he will be clothed with majesty, and he will sit and rule on his throne. He will be a priest on his throne, and there will be counsel of peace between the two of them. [14] The crowns will remain in the LORD's temple as a reminder for Helem, Tobijah, Jedaiah and Hen son of Zephaniah. [15] People from far away will come and help build the temple of the LORD, and you will know that the LORD of hosts sent me to you. This will happen if you truly listen to the voice of the LORD your God.

## CHAPTER 7

[1] It was in King Darius's fourth year, on the fourth day of the ninth month, Chislev, that the word of the LORD came to Zechariah. [2] Bethel had sent Sharezer and Regem-melech and their men to seek the LORD's favor [3] and to ask the priests of the house of the LORD of hosts and the prophets, "Am I to go on weeping in the fifth month and keeping myself apart, as I have done for so many years?" [4] Then the word of the LORD of hosts came to me: [5] Tell all the people of the land and the priests: When you fasted and lamented in the fifth and the seventh

months these seventy years, was it really for me that you fasted? [6] And when you eat and drink, are you not the ones eating and the ones drinking? [7] Are these not the same words the LORD called out through the earlier prophets, back when Jerusalem was settled and secure, along with the towns around her, and when people lived in the Negev and the Shephelah? [8] And the word of the LORD came to Zechariah: [9] This is what the LORD of hosts says: Judge with true justice, and practice kindness and compassion, each of you toward his brother. [10] Do not exploit widow or orphan, foreigner or poor man, and do not scheme in your hearts to harm one another. [11] But they would not listen; they turned away with a defiant shoulder and plugged their ears so they would not hear. [12] They made their hearts hard as flint so as not to listen to the law and the words the LORD of hosts had sent by his Spirit through the earlier prophets; and so the LORD of hosts was greatly angered. [13] Just as he called and they did not listen, so they would call and I would not listen, says the LORD of hosts; [14] I blew them away in a storm among all the nations they had never known, and the land they left behind was so desolate that no one traveled through it; that is how they turned a delightful land into a wasteland.

## CHAPTER 8

[1] And the word of the LORD of hosts came: [2] This is what the LORD of hosts says: I am zealous for Zion with a fierce jealousy; with great fury I am zealous for her. [3] This is what the LORD says: I have come back to Zion and will make my home in the middle of Jerusalem; Jerusalem will be called the City of Truth, and the mountain of the LORD of hosts the Holy Mountain. [4] This is what the LORD of hosts says: Once again elderly men and women will sit in Jerusalem's squares, each holding a cane because they have lived so long. [5] The city's squares will be crowded with boys and girls at play. [6] This is what the LORD of hosts says: It may seem too wonderful to the remnant of this people in those days; but must it seem too wonderful to me as well? declares the LORD of hosts. [7] This is what the LORD of hosts says: I am going to rescue my people from the lands of the sunrise and from the lands of the sunset; [8] I will bring them home to live in the heart of Jerusalem; they will be my people, and I will be their God, in truth and righteousness. [9] This is what the LORD of hosts says: Be strong, all you who are hearing these days the words spoken by the prophets who were there when the foundation of the house of the LORD of hosts was laid for the building of the temple. [10] Before that time no one was paid for the labor of man or beast, and nobody could go out or come in safe from the enemy, because I had turned everyone against his neighbor. [11] But now I will not treat the remnant of this people as I did before, declares the LORD of hosts. [12] For the sowing will be in peace: the vine will yield its fruit, the land its harvest, and the sky its dew, and I will give all these things to the remnant of this people as their possession. [13] House of Judah and house of Israel, just as you were a curse among the nations, so I will rescue you and you will become a blessing. Do not be afraid; be strong. [14] This is what the LORD of hosts says: When your fathers made me angry, I resolved to bring disaster on you and did not change my mind, says the LORD of hosts; [15] now in these days I have resolved once more to do good to Jerusalem and to the house of Judah. Do not be afraid. [16] Here is what you must do: tell one another the truth, and in your gates give rulings that are true and bring about peace. [17] Do not plan harm against each other in your hearts, and take no delight in lying oaths; I hate all such things, declares the LORD. [18] And the word of the LORD of hosts came to me: [19] This is what the LORD of hosts says: The fasts of the fourth, fifth, seventh and tenth months will become times of joy and gladness and happy festivals for the house of Judah. So love truth and peace. [20] This is what the LORD of hosts says: The day is still coming when peoples will arrive, those who live in many cities; [21] people from one city will go to another and say, "Come, let us go right away to plead for the LORD's favor and to seek the LORD of hosts; I am going myself." [22] Many peoples and mighty nations will come to Jerusalem to seek the LORD of hosts and to ask for the LORD's favor. [23] This is what the LORD of hosts says: In those days ten men from nations of every language will take hold, gripping the hem of a Jew's robe, and say, "Let us go with you, for we have heard that God is with you."

## CHAPTER 9

[1] An oracle. The word of the LORD is against the land of Hadrach, and it comes to rest on Damascus; for the eyes of mankind, and of all the tribes of Israel, are on the LORD, [2] and Hamath too, which borders it, and Tyre and Sidon, for all their great wisdom. [3] Tyre has built herself a fortress and piled up silver like dust and gold like dirt in the streets. [4] But the Lord will take away what she owns and hurl her strength into the sea, and she will be consumed by fire. [5] Ashkelon will see it and be terrified; Gaza will writhe in agony, and Ekron too, because her hope has withered. Gaza will lose her king, and Ashkelon will be left empty. [6] A mixed people will settle in Ashdod, and I will put an end to the Philistines' pride.* [7] I will remove the blood from his mouth and the detestable food from between his teeth; he too will be left as a remnant for our God and become like a chief in Judah, and Ekron like the Jebusites. [8] I will set up camp around my house as a guard against anyone who comes and goes; no oppressor will overrun them again, for now I am watching with my own eyes. [9] Rejoice greatly, O daughter of Zion! Shout for joy, O daughter of Jerusalem! Look, your King is coming to you; he is righteous and bringing salvation, lowly and riding on a donkey, on a colt, the foal of a donkey.* [10] I will remove the chariot from Ephraim and the horse from Jerusalem, and the war bow will be broken; he will announce peace to the nations, and he will rule from sea to sea, from the River to the farthest parts of the earth. [11] As for you, because of the blood of your covenant, I have released your captives from the waterless pit. [12] Come back to the fortress, you prisoners who have hope; even today I announce that I will repay you twice over. [13] For I have drawn Judah like my bow and loaded it with Ephraim; I will rouse your sons, Zion, against your sons, Greece, and make you like a hero's

sword. [14] The LORD will be seen above them, and his arrow will flash out like lightning; the Lord GOD will blow the ram's horn and advance in the storms from the south. [15] The LORD of hosts will shield them; they will devour and trample the sling stones; they will drink and roar as with wine, filled like a basin, like the corners of the altar. [16] On that day the LORD their God will rescue them as the flock of his people, for they are like gems in a crown, glittering over his land. [17] What goodness is his, and what beauty! Grain will make the young men thrive, and new wine the maidens.

## CHAPTER 10

[1] Ask the LORD for rain when the late rains are due; it is the LORD who makes the thunderclouds, and he will give them heavy showers, green plants in the field for everyone. [2] For the teraphim talk emptiness, and the diviners see falsehood; they recount worthless dreams and offer hollow comfort. So the people stray like sheep and suffer, having no shepherd. [3] My anger blazes against the shepherds, and I will call the he-goats to account; for the LORD of hosts has visited his flock, the house of Judah, and will make them like his splendid warhorse. [4] Out of him will come the cornerstone, out of him the tent peg, out of him the bow of battle, out of him every leader together. [5] They will be like warriors stamping the enemy into the mire of the streets in battle; they will fight, since the LORD is with them, and the horsemen will be put to shame. [6] I will make the house of Judah mighty and rescue the house of Joseph; I will settle them again, for I have compassion on them, and it will be as if I had never cast them off; for I am the LORD their God, and I will answer them. [7] Ephraim will be like a warrior, their hearts cheered as if by wine; their children will see it and be happy; their hearts will exult in the LORD. [8] I will signal for them with a whistle and bring them together, for I have redeemed them, and they will grow as numerous as they once were. [9] Though I sow them among the peoples, yet in distant lands they will remember me; they will live, they and their children, and they will come back. [10] I will bring them back out of the land of Egypt and collect them from Assyria; I will lead them into the land of Gilead and Lebanon, and even that will not be enough room for them. [11] He will cross the sea of distress and beat down its waves, and every depth of the Nile will run dry; Assyria's pride will be brought low, and Egypt's scepter will be taken away. [12] I will strengthen them in the LORD, and in his name they will go about, declares the LORD.

## CHAPTER 11

[1] Throw open your doors, Lebanon, so fire can eat up your cedars! [2] Howl, you cypress, for the cedar is down, the mighty trees are wrecked! Howl, you oaks of Bashan, for the dense forest has been cut down! [3] Hear the shepherds howling, because their splendor is wrecked! Hear the young lions roaring, because the thickets of the Jordan are laid waste! [4] This is what the LORD my God said: Tend the sheep that are destined for slaughter, [5] whose buyers kill them and suffer no penalty, whose sellers say, "Praise the LORD, I am rich!" and whose own shepherds feel no pity for them. [6] I will no longer spare the people of the land, declares the LORD. I am going to hand everyone over to his neighbor and to his king; they will beat the land to pieces, and I will rescue no one from their power. [7] So I tended the sheep destined for slaughter, truly the most afflicted of the flock. I took two staffs, calling one Favor and the other Union, and I tended the sheep.* [8] Within a single month I got rid of the three shepherds. I lost patience with them, and they for their part loathed me. [9] Then I said, "I will not tend you any longer. Let the dying die and the perishing perish, and let those left over eat one another's flesh." [10] I picked up my staff called Favor and snapped it in two, breaking the covenant I had made with all the peoples. [11] It was broken that very day, and so the most afflicted of the flock, who were watching me, understood that this was the word of the LORD. [12] I told them, "If you think it right, pay me my wages; if not, don't." So they weighed out my wages: thirty pieces of silver. [13] Then the LORD told me, "Throw it to the potter, that magnificent price at which they valued me!" So I took the thirty pieces of silver and threw them to the potter in the house of the LORD.* [14] Next I snapped my second staff, Union, breaking the bond of brotherhood between Judah and Israel. [15] And the LORD said to me, "Pick up again the gear of a foolish shepherd. [16] For I am about to set up a shepherd over the land who will not look after the perishing, will not search for the strays, will not heal the injured or feed the sound, but will eat the meat of the fattest and rip off their hooves. [17] Woe to the worthless shepherd who abandons the flock! A sword on his arm and on his right eye! May his arm shrivel up entirely and his right eye go completely dark!"

## CHAPTER 12

[1] An oracle: the word of the LORD about Israel. The LORD declares, he who spreads out the heavens, lays the earth's foundation and shapes the spirit of man within him: [2] I am going to make Jerusalem a cup that sends all the surrounding peoples reeling; and Judah too will be caught up in the siege against Jerusalem. [3] On that day I will make Jerusalem a stone too heavy for all the peoples; anyone who tries to lift it will be badly cut, and every nation of the earth will gather against her. [4] On that day, declares the LORD, I will strike every horse with terror and every rider with madness. I will keep a watchful eye on the house of Judah, but I will strike every horse of the peoples blind. [5] The chiefs of Judah will say to themselves, "The people of Jerusalem are my strength, through the LORD of hosts their God." [6] On that day I will make the chiefs of Judah like a fire pan in a woodpile, like a burning torch among sheaves; they will consume all the peoples around them, right and left, while Jerusalem stays settled in her own place, in Jerusalem. [7] The LORD will rescue the tents of Judah first, so that the honor of David's house and the honor of Jerusalem's inhabitants will not be raised above Judah. [8] On that day the LORD will be a shield around the people of Jerusalem; the one who stumbles among them will be like David on that day, and the house of David like God, like the

angel of the LORD at their head. [9] On that day I will set out to destroy every nation that attacks Jerusalem. [10] And I will pour out on the house of David and on the inhabitants of Jerusalem a spirit of grace and of supplication, and they shall look on me whom they have pierced; and they shall mourn for him as one mourns for an only son, and grieve bitterly for him as one grieves for a firstborn.* [11] On that day there will be great mourning in Jerusalem, like the mourning of Hadad-rimmon in the valley of Megiddon. [12] The land will mourn, clan by clan, each apart: the clan of David's house apart and their wives apart; the clan of Nathan's house apart and their wives apart; [13] the clan of Levi's house apart and their wives apart; the clan of the Shimeites apart and their wives apart; [14] and all the clans that remain, each clan apart and their wives apart.

## CHAPTER 13

[1] On that day a spring will be opened for David's house and the people of Jerusalem, to wash away sin and impurity. [2] On that day, declares the LORD of hosts, I will wipe the names of the idols out of the land, and they will never be mentioned again; I will also drive the prophets and the spirit of uncleanness out of the land. [3] If anyone still prophesies, the very father and mother who gave him life will tell him, "You must die, because you have spoken lies in the LORD's name"; and his own father and mother will run him through while he is prophesying. [4] On that day each prophet will be embarrassed by his vision as he prophesies, and none will wear a cloak of hair to fool people. [5] Instead he will say, "I am not a prophet; I till the ground; a man has owned me since I was young." [6] And if someone asks him, "What are these wounds between your hands?" he will reply, "They are the wounds I was given in the house of those who love me."* [7] Rise up, sword, against my shepherd, against the man who is my close companion, declares the LORD of hosts. Strike the shepherd, and the sheep will be scattered, and I will turn my hand upon the little ones. [8] Throughout the land, declares the LORD, two parts will be cut off and die, and a third will be left in it. [9] That third I will lead through the fire; I will refine them the way silver is refined and assay them the way gold is assayed. They will call on my name and I will answer them; I will say, "This is my people," and they will say, "The LORD is my God."

## CHAPTER 14

[1] See, a day of the LORD is coming when your plunder will be shared out right in your midst. [2] I will bring all the nations together to fight against Jerusalem; the city will be captured, the houses looted and the women violated. Half the city will go into exile, but the remainder of the people will not be removed from the city. [3] Then the LORD will march out and do battle with those nations, as he fights in the day of war. [4] On that day his feet will stand on the Mount of Olives, which faces Jerusalem to the east, and the Mount of Olives will be torn apart down the middle from east to west, making a vast valley; half of the mountain will shift to the north and half to the south. [5] You will run away through the valley of my mountains, for the valley of the mountains will stretch as far as Azal; you will run as you ran from the earthquake in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with you.* [6] On that day there will be no light; the bright ones will congeal.* [7] It will be one continuous day, known to the LORD, not day and not night; and when evening comes, there will be light. [8] On that day fresh running water will go out from Jerusalem, half toward the eastern sea and half toward the western sea, summer and winter alike. [9] The LORD will be King over the whole earth; on that day the LORD will be one, and his name one. [10] All the land from Geba to Rimmon, south of Jerusalem, will be leveled like the Arabah, but Jerusalem will rise high and stay where she is, from the Benjamin Gate to the site of the First Gate and the Corner Gate, and from the Tower of Hananel to the royal winepresses. [11] People will make their homes in her; never again will she be under a decree of utter destruction, and Jerusalem will live in safety. [12] This is the plague with which the LORD will strike all the peoples who fought against Jerusalem: their flesh will waste away as they stand on their feet, their eyes will waste away in their sockets, and their tongues will waste away in their mouths. [13] On that day the LORD will throw them into great confusion; each man will grab his neighbor's hand, and they will raise their hands against one another. [14] Judah too will fight in Jerusalem, and the riches of all the surrounding nations will be gathered up: gold, silver and clothing in vast amounts. [15] A plague of the same kind will strike the horses, mules, camels and donkeys, and every animal in those camps. [16] Then all the survivors from every nation that attacked Jerusalem will go up each year to bow down to the King, the LORD of hosts, and to celebrate the Feast of Booths. [17] Should any of the clans of the earth fail to go up to Jerusalem to bow down to the King, the LORD of hosts, no rain will fall on them. [18] And if the clan of Egypt does not go up and come, they will get no rain either; the plague will fall on them with which the LORD strikes the nations that do not go up to celebrate the Feast of Booths. [19] Such will be the penalty for Egypt's sin and for the sin of every nation that does not go up to celebrate the Feast of Booths. [20] On that day the horses' bells will carry the words "Holy to the LORD," and the cooking pots in the LORD's house will be like the sprinkling bowls in front of the altar. [21] Every pot in Jerusalem and in Judah will be holy to the LORD of hosts; all who offer sacrifice will come, take some of them and cook in them. And on that day there will no longer be any Canaanite in the house of the LORD of hosts.*

# MALACHI

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## CHAPTER 1

[1] The oracle of the word of the LORD to Israel by Malachi. [*] [2] I have loved you, says the LORD. Yet you ask, "In what way have you loved us?" Was Esau not Jacob's brother? declares the LORD. And I loved Jacob, [3] while Esau I hated; I have turned his mountains into a wasteland and handed his inheritance over to the desert jackals. [4] Edom may say, "We have been crushed, but we will go back and rebuild the ruins"; this is what the LORD of hosts says: Let them build; I will pull it down. They will be known as the land of wickedness, the people the LORD is angry with forever. [5] You will see it with your own eyes and say, "The LORD is great, even beyond Israel's borders!" [6] A son gives honor to his father, and a servant to his master. If I am a father, then, where is the honor due me? If I am a master, where is the reverence for me? says the LORD of hosts to you priests who treat my name with contempt. Yet you ask, "In what way have we despised your name?" [7] You bring defiled food to my altar. Then you ask, "In what way have we defiled you?" By saying that the LORD's table is contemptible. [8] When you bring a blind animal to sacrifice, is that no evil? When you bring one that is lame or sick, is that no evil? Just try offering it to your governor! Will he be pleased with you or receive you graciously? says the LORD of hosts. [9] So now plead with God for mercy, that he may be gracious to us! With this coming from your hands, will he receive any of you with favor? says the LORD of hosts. [10] If only one of you would close the temple doors, so that you would stop lighting useless fires on my altar! I am not pleased with you, says the LORD of hosts, and I will accept no grain offering from your hand. [11] For from where the sun rises to where it sets, my name is great among the nations; everywhere incense is brought to my name, and a pure grain offering, for great is my name among the nations, says the LORD of hosts. [12] But you treat it as common when you say, "The Lord's table is defiled, and what it yields, its food, is contemptible." [13] And you say, "What a burden!" and you turn up your noses at it, says the LORD of hosts. You bring animals that were stolen, or lame, or sick, and that is what you bring as an offering! Should I accept it from you? says the LORD. [14] A curse on the swindler who has a male in his flock and vows it, then sacrifices a defective animal to the Lord! For I am a great King, says the LORD of hosts, and my name is held in awe among the nations.

## CHAPTER 2

[1] Now this commandment is for you, priests. [2] Unless you listen, unless you set your heart on giving glory to my name, says the LORD of hosts, I will send the curse among you and turn your blessings into curses; in fact, I have cursed them already, because you do not take it to heart. [3] See, I am going to rebuke your offspring; I will smear dung on your faces, the dung from your festival sacrifices, and you will be carried off with it. [4] Then you will realize that it was I who sent you this commandment, so that my covenant with Levi might endure, says the LORD of hosts. [5] My covenant with him was life and peace, and I gave them to him so that he would fear; and he did fear me and stood in awe of my name. [6] The law of truth was on his tongue, and nothing crooked was found on his lips; he walked with me in peace and integrity and brought many back from iniquity. [7] A priest's lips ought to safeguard knowledge, and people ought to look for the law from his mouth, since he is the messenger of the LORD of hosts. [8] But you have left the way; by your teaching of the law you have tripped up many; you have ruined the covenant of Levi, says the LORD of hosts. [9] So I in turn have made you despised and humiliated before all the people, since you have not kept my ways and you play favorites in the law. [10] Do we not all have one Father? Did not one God create us? Why then do we break faith with each other, each with his brother, and profane the covenant of our fathers? [11] Judah has broken faith; a detestable thing has been done in Israel and in Jerusalem: Judah has desecrated the LORD's holy place, which he loves, by marrying the daughter of a foreign god. [12] May the LORD cut off from the tents of Jacob any man who does this, whoever he may be, even one who brings an offering to the LORD of hosts. [13] Here is another thing you do: you flood the LORD's altar with tears, crying and moaning, because he no longer pays attention to the offering or receives it gladly from your hands. [14] And you ask, "Why?" It is because the LORD has stood witness between you and the wife you married in your youth, whom you have betrayed, though she is your partner and the wife of your covenant. [15] Did he not make them one, with a remnant of the Spirit in him? And why one? He was seeking offspring from God. So take care in your spirit, and let no one betray the wife of his youth. [*] [16] For the LORD, the God of Israel, says that he hates divorce, and the one who covers his garment with violence, says the LORD of hosts. So take care in your spirit, and do not break faith. [*] [17] You have worn out the LORD with your talk. And you ask, "How have we worn him out?" By saying, "All who do evil are good in the LORD's eyes, and he is pleased with them," or, "Where is the God who judges?"

## CHAPTER 3

[1] See, I am sending my messenger, and he will clear a path before me. Then suddenly the Lord you are looking for will come to his temple, the messenger of the covenant whom you long for; see, he is coming, says the LORD of hosts. [2] Who, though, can bear the day he comes, and who can stay standing when he appears? He will be like a smelter's fire, like the lye of those who wash clothes. [3] He will take his seat, refining and purifying silver; he will cleanse the sons of Levi and refine them like gold and silver, and they will be people who present offerings to the LORD in righteousness. [4] And the offering of Judah and Jerusalem will please the LORD, as it did long ago, as in years gone by. [5] I will come near to you to judge, and I will be quick to testify against

sorcerers and adulterers, against those who take false oaths, against those who cheat the laborer of his pay and exploit the widow and the orphan, and against those who push the foreigner aside and have no fear of me, says the LORD of hosts. [6] For I, the LORD, have not changed; and you, sons of Jacob, have not come to an end. [7] Ever since your fathers' days you have strayed from my statutes and not kept them. Come back to me, and I will come back to you, says the LORD of hosts. Yet you ask, "How are we to come back?" [8] Can a man defraud God? Yet you are defrauding me! And you ask, "How have we defrauded you?" In tithes and contributions. [*] [9] You are under a curse, every one of you, the whole nation, because you are defrauding me. [10] Bring the entire tithe into the storehouse so there will be food in my house, and test me with this, says the LORD of hosts: see if I will not throw open the windows of heaven for you and pour out blessing on you until there is more than enough. [11] For your sake I will rebuke the devourer, and it will not ruin the produce of your soil, nor will the vine in your field drop its fruit, says the LORD of hosts. [12] All the nations will count you happy, for you will be a delightful land, says the LORD of hosts. [13] You have used hard words against me, says the LORD. Yet you ask, "What have we said against you among ourselves?" [14] You have said, "Serving God is pointless. What did we gain by doing what he required and going about in mourning before the LORD of hosts? [15] So now we count the arrogant happy; those who do wickedness not only thrive, they even test God and get away with it." [16] Then those who feared the LORD talked with each other, and the LORD took note and listened; a scroll of remembrance was written in his presence about those who fear the LORD and think highly of his name. [17] They will be mine, says the LORD of hosts, my own treasure on the day I act, and I will spare them as a father spares the son who serves him. [18] Then you will again see the difference between the righteous and the wicked, between the one who serves God and the one who does not.

### CHAPTER 4

[1] For see, the day is on its way, blazing like a furnace, and all the proud and every evildoer will be straw; the coming day will set them on fire, says the LORD of hosts, and leave them neither root nor branch. [*] [2] But on you who fear my name the sun of righteousness will rise, with healing in its wings, and you will go out and frisk about like calves let out of the stall. [3] You will trample the wicked; they will be ash under the soles of your feet on the day I am preparing, says the LORD of hosts. [4] Keep in mind the law of my servant Moses, the statutes and ordinances I gave him at Horeb for all Israel. [5] See, I am sending you the prophet Elijah before the coming of the day of the LORD, that great and dreadful day. [6] He will turn fathers' hearts back to their sons and sons' hearts back to their fathers, so that I do not come and strike the land with a decree of utter destruction. [*]

# MATTHEW

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1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28

### CHAPTER 1

[1] The book of the lineage of Jesus Christ, the son of David, the son of Abraham. [2] Abraham fathered Isaac, and Isaac fathered Jacob, and Jacob fathered Judah and his brothers, [*] [3] and Judah fathered Perez and Zerah by Tamar, and Perez fathered Hezron, and Hezron fathered Ram, [4] and Ram fathered Amminadab, and Amminadab fathered Nahshon, and Nahshon fathered Salmon, [5] and Salmon fathered Boaz by Rahab, and Boaz fathered Obed by Ruth, and Obed fathered Jesse, [6] and Jesse fathered David the king. And David the king fathered Solomon by Uriah's wife, [7] and Solomon fathered Rehoboam, and Rehoboam fathered Abijah, and Abijah fathered Asa, [8] and Asa fathered Jehoshaphat, and Jehoshaphat fathered Joram, and Joram fathered Uzziah, [9] and Uzziah fathered Jotham, and Jotham fathered Ahaz, and Ahaz fathered Hezekiah, [10] and Hezekiah fathered Manasseh, and Manasseh fathered Amon, and Amon fathered Josiah, [11] and Josiah fathered Jeconiah and his brothers at the time of the removal to Babylon. [12] And after the removal to Babylon, Jeconiah fathered Shealtiel, and Shealtiel fathered Zerubbabel, [13] and Zerubbabel fathered Abiud, and Abiud fathered Eliakim, and Eliakim fathered Azor, [14] and Azor fathered Zadok, and Zadok fathered Achim, and Achim fathered Eliud, [15] and Eliud fathered Eleazar, and Eleazar fathered Matthan, and Matthan fathered Jacob, [16] and Jacob fathered Joseph, the husband of Mary, and from her Jesus was born, who is called Christ. [17] So the generations from Abraham to David are fourteen generations in all, and from David to the removal to Babylon fourteen generations, and from the removal to Babylon to the Christ fourteen generations. [18] The birth of Jesus Christ happened in this way. After his mother Mary had been pledged to Joseph in marriage, before they came together, she was found to have a child in her womb from the Holy Spirit. [19] Joseph her husband was a righteous man and did not want to expose her to public disgrace, so he resolved to release her privately. [20] But when he had pondered these things, an angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary your wife to yourself, for what has been begotten in her is of the Holy Spirit. [21] She will give birth to a son, and you are to name him Jesus, because he is the one who will save his people from their sins." [22] All this happened so that the word spoken by the Lord through the prophet would be fulfilled, which says, [23] "Behold, the virgin will become pregnant and give birth to a son, and they will call his name Immanuel," which translated is "God with us." [*] [24] Rising from sleep, Joseph did as the angel of the Lord had instructed him and took his wife to himself, [25] yet he did not know her until she had given birth to

her firstborn son; and he gave him the name Jesus.

## CHAPTER 2

[1] After Jesus was born in Bethlehem of Judea, in the days of King Herod, wise men from the east arrived in Jerusalem, [2] saying, "Where is the newborn King of the Jews? For we saw his star in the east and came to worship him." [3] When King Herod heard it, he was disturbed, and all Jerusalem along with him. [4] He called together all the chief priests and scribes of the people and began asking them where the Christ would be born. [5] They answered him, "In Bethlehem of Judea, for thus it has been written through the prophet: [6] 'And you, Bethlehem, land of Judah, are in no way the least among the leaders of Judah, for from you will come one who governs, who will shepherd my people Israel.'" [7] Then Herod privately called the wise men and found out from them exactly when the star had appeared. [8] He sent them to Bethlehem and said, "Go and inquire carefully about the child. As soon as you find him, let me know, so that I also may come and worship him." [9] When they had heard the king, they set out, and look, the star they had seen in the east went ahead of them until it came and stood above the place where the child was. [10] At the sight of the star they rejoiced with an exceedingly great joy. [11] On entering the house they saw the child with Mary his mother, and they fell down and worshiped him; and opening their treasure chests, they presented him with gifts: gold, frankincense, and myrrh. [*] [12] Then, having been warned in a dream not to go back to Herod, they withdrew to their own country by another road. [13] After they had gone, an angel of the Lord appeared to Joseph in a dream and said, "Get up, take the child and his mother, and escape to Egypt. Stay there until I give you word, for Herod is going to seek the child to destroy him." [14] So he rose, took the child and his mother during the night, and withdrew into Egypt. [15] He remained there until Herod's death, in order that what the Lord spoke through the prophet would be fulfilled, which says, "From Egypt I called my Son." [16] Then Herod, seeing that the wise men had made a fool of him, flew into a rage. He sent men and killed all the boys in Bethlehem and throughout its surrounding area who were two years old and younger, in keeping with the time he had carefully learned from the wise men. [17] Then what had been spoken by Jeremiah the prophet was fulfilled: [18] "A sound was heard in Ramah, wailing and weeping and much grieving: Rachel weeping for her children, and she would not accept comfort, because they are no longer." [19] After Herod died, there appeared an angel of the Lord in a dream to Joseph in Egypt, [20] and said, "Get up, take the child and his mother, and go to the land of Israel, because those who sought the life of the child have died." [21] He rose, took the child and his mother, and entered the land of Israel. [22] But hearing that Archelaus ruled as king over Judea instead of his father Herod, he was afraid to go there; and after being warned in a dream, he went away into the region of Galilee. [23] He came and made his home in a town called Nazareth, so that the word spoken through the prophets would be fulfilled: "He will be called a Nazarene."

## CHAPTER 3

[1] In those days John the Baptist arrived, preaching in the wilderness of Judea [2] and saying, "Repent, because the kingdom of heaven has drawn near." [3] For this is the one of whom Isaiah the prophet spoke, saying, "A voice of one calling out in the wilderness: 'Make ready the way of the Lord; make his paths straight.'" [4] John himself had clothing made of camel's hair, with a belt of leather around his waist, and his food was locusts and wild honey. [5] At that time Jerusalem was going out to him, and all Judea, and all the country surrounding the Jordan, [6] and they were baptized by him in the Jordan as they confessed their sins. [7] When he saw many of the Pharisees and Sadducees coming for his baptism, he said to them, "Offspring of vipers! Who showed you how to flee from the coming wrath? [8] Then produce fruits befitting repentance, [9] and do not suppose you can say among yourselves, 'Abraham is our father.' For I say to you that out of these stones God can raise up children for Abraham. [10] The axe is already lying at the root of the trees; so every tree not producing good fruit is being cut down and thrown into the fire. [11] I for my part baptize you in water for repentance, but the one coming after me is stronger than I am; I am not fit to carry his sandals. He will baptize you in the Holy Spirit and fire. [12] His winnowing fork is in his hand, and he will thoroughly cleanse his threshing floor; he will gather his wheat into the storehouse, but he will burn up the chaff with fire that cannot be quenched. [13] Then Jesus arrived from Galilee at the Jordan, coming to John to be baptized by him. [14] But John kept trying to stop him, saying, "It is I who need to be baptized by you, and you are coming to me?" [15] Jesus answered him, "Allow it for now; it is proper for us in this way to fulfill all righteousness." Then John allowed him. [16] Once baptized, Jesus went up at once from the water, and look, the heavens were opened to him, and he saw the Spirit of God coming down as a dove and alighting on him. [17] And there came a voice out of the heavens, saying, "This is my beloved Son, in whom I have delighted."

## CHAPTER 4

[1] Then Jesus was brought up into the wilderness by the Spirit to be tempted by the devil. [2] When he had fasted forty days and forty nights, he finally became hungry. [3] Then the tempter approached him and said, "If you are the Son of God, say that these stones should become bread." [4] But he replied, "It is written: 'Man will not live on bread alone, but on every word coming out through the mouth of God.'" [5] Then the devil took him along into the holy city, and he stood him on the highest point of the temple [6] and said to him, "If you are the Son of God, throw yourself down, because it is written, 'He will give orders to his angels concerning you,' and 'They will lift you up in their hands, so that you will not strike your foot against a stone.'" [7] Jesus said to him, "It is also written, 'You shall not tempt the Lord your God.'" [8] Once more the devil took him to an extremely high mountain and showed him all the kingdoms of the world and their glory, [9] and he said to him, "I will give you all

these things if you fall down and worship me." [10] Then Jesus told him, "Get away, Satan! For it is written, 'You shall worship the Lord your God, and you shall serve him alone.'" [11] Then the devil let him go, and look, angels came and attended to him. [12] When Jesus heard that John had been handed over, he departed into Galilee. [13] He left Nazareth behind and came and settled in Capernaum, the town beside the sea, within the borders of Zebulun and Naphtali, [14] in order that what was spoken through Isaiah the prophet would be fulfilled, which says, [15] "Land of Zebulun and land of Naphtali, along the way of the sea, beyond the Jordan, Galilee of the Gentiles: [16] the people sitting in darkness saw a great light, and for those sitting in the land and shadow of death, a light rose upon them." [17] From then on Jesus began to preach, saying, "Repent, because the kingdom of heaven has drawn near." [18] As Jesus walked beside the Sea of Galilee, he saw two brothers, Simon, called Peter, and his brother Andrew, throwing a net into the sea; for they were fishermen. [19] And he said to them, "Come after me, and I will make you fishers of men." [20] Leaving their nets at once, they followed him. [21] Going on from there, he saw two more brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, repairing their nets; and he called them. [22] And at once, leaving the boat and their father, they followed him. [23] Jesus went around all of Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing every disease and every illness among the people. [24] The report about him went out through all Syria, and they brought to him all who were sick, gripped by various diseases and torments, those possessed by demons, epileptics, and paralytics; and he healed them.* [25] Large crowds followed him from Galilee, the Decapolis, Jerusalem, Judea, and from across the Jordan.

## CHAPTER 5

[1] Now seeing the crowds, he went up the mountain, and after he had sat down, his disciples approached him. [2] Opening his mouth, he taught them, saying, [3] "Blessed are the poor in spirit, because the kingdom of heaven is theirs. [4] Blessed are those who mourn, because they will be comforted. [5] Blessed are the meek, because they will inherit the earth. [6] Blessed are those who hunger and thirst for righteousness, because they will be fed to the full. [7] Blessed are the merciful, because mercy will be given to them. [8] Blessed are the pure in heart, because they will see God. [9] Blessed are the peacemakers, because they will be called sons of God. [10] Blessed are those persecuted on account of righteousness, because the kingdom of heaven is theirs. [11] Blessed are you when people heap insults on you and persecute you and falsely say every evil word against you because of me. [12] Rejoice and be overjoyed, because your reward in heaven is great; for in the same way they persecuted the prophets who came before you. [13] You are the salt of the earth. But if the salt becomes tasteless, with what will it be made salty? It is no longer good for anything but to be thrown outside and walked on by people. [14] You are the light of the world. A city located on a mountain cannot be hidden. [15] Nor do people light a lamp only to place it under the grain basket; rather, they set it on the lampstand, and it shines on all who are in the house. [16] Let your light shine before people in just this way, so that they may see your good deeds and glorify your Father who is in heaven. [17] Do not suppose that I came to tear down the Law or the Prophets. I did not come to tear down, but to fulfill. [18] For truly I say to you, until heaven and earth pass away, not a single iota or a single stroke of a letter will by any means pass from the Law until everything has taken place. [19] So whoever sets aside one of the least of these commandments and teaches people to do so will be called least in the kingdom of heaven; but whoever practices and teaches them, this one will be called great in the kingdom of heaven. [20] For I say to you that if your righteousness does not go far beyond that of the scribes and Pharisees, you will by no means enter the kingdom of heaven. [21] You have heard that the people of long ago were told, 'You shall not murder,' and 'Whoever murders will be subject to judgment.' [22] But I say to you that anyone who is angry with his brother without a cause will be subject to judgment; anyone who says to his brother, 'Raca,' will be subject to the Council; and anyone who says, 'Fool!' will be subject to the hell of fire.* [23] Therefore, if you bring your gift to the altar and there you recall that your brother holds something against you, [24] leave your gift right there in front of the altar and go away; first make peace with your brother, and then come and present your gift. [25] Be quick to make friends with your opponent while you are still on the road with him, or else your opponent may hand you over to the judge, and the judge to the officer, and you will be thrown into prison. [26] Truly I say to you, you will certainly not come out from there until you pay back the last quadrans.* [27] You have heard that the people of long ago were told, 'You shall not commit adultery.' [28] But I say to you that anyone who gazes at a woman in order to desire her has already committed adultery with her in his heart. [29] If your right eye causes you to stumble, pluck it out and cast it from you; it is to your advantage that one of your body parts be lost, and not that your whole body be thrown into hell. [30] And if your right hand causes you to stumble, cut it off and cast it from you; it is to your advantage that one of your body parts be lost, and not that your whole body be thrown into hell. [31] It was also said, 'Whoever sends away his wife must give her a document of divorce.' [32] But I say to you that whoever sends away his wife, except on account of sexual immorality, makes her commit adultery; and whoever marries a woman who has been sent away commits adultery. [33] Again, you have heard that the people of long ago were told, 'You shall not break your oath, but you shall carry out your oaths to the Lord.' [34] But I say to you, make no oath at all: not by heaven, because it is God's throne, [35] nor by the earth, because it is the footstool of his feet; nor by Jerusalem, because it is the city of the great King. [36] And do not swear by your own head, since you are not able to make a single hair white or black. [37] Rather, let your speech be 'Yes, yes' or 'No, no'; whatever goes beyond these is from the evil one. [38] You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' [39] But I say to you, do not stand against the evil person; rather, whoever slaps you on your

right cheek, turn the other one to him as well. [40] And to the one who wants to take you to court and take your tunic, yield your cloak too. [41] Whoever presses you into service for one mile, go with him two. [42] Give to anyone who asks of you, and do not turn your back on the one who wants to borrow from you. [43] You have heard that it was said, 'You shall love your neighbor and hate your enemy.' [44] But I say to you, love your enemies; bless the ones who curse you, treat well the ones who hate you, and pray for the ones who abuse you and persecute you, [45] so that you may become sons of your Father who is in heaven; for he causes his sun to rise on evil people and good, and he sends rain on the righteous and the unrighteous. [46] For if you love the people who love you, what reward do you have? Are not the tax collectors doing the same thing too? [47] And if you greet your brothers only, what are you doing beyond others? Are not the tax collectors also doing this? [48] So you are to be perfect, even as your Father who is in heaven is perfect.

## CHAPTER 6

[1] Be careful not to perform your charitable deeds in front of people in order to be noticed by them; if you do, you have no reward with your Father who is in heaven. [*] [2] So whenever you give to the needy, do not blow a trumpet ahead of you, as the hypocrites do in the synagogues and in the lanes, so that people will praise them. Truly I say to you, they already have their reward in full. [3] But you, when you give to the needy, must not let your left hand know what your right hand is doing, [4] so that your giving will be done in secret; and your Father who sees in secret will himself repay you openly. [5] And when you pray, you are not to be like the hypocrites, because they love to pray standing in the synagogues and on the corners of the wide streets, so that people may see them. Truly I say to you, they already have their reward in full. [6] But as for you, when you pray, enter your private room, close your door, and pray to your Father who is in secret; and your Father who sees in secret will repay you openly. [7] And in praying, do not pile up meaningless repetitions as the Gentiles do; they suppose that by saying a great deal they will be heard. [8] Do not be like them, then, for your Father knows what you have need of before you ask him. [9] This, then, is how you are to pray: Our Father who is in heaven, let your name be hallowed. [10] Let your kingdom come; let your will be done, on earth as it is in heaven. [11] Our daily bread give us today. [12] And forgive us our debts, just as we too forgive those indebted to us. [13] And do not bring us into temptation, but rescue us from evil. For the kingdom and the power and the glory are yours forever. Amen. [*] [14] For if you forgive people their offenses, your heavenly Father will forgive you as well; [15] but if you do not forgive people their offenses, your Father will not forgive your offenses either. [16] Whenever you fast, do not put on a sad face as the hypocrites do; for they make their faces unsightly so that people will see that they are fasting. Truly I say to you, they already have their reward in full. [17] But you, when fasting, put oil on your head and wash your face, [18] so that it is not people who see you fasting but your Father who is in secret; and your Father who sees in secret will repay you openly. [19] Do not store up treasures for yourselves on earth, where moth and rust consume and where thieves dig through and steal; [20] but store up treasures for yourselves in heaven, where neither moth nor rust consumes and where thieves do not dig through or steal. [21] For wherever your treasure is, that is where your heart will be too. [22] The lamp of the body is the eye. If, then, your eye is clear, your whole body will be filled with light; [23] but if your eye is evil, your whole body will be filled with darkness. So if the light within you is darkness, how deep that darkness is! [24] No one can serve two lords; either he will hate the one and love the other, or he will cling to one and look down on the other. You cannot serve God and mammon. [25] For this reason I say to you, do not be anxious for your life, what you will eat or what you will drink, nor for your body, what you will put on. Is not the life more than the food, and the body more than the clothing? [26] Look closely at the birds of the sky: they do not sow or reap or gather into storehouses, and your heavenly Father feeds them. Do you not matter much more than they do? [27] And who among you, by being anxious, can add one cubit to his height? [28] And why be anxious over clothing? Learn from the lilies of the field how they grow: they do not toil, and they do not spin; [29] but I say to you that not even Solomon in all his splendor was dressed like one of them. [30] Now if God dresses the wild grass in this way, which is here today and tomorrow is thrown into the furnace, will he not much more dress you, you of little faith? [31] So do not be anxious, saying, 'What will we eat?' or 'What will we drink?' or 'What will we put on?' [32] For all these are the things the Gentiles strive for; for indeed your heavenly Father knows that you need all of them. [33] Instead, seek first the kingdom of God and his righteousness, and all these things will be added to you as well. [34] So do not be anxious about tomorrow, since tomorrow will be anxious about its own things. Each day's own trouble is enough for it.

## CHAPTER 7

[1] Stop judging, so that you will not be judged. [2] For by the standard of judgment you apply you will be judged, and by the measure you measure with, it will be measured to you in return. [3] And why do you look at the splinter in your brother's eye but take no notice of the beam in your own eye? [4] Or how will you say to your brother, 'Allow me to pull the splinter out of your eye,' when look, there is a beam in your own eye? [5] Hypocrite, first pull the beam out of your own eye, and then you will see clearly to pull the splinter out of your brother's eye. [6] Do not give the holy thing to the dogs, and do not cast your pearls in front of the pigs, or they may trample them with their feet and then turn and tear you apart. [7] Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. [8] For everyone who asks receives, whoever seeks finds, and to whoever knocks it will be opened. [9] Or is there anyone among you who, when his son asks him for bread, will hand him a stone? [10] Or if he asks for a fish, will he hand him a snake? [11] So if you, though you are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to

the ones who ask him! [12] Everything, then, that you would want people to do for you, you also do the same for them; for this is the Law and the Prophets. [13] Go in through the narrow gate. For the gate that leads to destruction is wide and the road spacious, and many are the people who go in through it. [14] Because narrow is the gate and constricted the road that leads to life, and those who find it are few. [15] Watch out for false prophets, who come to you dressed as sheep but on the inside are savage wolves. [16] By their fruits you will know them well. Do people pick grapes from thorn bushes or figs from thistles? [17] In the same way, every good tree produces good fruit, while the rotten tree produces bad fruit. [18] A good tree is not able to produce bad fruit, nor is a rotten tree able to produce good fruit. [19] Every tree not producing good fruit is being cut down and thrown into the fire. [20] So then, it is by their fruits that you will know them well. [21] Not all who say to me, 'Lord, Lord,' will enter into the kingdom of heaven, but rather whoever does the will of my Father who is in heaven. [22] Many will say to me in that day, 'Lord, Lord, was it not in your name that we prophesied, and in your name that we drove out demons, and in your name that we performed many miracles?' [23] Then I will state plainly to them, 'I never knew you. Get away from me, you who work lawlessness.' [24] So everyone who hears these words of mine and puts them into practice, I will liken him to a sensible man who built his house upon the rock.* [25] The rain poured down, the rivers rose, and the winds blew and fell upon that house; yet it did not collapse, for its foundation had been laid on the rock. [26] But everyone who hears these words of mine and does not put them into practice will be compared to a foolish man who built his house upon the sand. [27] The rain poured down, the rivers rose, and the winds blew and struck that house, and it collapsed, and its collapse was great." [28] And it happened that when Jesus had brought these words to an end, the crowds were amazed at his teaching, [29] for he was teaching them as one who has authority, and not in the way the scribes did.

## CHAPTER 8

[1] After he had come down from the mountain, large crowds followed him. [2] And there came a leper who bowed down before him, saying, "Lord, if you are willing, you are able to cleanse me." [3] Jesus reached out his hand and touched him, saying, "I am willing; be cleansed." At once his leprosy was cleansed. [4] Then Jesus said to him, "Make sure you tell no one; instead go, show yourself to the priest, and bring the gift Moses prescribed, as a testimony to them." [5] As Jesus went into Capernaum, a centurion approached him, imploring him [6] and saying, "Lord, my servant* is lying in the house paralyzed, in dreadful torment." [7] Jesus said to him, "I will come and cure him." [8] The centurion answered, "Lord, I am not fit for you to come in under my roof; just speak a word, and my servant will be healed. [9] For I myself am a man under authority, with soldiers under me; I tell this one, 'Go,' and he goes, and another, 'Come,' and he comes, and my servant, 'Do this,' and he does it." [10] Hearing this, Jesus was amazed and said to those following him, "Truly I say to you, not even in Israel have I found faith this great. [11] I say to you that many will come from the east and the west and will take their places at table with Abraham and Isaac and Jacob in the kingdom of heaven, [12] but the sons of the kingdom will be cast out into the darkness outside. There will be weeping and grinding of teeth." [13] Then Jesus said to the centurion, "Go; just as you have believed, so let it be for you." And his servant was healed at that very hour. [14] Jesus went into Peter's house and saw his mother-in-law laid up in bed with a fever. [15] He touched her hand, and the fever went away from her; and she got up and waited on them. [16] When evening had come, they brought to him many who were demon-possessed, and he drove out the spirits with a word and healed all who were ill, [17] so that the word spoken through Isaiah the prophet would be fulfilled: "He himself took up our weaknesses and carried away our diseases." [18] Seeing large crowds around him, Jesus gave the order to go across to the other side. [19] Then one scribe approached and said to him, "Teacher, I will follow you anywhere you go." [20] Jesus told him, "The foxes have dens and the birds of the sky have nests, but the Son of Man has no place where he may lay his head." [21] And another of his disciples said to him, "Lord, allow me first to go away and bury my father." [22] But Jesus told him, "Follow me, and leave the dead to bury their own dead." [23] He stepped into the boat, and his disciples followed him. [24] And suddenly a violent storm arose on the sea, so that the boat was being covered over by the waves; but he was sleeping. [25] His disciples came and roused him, saying, "Lord, save us! We are lost!" [26] He said to them, "Why are you so fearful, you of little faith?" Then he rose up and rebuked the winds and the sea, and it became completely calm. [27] The men were amazed and said, "What kind of man is this, that even the winds and the sea obey him?" [28] When he arrived on the other side, in the region of the Gergesenes, two demon-possessed men coming out of the tombs met him; they were so dangerous that no one was able to go along that road.* [29] And they shouted, "What business do we have with you, Jesus, Son of God? Did you come here to torment us before the appointed time?" [30] Some distance away from them a large herd of pigs was grazing. [31] So the demons pleaded with him, saying, "If you drive us out, allow us to go off into the herd of pigs." [32] He told them, "Go!" And coming out, they went off into the herd of pigs; and the whole herd of pigs stampeded down the cliff into the sea and perished in the water. [33] Those tending them ran away, went off into the town, and reported everything, including what had happened to the demon-possessed men. [34] And look, the whole town came out to meet Jesus, and when they saw him, they urged him to move away from their territory.

## CHAPTER 9

[1] He stepped into a boat, crossed over, and came into his own town. [2] And look, they were bringing to him a paralyzed man laid on a bed. Seeing their faith, Jesus said to the paralytic, "Have courage, child; your sins have been forgiven you." [3] At this some of the scribes said among themselves, "This fellow blasphemes." [4] Jesus, seeing their thoughts, said, "Why are you thinking evil

things in your hearts? [5] For which is easier: to say, 'Your sins have been forgiven you,' or to say, 'Get up and walk'? [6] But so that you may know that the Son of Man has authority on earth to forgive sins"—at this he said to the paralytic—"Get up, take up your bed, and go off to your house." [7] And the man got up and went off to his house. [8] When the crowds saw this, they were filled with wonder and gave glory to God, who had given authority of this kind to men. [9] Moving on from there, Jesus saw a man named Matthew seated at the tax office, and he said to him, "Follow me." So he got up and followed him. [10] It happened that, as he sat at table in the house, look, many tax collectors and sinners came and were sitting at table with Jesus and his disciples. [11] Seeing this, the Pharisees said to his disciples, "Why is your teacher eating with the tax collectors and sinners?" [12] Jesus heard it and said to them, "The strong have no need of a doctor, but those who are ill. [13] Go and learn what this means: 'Mercy is what I want, and not sacrifice.' For I did not come to call righteous people, but sinners, to repentance." [14] Then John's disciples came to him and asked, "Why is it that we and the Pharisees fast often, but your disciples do not fast?" [15] Jesus answered them, "The sons of the bridechamber cannot mourn while the bridegroom is with them, can they? But days will come when the bridegroom will be taken from them, and then they will fast. [*] [16] No one puts a patch of unshrunk cloth on an old garment; for the patch pulls away from the garment, and the tear becomes worse. [17] Nor do people pour new wine into old wineskins; if they do, the skins split, the wine pours out, and the skins are destroyed. Instead they pour new wine into fresh wineskins, and both are kept safe." [18] While he was telling them these things, a certain ruler came and bowed down before him, saying, "My daughter has just now died; but come and place your hand on her, and she will live." [*] [19] So Jesus rose and went after him, along with his disciples. [20] And a woman who had been hemorrhaging for twelve years approached from behind and touched the edge of his cloak. [21] For she kept saying to herself, "If I can just touch his cloak, I will be restored." [22] Jesus turned around, and when he saw her he said, "Have courage, daughter; your faith has restored you." And the woman was restored from that hour. [23] When Jesus arrived at the ruler's house and saw the flute players and the noisy crowd, [24] he said to them, "Leave, for the girl has not died; she is asleep." And they ridiculed him. [25] Once the crowd had been sent out, he went in and took hold of her hand, and the girl got up. [26] And news of this spread throughout that whole region. [27] As Jesus went on from there, two blind men followed him, shouting, "Have mercy on us, Son of David!" [28] After he had entered the house, the blind men came up to him, and Jesus asked them, "Do you believe that I can do this?" They answered him, "Yes, Lord." [29] Then he touched their eyes and said, "Let it happen to you according to your faith." [30] And their eyes were opened. Jesus gave them a stern warning: "Make sure no one finds out about this." [31] But they went out and made him known throughout that whole region. [32] Just as they were leaving, people brought to him a man who could not speak and was demon-possessed. [33] Once the demon had been driven out, the mute man spoke, and the crowds were amazed and said, "Nothing like this has ever been seen in Israel." [34] But the Pharisees kept saying, "It is by the ruler of the demons that he drives out the demons." [35] Jesus went around all the towns and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every disease and every illness among the people. [36] Seeing the crowds, he was moved with compassion for them, because they were weary and scattered, like sheep that have no shepherd. [37] Then he told his disciples, "The harvest is truly abundant, but the workers are few. [38] So ask the Lord of the harvest to thrust out workers into his harvest."

## CHAPTER 10

[1] Summoning his twelve disciples, he gave them authority over unclean spirits, so as to drive them out and to heal every disease and every illness. [2] These are the names of the twelve apostles: first Simon, the one called Peter, and his brother Andrew; James son of Zebedee and his brother John; [3] Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Lebbaeus, who was also called Thaddaeus; [4] Simon the Cananite, and Judas Iscariot, the one who also betrayed him. [*] [5] Jesus sent out these twelve with these instructions: "Do not go off on a road to the Gentiles, and do not go into a Samaritan town; [6] go instead to the lost sheep of the house of Israel. [7] As you go, preach and say, 'The kingdom of heaven has drawn near.' [8] Heal the sick, cleanse lepers, raise the dead, drive out demons. You received without paying; give without charging. [*] [9] Do not get gold or silver or copper to put in your belts, [10] no bag for the road, nor two tunics, nor sandals, nor staffs; for the worker deserves his food. [*] [11] Whatever town or village you go into, search out who in it is worthy, and remain there until you go on. [12] When you come into the household, give it your greeting. [13] If the household is worthy, let your peace rest on it; but if it is not worthy, let your peace come back to you. [14] And whoever will not welcome you or hear your words, as you go out of that house or town, shake the dust off your feet. [15] Truly I say to you, it will be easier to endure for the land of Sodom and Gomorrah in the day of judgment than for that town. [16] Look, I am sending you out like sheep among wolves; so be as shrewd as snakes and as guileless as doves. [17] Be on guard against people, for they will hand you over to local councils and whip you in their synagogues, [18] and you will even be led before governors and kings because of me, for a testimony to them and to the Gentiles. [19] But when they hand you over, do not be anxious over how or what you will speak; for what you should speak will be given to you in that hour. [20] For you are not the ones speaking; it is the Spirit of your Father who speaks in you. [21] Brother will betray brother to death, and a father his child; children will rise up against their parents and have them killed. [22] You will be hated by everyone because of my name, but whoever endures to the end, that one will be saved. [23] Whenever they persecute you in this town, escape to another; for truly I say to you, you will certainly not finish the towns of Israel before the Son of Man

comes. [24] A disciple is not above his teacher, nor a servant above his master. [25] It is enough for the disciple to become like his teacher, and the servant like his master. If they called the master of the house Beelzebub, how much more will they call the members of his household!* [26] So do not fear them; for there is nothing concealed that will not be uncovered, and nothing secret that will not come to be known. [27] What I say to you in the dark, tell in the daylight; and what you hear in your ear, preach from the rooftops. [28] Do not be afraid of those who kill the body but are unable to kill the soul; instead, fear the one who has power to destroy both soul and body in hell. [29] Are not two sparrows sold for one assarion? Yet not one of them will fall to the ground without your Father. [30] As for you, even the hairs on your head have all been counted. [31] So stop being afraid; you are worth more than many sparrows. [32] So everyone who acknowledges me before people, I will also acknowledge him before my Father who is in heaven. [33] But whoever disowns me before people, I will also disown him before my Father who is in heaven. [34] Do not suppose that I came to cast peace upon the earth; I did not come to cast peace, but a sword. [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, [36] and a man's enemies will be the members of his household. [37] The one who loves father or mother above me is not worthy of me; the one who loves son or daughter above me is not worthy of me. [38] And the one who does not take up his cross and follow behind me is not worthy of me. [39] The one who has found his life will lose it, and the one who has lost his life because of me will find it. [40] Anyone who welcomes you welcomes me, and anyone who welcomes me welcomes the one who sent me. [41] Anyone who welcomes a prophet in the name of a prophet will receive a prophet's reward, and anyone who welcomes a righteous man in the name of a righteous man will receive a righteous man's reward. [42] And whoever gives even a cup of cold water to drink to one of these little ones in the name of a disciple, truly I say to you, he will certainly not lose his reward."

## CHAPTER 11

[1] And it happened, when Jesus had finished directing his twelve disciples, that he left there to teach and to preach in their towns. [2] While in prison John heard about the works of the Christ, and he sent two of his disciples [3] to ask him, "Are you the Coming One, or are we to wait for someone else?" [4] Jesus answered them, "Go and tell John the things you are hearing and seeing: [5] blind people see again and lame people walk, lepers are made clean and deaf people hear, dead people are raised and poor people are given the gospel. [6] And blessed is anyone who does not stumble over me." [7] As these were leaving, Jesus began to talk to the crowds about John: "What did you go out into the wilderness to gaze at? A reed swayed by the wind? [8] If not, what did you go out to see? A man wrapped in soft garments? Look, those who wear soft things are in the palaces of kings. [9] Then what did you go out to see, a prophet? Yes, I say to you, and much more than a prophet. [10] For this is the one about whom it is written, 'Look, I am sending my messenger before your face, who will make ready your way ahead of you.' [11] Truly I say to you, of all who have been born of women, no one greater than John the Baptist has appeared; yet the least in the kingdom of heaven is greater than he is. [12] From the days of John the Baptist until now the kingdom of heaven suffers violence, and violent men seize it.* [13] For all the Prophets and the Law prophesied up to John. [14] And if you are willing to receive it, he himself is Elijah, the one who was to come. [15] Whoever has ears to hear, let him hear.* [16] To what will I liken this generation? It is like little children seated in the marketplaces who call out to their companions [17] and say, 'We played the flute for you, and you did not dance; we wailed for you, and you did not beat your breasts.' [18] For John came not eating and not drinking, and they say, 'He has a demon.' [19] The Son of Man came eating and drinking, and they say, 'See, a man who is a glutton and a wine-drinker, a friend of tax collectors and sinners!' And wisdom has been justified by her children." [20] Then he began to reproach the towns in which the greatest number of his miracles had taken place, because they had not repented: [21] "Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that happened in you had happened in Tyre and Sidon, they would long ago have repented in sackcloth and ashes. [22] But I say to you, it will be easier to endure for Tyre and Sidon in the day of judgment than for you. [23] And you, Capernaum, lifted up as high as heaven, you will be brought down as far as Hades; for if the miracles that happened in you had happened in Sodom, it would have remained until today. [24] But I say to you that it will be easier to endure for the land of Sodom in the day of judgment than for you." [25] At that time Jesus responded, "I give you praise, Father, Lord of heaven and earth, that you hid these things from the wise and intelligent and revealed them to infants. [26] Yes, Father, because this is what seemed good in your sight. [27] Everything has been entrusted to me by my Father; no one fully knows the Son but the Father, and no one fully knows the Father but the Son and anyone to whom the Son wills to reveal him. [28] Come to me, all who are weary and weighed down with burdens, and I will give you rest. [29] Take my yoke on yourselves and learn from me, because I am gentle and humble in heart, and you will find rest for your souls. [30] For my yoke is kind and my load is light."

## CHAPTER 12

[1] At that time Jesus was going through the grainfields on the Sabbath, and his disciples, being hungry, began to pick heads of grain and eat them. [2] The Pharisees saw it and said to him, "See, your disciples are doing something that is not lawful to do on the Sabbath." [3] He replied, "Have you not read what David did when he and those with him were hungry, [4] how he went into the house of God and ate the showbread, which was not lawful for him or his companions to eat, but for the priests alone? [5] Or have you not read in the law that on the Sabbath the priests in the temple violate the Sabbath and yet are without guilt? [6] But I say to you that one greater than the temple is here. [7] And if you had known what this means, 'Mercy is what I want, and not

sacrifice,' you would not have condemned the innocent. [8] For the Son of Man is Lord of the Sabbath as well." [9] Leaving that place, he went into their synagogue. [10] And there was a man whose hand was shriveled. They questioned him, "Is it lawful to heal on the Sabbath?"—so that they could bring a charge against him. [11] He said to them, "Which man among you, if he owns a single sheep and it falls into a pit on the Sabbath, will not grab hold of it and pull it out? [12] How much more is a man worth than a sheep! So it is lawful to do good on the Sabbath." [13] Then he said to the man, "Hold out your hand." He held it out, and it was restored to health, just like the other. [14] The Pharisees, however, went out and plotted against him how they might destroy him. [15] Jesus, aware of this, withdrew from there; and large crowds followed him, and he healed them all, [16] and he ordered them not to make him known, [17] in order that the word spoken through Isaiah the prophet would be fulfilled: [18] "Look, my Servant whom I have chosen, my Beloved in whom my soul has delighted. I will place my Spirit on him, and he will announce judgment to the Gentiles.* [19] He will not wrangle or shout, and no one will hear his voice in the streets. [20] He will not break a bruised reed, and he will not put out a smoldering wick, until he leads judgment on to victory.* [21] And the Gentiles will put their hope in his name." [22] Then a demon-possessed man who was blind and unable to speak was brought to him, and he healed him, so that the blind and mute man could both speak and see. [23] All the crowds were astonished and said, "Is this man perhaps the Son of David?" [24] But the Pharisees, hearing it, said, "This fellow drives out demons only by Beelzebub, the ruler of the demons." [25] Jesus knew what they were thinking and said to them, "Any kingdom split against itself is brought to ruin, and any town or household split against itself will not stand. [26] And if Satan drives out Satan, he has been split against himself; how, then, will his kingdom stand? [27] And if I drive out demons by Beelzebub, by whom do your sons drive them out? For this reason they will be your judges. [28] But if I drive out demons by the Spirit of God, then the kingdom of God has arrived upon you. [29] Or how is anyone able to go into the strong man's house and carry off his possessions unless he first ties up the strong man? Then he will ransack his house. [30] The one who is not with me is against me, and the one who does not gather with me scatters abroad. [31] For this reason I say to you, people will be forgiven every sin and blasphemy, but blasphemy against the Spirit will not be forgiven them. [32] Anyone who says a word against the Son of Man, he will be forgiven; but anyone who speaks against the Holy Spirit will not be forgiven, neither in this age nor in the one that is coming. [33] Either make the tree good and its fruit good, or make the tree rotten and its fruit rotten; for it is by the fruit that the tree is recognized. [34] Offspring of vipers, how are you able to say good things when you are evil? For the mouth speaks from what fills the heart. [35] The good man brings out good things from the good treasure of his heart, and the evil man brings out evil things from his evil treasure. [36] But I say to you that every useless word people speak, they will render an account for it in the day of judgment. [37] For on the basis of your words you will be justified, and on the basis of your words you will be condemned." [38] Then some of the scribes and Pharisees responded to him, "Teacher, we would like to see a sign from you." [39] He answered them, "A wicked and adulterous generation demands a sign, yet it will be given no sign except the sign of Jonah the prophet. [40] For just as Jonah was in the belly of the sea creature three days and three nights, so the Son of Man will be in the heart of the earth three days and three nights. [41] The men of Nineveh will stand up at the judgment along with this generation and will condemn it, because they repented at what Jonah preached; and look, something greater than Jonah is here. [42] The queen of the south will be raised at the judgment along with this generation and will condemn it, because she came from the far ends of the earth to listen to Solomon's wisdom; and look, something greater than Solomon is here. [43] Whenever the unclean spirit leaves a man, it roams through dry places looking for rest and does not find any. [44] Then it says, 'I will go back to my house that I left.' And when it arrives, it finds the house standing empty, swept clean, and put in order. [45] Then it goes off and brings along seven other spirits more wicked than itself, and they go in and settle there; and the final condition of that man ends up worse than the first. That is how it will be with this wicked generation as well." [46] While he was yet talking to the crowds, his mother and brothers were standing outside, wanting to speak with him. [47] Someone told him, "Look, your mother and your brothers are standing outside, wanting to speak with you." [48] But he replied to the man who had told him, "Who is my mother, and who are my brothers?" [49] Then, extending his hand toward his disciples, he said, "See, my mother and my brothers! [50] For anyone who does the will of my Father who is in heaven, that one is my brother and sister and mother."

## CHAPTER 13

[1] On that day Jesus left the house and sat down by the sea. [2] Such large crowds gathered around him that he stepped into the boat and sat there, while the whole crowd stood on the shore. [3] Then he told them many things in parables: "Look, the sower went out to sow. [4] While he was sowing, some seeds fell beside the road, and the birds came and ate them up. [5] Some fell on rocky places where there was not much earth, and they shot up quickly because the earth was not deep. [6] But once the sun came up they were burned, and because they had no root they dried up. [7] Some fell among the thorns, and the thorns came up and smothered them. [8] And others fell on the good ground and gave a crop, one a hundredfold, another sixty, another thirty. [9] Whoever has ears to hear, let him hear." [10] The disciples came and asked him, "Why do you talk to them in parables?" [11] He answered them, "Because you have been granted to know the mysteries of the kingdom of heaven, but they have not been granted it. [12] For whoever has will be given more, and he will have more than enough; but whoever does not have, even what he has will be taken from him. [13] That is why I talk to them in parables: because though they look, they do not see, and though they listen, they do not hear or understand. [14] In them the prophecy

of Isaiah is being fulfilled, which says, 'You will keep on hearing but will by no means understand; you will keep on seeing but will by no means perceive. [15] For the heart of this people has become thick, and they hear heavily with their ears, and they have shut their eyes, so that they would not see with their eyes, hear with their ears, understand with their heart, and turn back, and I would heal them.' [16] But your eyes are blessed because they see, and your ears because they hear. [17] For truly I say to you that many prophets and righteous men longed to see the things you are seeing and did not see them, and to hear the things you are hearing and did not hear them. [18] You, then, listen to the parable of the sower. [19] When anyone hears the word of the kingdom and does not grasp it, the evil one comes and seizes what was sown in his heart; this is the one sown beside the road. [20] The one sown on the rocky places is the person who hears the word and at once accepts it gladly; [21] but he has no root in himself and lasts only for a time; when affliction or persecution comes because of the word, he stumbles at once. [22] The one sown among the thorns is the person who hears the word, but the worry of this age and the deceit of wealth smother the word, and it becomes fruitless. [23] And the one sown on the good ground is the person who hears the word and grasps it; he is the one who bears fruit and produces, one a hundredfold, another sixty, another thirty." [24] He set another parable before them: "The kingdom of heaven has become like a man who sowed good seed in his field. [25] But while people were sleeping, his enemy came, sowed darnel among the wheat, and went off. [26] When the blades sprang up and formed heads of grain, the darnel showed up as well. [27] The householder's servants came to him and said, 'Sir, was it not good seed that you sowed in your field? So where did the darnel come from?' [28] He told them, 'A man who is an enemy did this.' The servants asked him, 'Do you want us, then, to go out and collect it?' [29] But he said, 'No, or while you collect the darnel you may uproot the wheat along with it. [30] Leave both to grow side by side until the harvest; and at harvest time I will tell the reapers, "First collect the darnel and tie it in bundles for burning, but bring the wheat together into my storehouse."'" [31] He set another parable before them: "The kingdom of heaven is like a mustard seed, which a man took and planted in his field. [32] It is indeed the smallest of all the seeds, but once it has grown, it is bigger than the garden plants and turns into a tree, so that the birds of the sky come and settle in its branches." [33] He told them another parable: "The kingdom of heaven is like leaven that a woman took and concealed in three measures of flour until the whole of it was leavened." [34] Jesus told the crowds all these things in parables, and apart from a parable he would tell them nothing, [35] so that the word spoken through the prophet would be fulfilled: "I will open my mouth in parables; I will pour out things kept hidden since the foundation of the world." [36] Then, dismissing the crowds, Jesus went into the house. His disciples came to him and said, "Make clear to us the parable of the darnel in the field." [37] He answered them, "The sower of the good seed is the Son of Man. [38] The field is the world. As for the good seed, these are the sons of the kingdom; and the darnel is the sons of the evil one. [39] The enemy who sowed it is the devil; the harvest is the close of the age; and the reapers are angels. [40] So just as the darnel is collected and burned up with fire, so it will be at the close of this age. [41] The Son of Man will send out his angels, and they will collect from his kingdom everything that causes stumbling and those who do lawlessness, [42] and will hurl them into the furnace of fire. There will be weeping and grinding of teeth. [43] At that time the righteous will blaze out like the sun in the kingdom of their Father. Whoever has ears to hear, let him hear. [44] Again, the kingdom of heaven is like a treasure buried in the field, which a man found and kept hidden; and out of joy over it he goes away, sells everything he has, and buys that field. [45] Again, the kingdom of heaven is like a merchant looking for fine pearls. [46] When he found a single pearl of great price, he went away, sold everything he had, and bought it. [47] Again, the kingdom of heaven is like a dragnet cast into the sea that brought in fish of every sort. [48] Once it was full, they hauled it up onto the beach, sat down, and collected the good ones in baskets, but threw the worthless ones out. [49] That is how it will be at the close of the age: the angels will go out and separate the wicked from among the righteous [50] and will hurl them into the furnace of fire. There will be weeping and grinding of teeth." [51] Jesus asked them, "Have you grasped all these things?" They answered him, "Yes, Lord." [52] So he said to them, "For this reason every scribe who has been made a disciple for the kingdom of heaven is like a householder who brings out from his storeroom things new and old." [53] And it happened that when Jesus had finished these parables, he moved on from there. [54] He came into his own hometown and began teaching them in their synagogue, so that they were amazed and said, "Where does this man's wisdom come from, and these miracles? [55] Is this not the son of the carpenter? Is his mother not named Mary, and his brothers James and Joses and Simon and Judas? [56] And are not his sisters all here with us? So where did this man get all this?" [57] And they stumbled over him. But Jesus told them, "Nowhere is a prophet without honor except in his own hometown and in his own house." [58] And he did not perform many miracles there because of their unbelief.

## CHAPTER 14

[1] At that time Herod the tetrarch heard the news about Jesus, [2] and he told his attendants, "This is John the Baptist; he has been raised from the dead, and for this reason the miraculous powers are active in him." [3] For Herod had arrested John, tied him up, and put him away in prison on account of Herodias, the wife of his brother Philip. [4] For John kept telling him, "You are not permitted to have her." [5] He wished to kill him, but he was afraid of the crowd, since they considered him a prophet. [6] But when Herod's birthday was being kept, the daughter of Herodias danced in their midst and delighted Herod, [7] so that he swore an oath and promised to give her anything she asked. [8] Urged on by her mother, she said, "Give me, right here on a platter, the head of John the Baptist." [9] The king was distressed, but on account of the oaths and his dinner guests he ordered that it be given to

her. [10] He sent word and had John's head cut off in the prison. [11] His head was carried in on a platter and handed to the girl, and she took it to her mother. [12] Then John's disciples came, took away the body, and buried it; and they went off and reported to Jesus. [13] On hearing this, Jesus slipped away from there in a boat to a deserted place, apart from others. When the crowds heard of it, they followed him on foot from the towns. [14] As he came out, Jesus saw a large crowd, and he was moved with compassion for them and cured their sick. [15] As evening came on, his disciples came to him and said, "This place is deserted, and the hour has already gone by. Dismiss the crowds so they can go off into the villages and buy themselves food." [16] Jesus told them, "They have no need to go away. You give them something to eat." [17] They told him, "All we have here is five loaves and two fish." [18] He said, "Bring them here to me." [19] And after ordering the crowds to recline on the grass, he took the five loaves and the two fish, looked up to heaven, and gave a blessing; then he broke the loaves and handed them to the disciples, and the disciples to the crowds. [20] Everyone ate and was filled, and they picked up the fragments that were left over, twelve full baskets. [21] Those who had eaten numbered about five thousand men, not counting women and children. [22] Right away Jesus compelled his disciples to board the boat and go ahead of him to the other side, while he sent the crowds away. [23] After sending the crowds away, he went up the mountain privately to pray. Evening came, and he was there by himself. [24] But the boat was already in the middle of the sea, harassed by the waves, because the wind was against them. [25] During the fourth watch of the night Jesus went off toward them, walking on the sea. [26] When the disciples saw him walking on the sea, they were shaken and said, "It is a phantom!" And they screamed in fear. [27] But Jesus at once spoke to them: "Have courage; it is I. Stop being afraid." [28] Peter answered him, "Lord, if it is you, order me to come to you on the waters." [29] He said, "Come." Peter climbed down from the boat and walked on the waters to go to Jesus. [30] But seeing the strong wind, he became frightened, and as he started to go under, he shouted, "Lord, save me!" [31] Immediately Jesus reached out his hand, caught hold of him, and said to him, "You of little faith, why did you doubt?" [32] As they climbed into the boat, the wind died down. [33] Then the men in the boat came and worshiped him, saying, "You are truly the Son of God." [34] Having crossed over, they came to the land of Gennesaret. [35] The men of that place recognized him and sent word into all that surrounding country, and they brought to him all who were ill, [36] and they pleaded with him that they might just touch the edge of his cloak; and all who touched it were thoroughly healed.

## CHAPTER 15

[1] Then the scribes and Pharisees from Jerusalem came to Jesus and said, [2] "Why do your disciples violate the tradition of the elders? For they do not wash their hands whenever they eat bread." [3] He answered them, "And why do you violate the commandment of God for the sake of your tradition? [4] For God gave the command, 'Honor your father and your mother,' and, 'Anyone who speaks evil of father or mother, let him be put to death.' [5] But you say, 'If anyone says to his father or mother, "Whatever help you might have had from me is a gift to God," then he shall by no means honor his father or his mother.'* [6] And so you have made the commandment of God void for the sake of your tradition. [7] Hypocrites! Isaiah prophesied rightly about you when he said, [8] 'This people comes near to me with their mouth and honors me with their lips, but their heart is distant, far from me. [9] It is to no purpose that they worship me, teaching as doctrines the commands of men.'" [10] Then he summoned the crowd and said to them, "Listen, and understand. [11] A man is not made unclean by what enters his mouth; it is what comes out of the mouth that makes a man unclean." [12] Then his disciples approached and said to him, "Are you aware that the Pharisees took offense when they heard what you said?" [13] He replied, "Any plant that my heavenly Father did not plant will be pulled up by the roots. [14] Leave them alone; they are blind guides of the blind. And if a blind man guides a blind man, both will fall into a ditch." [15] Peter responded, "Tell us the meaning of this parable." [16] Jesus said, "Are even you still lacking understanding? [17] Do you not yet realize that everything entering the mouth passes into the stomach and is cast out into the latrine? [18] But what comes out of the mouth comes from the heart, and that is what makes a man unclean. [19] For from the heart come evil reasonings, murders, adulteries, acts of sexual immorality, thefts, false testimony, blasphemies. [20] These are the things that make a man unclean; but eating with unwashed hands does not make a man unclean." [21] Leaving there, Jesus withdrew into the region of Tyre and Sidon. [22] And look, a Canaanite woman from those parts came out and called to him loudly, "Have mercy on me, Lord, Son of David! My daughter is cruelly tormented by a demon." [23] But he gave her no answer at all. His disciples came and kept urging him, "Send her off, because she keeps shouting after us." [24] He replied, "I was sent to no one but the lost sheep of the house of Israel." [25] But she came and bowed down before him, saying, "Lord, help me!" [26] He answered, "It is not good to take the bread belonging to the children and toss it to the little dogs." [27] "Yes, Lord," she said, "for even the little dogs eat some of the crumbs falling from their masters' table." [28] Then Jesus answered her, "Woman, your faith is great! Let it happen for you just as you wish." And from that hour her daughter was healed. [29] Moving on from there, Jesus came alongside the Sea of Galilee; he went up the mountain and was sitting there. [30] Large crowds came to him with the lame, the blind, the mute, the maimed, and many others besides; they set them down at Jesus' feet, and he healed them. [31] As a result the crowd was amazed, seeing mute people speaking, maimed people made sound, lame people walking, and blind people seeing; and they gave glory to the God of Israel. [32] Jesus called his disciples to him and said, "My heart goes out to the crowd, because they have already stayed with me three days and have nothing to eat; and I do not want to send them off hungry, or they may collapse on the way." [33] His disciples said to him, "Where in a deserted place would we find enough loaves to satisfy such a large crowd?" [34] Jesus asked them,

"How many loaves have you got?" They answered, "Seven, and a few little fish." [35] He instructed the crowds to recline on the ground. [36] Then he took the seven loaves and the fish, gave thanks, broke them, and kept handing them to his disciples, and the disciples to the crowd. [37] They all ate and were filled; and they picked up what remained of the fragments, seven hampers full. [38] Those who had eaten numbered four thousand men, not counting women and children. [39] After dismissing the crowds, he boarded the boat and came into the region of Magdala.

## CHAPTER 16

[1] The Pharisees and Sadducees approached, and, putting him to the test, they requested that he show them a sign from heaven. [2] He answered them, "When evening comes, you say, 'Good weather, because the sky is red'; [3] and at dawn, 'A storm today, because the sky is red and gloomy.' Hypocrites, you know how to judge the look of the sky, but you are not able to judge the signs of the times! [4] A wicked and adulterous generation demands a sign, yet it will be given no sign except the sign of Jonah the prophet." Then he left them and went away. [5] When his disciples arrived at the other side, they had forgotten to take any loaves. [6] Jesus told them, "Look out, and guard yourselves against the leaven of the Pharisees and Sadducees." [7] They were reasoning among themselves, saying, "It is because we did not bring any loaves." [8] Aware of this, Jesus said to them, "You of little faith, why are you reasoning among yourselves that you did not bring loaves? [9] Do you still not understand? Do you not remember the five loaves for the five thousand, and how many baskets you picked up? [10] Or the seven loaves for the four thousand, and how many hampers you picked up? [11] How is it that you do not understand that it was not about bread that I spoke to you, when I said to guard yourselves against the leaven of the Pharisees and Sadducees?" [12] Then they realized that he had not told them to guard themselves against the leaven of bread, but against the teaching of the Pharisees and Sadducees. [13] When Jesus had come into the region of Caesarea Philippi, he questioned his disciples, "Who do people say that I, the Son of Man, am?" [14] They answered, "Some say John the Baptist; others, Elijah; and still others, Jeremiah or one of the prophets." [15] He said to them, "But who do you say that I am?" [16] Simon Peter answered and said, "You are the Christ, the Son of the living God." [17] Jesus responded, "You are blessed, Simon Bar-Jonah, because it was not flesh and blood that revealed this to you, but my Father who is in heaven. [18] And I in turn say to you that you are Peter, and upon this rock I will build my church, and the gates of Hades will not overpower it. [19] And I will give you the keys of the kingdom of heaven: whatever you bind on the earth will stand bound in heaven, and whatever you loose on the earth will stand loosed in heaven." [20] Then he gave his disciples strict orders to tell no one that he was Jesus the Christ. [21] From then on Jesus began to make clear to his disciples that he had to go away to Jerusalem and suffer many things at the hands of the elders and chief priests and scribes, and be put to death, and on the third day be raised. [22] Then Peter took him aside and started to rebuke him, saying, "God be merciful to you, Lord! This will never happen to you!" [*] [23] But he turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me, because your mind is not on the things of God but on the things of men." [24] Then Jesus said to his disciples, "If anyone wishes to come after me, he must deny himself, take up his cross, and keep following me. [25] For whoever wishes to save his life will lose it; but whoever loses his life because of me will find it. [26] For what benefit is it to a man if he gains the whole world but suffers the loss of his own soul? Or what will a man give in exchange for his soul? [27] For the Son of Man is about to come in his Father's glory with his angels, and then he will repay each one according to his conduct. [28] Truly I say to you, some of those standing here will certainly not taste death until they see the Son of Man coming in his kingdom."

## CHAPTER 17

[1] Six days later Jesus took along Peter, James, and James's brother John, and brought them up a high mountain privately. [2] He was transformed in front of them: his face shone like the sun, and his garments turned as white as the light. [3] And there before them appeared Moses and Elijah, conversing with him. [4] Peter responded by saying to Jesus, "Lord, it is a fine thing for us to be here. If you are willing, let us set up three shelters here, one for you, one for Moses, and one for Elijah." [5] He was still speaking when a bright cloud overshadowed them, and a voice came out of the cloud, saying, "This is my beloved Son, in whom I have delighted. Listen to him!" [6] On hearing it, the disciples fell face down and were filled with terror. [7] Jesus came over, touched them, and said, "Get up, and stop being afraid." [8] Raising their eyes, they saw nobody except Jesus alone. [9] On their way down the mountain, Jesus gave them this order: "Tell no one about the vision until the Son of Man has risen from the dead." [10] His disciples questioned him, "Why, then, do the scribes say that Elijah has to come first?" [11] Jesus replied, "Elijah is indeed coming first, and he will restore everything. [12] But I say to you that Elijah has come already, and they did not acknowledge him; instead they did with him whatever they wanted. In the same way the Son of Man too is going to suffer at their hands." [13] Then the disciples realized that he had been speaking to them about John the Baptist. [14] When they reached the crowd, a man approached him, fell on his knees before him, and said, [15] "Lord, show mercy to my son, because he is epileptic and suffers badly; he often falls into the fire and often into the water. [*] [16] I brought him to your disciples, but they were not able to cure him." [17] Jesus answered, "O unbelieving and perverted generation, how long will I be with you? How long will I put up with you? Bring him here to me." [18] Jesus rebuked the demon, and it went out of him; and from that hour the boy was cured. [19] Afterward the disciples came to Jesus in private and asked, "Why were we not able to drive it out?" [20] Jesus told them, "Because of your unbelief. For truly I say to you, if you have faith the size of a mustard seed, you will say to this mountain, 'Go across from here to there,' and it will go across; and nothing will be

impossible for you. [21] But this kind does not come out except through prayer and fasting." [22] While they were going about in Galilee, Jesus told them, "The Son of Man is going to be handed over into the hands of men, [23] and they will put him to death, and on the third day he will be raised up." And they were filled with grief. [24] After they arrived in Capernaum, the men collecting the two-drachma tax came up to Peter and said, "Does your teacher not pay the two drachmas?" [25] "He does," he said. When he came into the house, Jesus anticipated him by saying, "What is your opinion, Simon? From whom do the kings of the earth take duties or poll tax: from their own sons, or from outsiders?" [26] Peter said to him, "From outsiders." Jesus told him, "Then the sons are exempt. [27] But so that we do not cause them to stumble, go to the sea, throw in a hook, and take the first fish that comes up. Open its mouth and you will find a stater; take it and give it to them for me and for you."

## CHAPTER 18

[1] At that hour the disciples came up to Jesus and asked, "Who, then, is greatest in the kingdom of heaven?" [2] Jesus called a little child over, stood him among them, [3] and said, "Truly I say to you, if you do not turn and become like little children, you will certainly not enter into the kingdom of heaven. [4] So whoever makes himself low like this little child, he is the greatest in the kingdom of heaven. [5] And anyone who welcomes one little child like this in my name welcomes me. [6] But whoever causes one of these little ones who believe in me to stumble, it would be better for him to have a donkey's millstone hung around his neck and to be sunk in the open sea. [7] Woe to the world on account of stumbling blocks! For stumbling blocks must come, but woe to the man through whom the stumbling block comes! [8] If your hand or your foot causes you to stumble, cut it off and cast it from you. It is better for you to enter into life crippled or lame than to have two hands or two feet and be thrown into the eternal fire. [9] And if your eye causes you to stumble, pluck it out and cast it from you. It is better for you to enter into life with one eye than to have two eyes and be thrown into the hell of fire. [10] Take care that you do not look down on one of these little ones; for I say to you that their angels in heaven continually behold the face of my Father who is in heaven. [11] For the Son of Man came to save what was lost. [12] How does it seem to you? If some man has a hundred sheep and one of them wanders off, will he not leave the ninety-nine, go into the mountains, and search for the one that is wandering? [13] And if he manages to find it, truly I say to you, he is happier over it than over the ninety-nine that did not wander off. [14] In the same way, it is not the will of your Father who is in heaven that a single one of these little ones be lost. [15] Now if your brother sins against you, go and point out his fault to him privately, between the two of you. If he listens to you, you have won your brother over. [16] But if he will not listen, take one or two others with you, so that every matter may be confirmed on the testimony of two or three witnesses. [17] If he pays no attention to them, tell the church; and if he pays no attention even to the church, let him be to you just like the Gentile and the tax collector. [18] Truly I say to you, whatever you bind on the earth will stand bound in heaven, and whatever you loose on the earth will stand loosed in heaven. [19] Again I say to you that if two of you on earth are in agreement about any matter they request, it will be granted to them by my Father who is in heaven. [20] For where two or three have been gathered in my name, I am there in their midst." [21] Then Peter came to him and asked, "Lord, how many times shall my brother sin against me and I forgive him? As many as seven?" [22] Jesus answered, "I am not telling you up to seven times, but up to seventy times seven. [23] For this reason the kingdom of heaven has become like a man, a king, who wanted to settle accounts with his servants. [24] As he started the reckoning, a man was brought to him who was in debt to him for ten thousand talents. [25] Because he had nothing with which to repay, his master ordered him to be sold along with his wife, his children, and everything he owned, and the debt to be repaid. [26] So the servant fell down and bowed before him, saying, 'Master, be patient with me, and I will pay you back in full.' [27] The master of that servant, moved with compassion, set him free and canceled the loan for him. [28] But on his way out, that servant came upon one of his fellow servants who owed him a hundred denarii; he grabbed him and started to throttle him, saying, 'Pay back what you owe me!' [29] His fellow servant then fell at his feet and pleaded with him, 'Be patient with me, and I will pay you back in full.' [30] But he would not; instead he went off and had him thrown into prison until he repaid what was owed. [31] When the other servants saw what had happened, they were very upset, and they went and laid out for their master everything that had happened. [32] Then his master called him in and said to him, 'Wicked servant, I canceled that whole debt of yours because you begged me. [33] Ought you not to have shown mercy to your fellow servant as well, just as I showed mercy to you?' [34] And his master, in anger, handed him over to the tormentors until he paid back all that he owed. [35] This is how my heavenly Father will treat you too, unless each of you forgives his brother his offenses from your hearts."

## CHAPTER 19

[1] And it happened that when Jesus had finished these words, he left Galilee and went into the region of Judea across the Jordan. [2] Large crowds followed him, and he healed them there. [3] Pharisees also came to him to test him, and they asked, "Is a man permitted to send away his wife for any and every reason?" [4] He replied, "Have you not read that the Creator from the beginning made them male and female, [5] and said, 'On account of this a man will leave his father and mother and be united to his wife, and the two will be one flesh'? [6] Consequently they are no longer two, but one flesh. So what God has yoked together, man must not separate." [7] They asked him, "Why, then, did Moses command giving a document of divorce and sending her away?" [8] He told them, "It was with an eye to your hardness of heart that Moses allowed you to send away your wives; but it has not been this way from the beginning. [9] And I say to you that whoever sends away his wife, except on account of sexual immorality, and

marries another commits adultery; and whoever marries a woman who has been sent away commits adultery." [10] His disciples said to him, "If that is how things stand between a man and his wife, it is not advantageous to marry." [11] He answered them, "Not everyone makes room for this word, only those to whom it has been granted. [12] For some are eunuchs who were born that way from their mother's womb; some are eunuchs who were made eunuchs by men; and some are eunuchs who have made themselves eunuchs because of the kingdom of heaven. Whoever can make room for this, let him make room for it." [13] Then little children were brought to him so that he would place his hands on them and pray; but the disciples rebuked them. [14] But Jesus said, "Allow the little children, and do not stop them from coming to me; for the kingdom of heaven belongs to such as these." [15] After placing his hands on them, he went on from there. [16] Then someone came up to him and said, "Good Teacher, what good thing should I do in order to have eternal life?" [17] He said to him, "Why do you call me good? No one is good except one, God. But if you wish to enter into life, observe the commandments." [18] He asked him, "Which ones?" Jesus said, "'You shall not murder; you shall not commit adultery; you shall not steal; you shall not give false testimony; [19] honor your father and mother'; and 'You shall love your neighbor as yourself.'" [20] The young man said to him, "I have observed all these since I was young. What am I still lacking?" [21] Jesus told him, "If you want to be perfect, go away, sell your belongings and give to the poor, and you will have treasure in heaven; then come, follow me." [22] On hearing this word, the young man went away grieving, because he owned much property. [23] Jesus then said to his disciples, "Truly I say to you that a rich man will find it hard to enter the kingdom of heaven. [24] And again I say to you, it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God." [25] Hearing this, his disciples were utterly amazed and said, "Who, then, is able to be saved?" [26] Jesus looked straight at them and said, "For men this is impossible, but for God everything is possible." [27] Then Peter answered him, "Look, we have left everything behind and followed you. So what will there be for us?" [28] Jesus told them, "Truly I say to you that you who have followed me, in the regeneration, when the Son of Man takes his seat on the throne of his glory, you too will sit on twelve thrones, judging the twelve tribes of Israel. [29] And everyone who has left houses or brothers or sisters or father or mother or wife or children or fields because of my name will receive a hundred times as much and will inherit eternal life. [30] But many who are first will be last, and those who are last, first.

## CHAPTER 20

[1] "For the kingdom of heaven is like a householder who went out at dawn to hire workers for his vineyard. [2] After agreeing with the workers on a denarius for the day, he sent them into his vineyard. [3] Going out around the third hour, he saw others standing in the marketplace with nothing to do, [4] and he told them, 'You go into the vineyard too, and I will give you whatever is fair.' [5] And they went off. He went out again around the sixth and the ninth hour and did the same. [6] Around the eleventh hour he went out and found others standing idle, and he said to them, 'Why have you stood here the whole day doing nothing?' [7] They answered him, 'Because nobody has hired us.' He told them, 'You go into the vineyard too, and whatever is fair you will receive.' [8] When evening came, the owner of the vineyard told his foreman, 'Call the workers and pay them their wages, starting with the last and going on to the first.' [9] Those hired around the eleventh hour came, and each received a denarius. [10] So when the first ones came, they assumed they would get more; but each of them also received a denarius. [11] On receiving it, they began to complain against the householder, [12] saying, 'These last men put in just one hour, and you have treated them as equal to us, who carried the burden of the day and its burning heat.' [13] But he answered one of them, 'Friend, I am not treating you unjustly. Did you not agree with me on a denarius? [14] Take what belongs to you and go. It is my wish to give this last man the same as I gave you. [15] Or am I not permitted to do what I want with what is my own? Is your eye evil because I am good?' [16] In this way the last will be first and the first last. For many are called, but few are chosen." [17] As Jesus was going up to Jerusalem, he took the twelve disciples aside privately, and on the way he said to them, [18] "Look, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will sentence him to death, [19] and they will hand him over to the Gentiles to be mocked and flogged and crucified; and on the third day he will rise again." [20] Then the mother of Zebedee's sons came to him with her sons, bowing down and asking a favor of him. [21] He asked her, "What is it you want?" She told him, "Say that these two sons of mine may sit, one at your right hand and one at your left, in your kingdom." [22] Jesus answered, "You do not know what you are requesting. Can you drink the cup I am about to drink, and be baptized with the baptism with which I am being baptized?" They told him, "We can." [23] He told them, "My cup you will certainly drink, and with the baptism with which I am being baptized you will be baptized; but to sit at my right hand and at my left is not mine to give; it belongs to those for whom it has been prepared by my Father." [24] When the ten heard this, they became indignant at the two brothers. [25] Jesus called them together and said, "You know that the rulers of the Gentiles domineer over them, and their great men wield authority over them. [26] It will not be this way among you; rather, whoever wants to become great among you is to be your minister,* [27] and whoever wants to be first among you is to be your servant, [28] just as the Son of Man did not come to be waited on but to serve, and to give his life as a ransom for many." [29] As they were leaving Jericho, a large crowd followed him. [30] And there were two blind men sitting beside the road; when they heard that Jesus was going by, they shouted, "Have mercy on us, Lord, Son of David!" [31] The crowd scolded them to make them be quiet, but they shouted all the louder, "Have mercy on us, Lord, Son of David!" [32] Jesus stopped, called to them, and said, "What do you wish me to do for you?" [33] They said to him,

"Lord, let our eyes be opened." [34] Moved with compassion, Jesus touched their eyes, and at once their eyes regained sight, and they followed him.

## CHAPTER 21

[1] As they approached Jerusalem and came to Bethphage, on the Mount of Olives, Jesus then sent off two disciples, [2] telling them, "Go into the village ahead of you, and right away you will find a donkey tied up, and a colt with her; untie them and bring them to me. [3] If anyone says anything to you, you are to say, 'The Lord needs them,' and he will send them immediately." [4] All this happened so that the word spoken through the prophet would be fulfilled: [5] "Tell the daughter of Zion, 'Look, your King comes to you, meek and riding on a donkey, even on a colt, the offspring of a beast of burden.'" [6] The disciples went and did just as Jesus had instructed them. [7] They led the donkey and the colt, laid their cloaks on them, and set him on them.* [8] Most of the crowd spread out their own cloaks on the road, while others were cutting branches from the trees and spreading them on the road. [9] The crowds going ahead of him and those following kept shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest!" [10] When he entered Jerusalem, the whole city was shaken, and people asked, "Who is this?" [11] The crowds answered, "This is the prophet Jesus, from Nazareth in Galilee." [12] Jesus went into the temple of God and threw out all who were selling and buying in the temple, and he turned over the tables of the money changers and the seats of the dove sellers. [13] He told them, "It is written, 'My house will be called a house of prayer'; but you have turned it into a hideout for robbers." [14] Blind and lame people came to him in the temple, and he healed them. [15] But when the chief priests and the scribes saw the marvels he had done, and the children shouting in the temple, "Hosanna to the Son of David!" they were indignant, [16] and said to him, "Do you hear what they are saying?" Jesus answered them, "Yes. Have you never read, 'From the mouths of little children and nursing infants you have brought praise to completion'?" [17] Then he left them and went out of the city to Bethany, and he spent the night there. [18] Early in the morning, as he was going back into the city, he became hungry. [19] Seeing a single fig tree beside the road, he went up to it and found nothing on it except leaves; and he said to it, "May no fruit ever come from you again." And instantly the fig tree dried up. [20] When the disciples saw this, they were amazed and said, "How is it that the fig tree dried up at once?" [21] Jesus answered them, "Truly I say to you, if you have faith and do not waver, not only will you do what was done to the fig tree, but even if you tell this mountain, 'Be taken up and thrown into the sea,' it will come about. [22] And everything you ask for in prayer, believing, you will receive." [23] After he had come into the temple, as he was teaching, the chief priests and the elders of the people came up to him and said, "By what authority do you do these things? And who gave you this authority?" [24] Jesus answered them, "I too will ask you one question; if you answer me, I in turn will tell you by what authority I do these things. [25] John's baptism, where did it come from? From heaven, or from men?" They discussed it among themselves, saying, "If we say, 'From heaven,' he will ask us, 'Then why did you not believe him?' [26] But if we say, 'From men,' we are afraid of the crowd, since they all regard John as a prophet." [27] So they answered Jesus, "We do not know." He in turn said to them, "Neither am I telling you by what authority I do these things. [28] "But how does it seem to you? A man had two children. He went to the first and said, 'Child, go work in my vineyard today.' [29] He answered, 'I do not want to'; but later he changed his mind and went. [30] He went to the other and said the same thing. That one answered, 'I will, sir,' but he did not go. [31] Which of the two did what his father wanted?" They said, "The first." Jesus said to them, "Truly I say to you that the tax collectors and the prostitutes are going ahead of you into the kingdom of God. [32] For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes believed him; and you, even after seeing this, did not change your minds later and believe him. [33] "Listen to another parable. There was a householder who planted a vineyard, set a hedge around it, dug a winepress in it, and built a watchtower; then he rented it out to tenant farmers and went abroad. [34] When harvest time came near, he sent his servants to the tenant farmers to collect his fruit. [35] But the tenant farmers seized his servants; one they beat, another they killed, another they stoned. [36] Once more he sent other servants, a larger number than the first, and they treated them the same way. [37] Last of all he sent his son to them, saying, 'They will show respect for my son.' [38] But when the tenant farmers saw the son, they said to one another, 'This is the heir. Come on, let us kill him and take over his inheritance.' [39] So they seized him, threw him out of the vineyard, and killed him. [40] Now when the owner of the vineyard comes, what will he do to those tenant farmers?" [41] They told him, "He will put those wretches to a wretched death, and he will rent out the vineyard to other tenant farmers who will give him the fruit when it is due." [42] Jesus said to them, "Did you never read in the Scriptures, 'The stone that the builders discarded, this has become the head of the corner; this came about from the Lord, and it is wonderful in our eyes'? [43] That is why I say to you that the kingdom of God will be taken from you and given to a nation that produces its fruit. [44] And the one who falls on this stone will be shattered; but on whomever it falls, it will crush him to powder."* [45] When the chief priests and the Pharisees heard his parables, they realized that he was talking about them. [46] They wanted to arrest him, but they were afraid of the crowds, because the people regarded him as a prophet.

## CHAPTER 22

[1] Jesus responded and spoke to them in parables once more, saying, [2] "The kingdom of heaven has become like a king who held a wedding feast for his son. [3] He sent his servants to summon the invited guests to the wedding feast, but they refused to come. [4] Again he sent other servants and said, 'Tell the invited guests, "See, I have got my meal ready; my bulls and my fattened animals have been butchered, and everything is prepared. Come

to the wedding feast!'" [5] But they disregarded it and went off, one to his own farm, another to his trade, [6] while the rest grabbed his servants, mistreated them, and killed them. [7] When the king heard about it, he became furious; he sent his troops, wiped out those murderers, and set their city on fire. [8] Then he told his servants, 'The wedding is prepared, but the invited guests were not worthy. [9] So go out to where the roads leave the city, and invite to the wedding feast as many as you find.' [10] Those servants went out onto the roads and brought together everyone they found, bad and good alike; and the wedding hall was filled with people reclining at table. [11] "But when the king came in to view the guests, he noticed a man there who was not dressed in wedding clothes. [12] He said to him, 'Friend, how did you get in here without wedding clothes?' The man had nothing to say. [13] Then the king told the attendants, 'Tie him hand and foot, take him away, and throw him out into the darkness outside. There will be weeping and grinding of teeth.' [14] For many are called, but few are chosen." [15] Then the Pharisees went off and plotted how they might trap him in what he said. [16] They sent their disciples to him together with the Herodians, saying, "Teacher, we know that you are truthful and that you teach the way of God in truth, and you are not concerned about anyone, for you do not look at people's outward standing. [17] So tell us, what is your opinion? Is it lawful to pay the poll tax to Caesar, or not?" [18] But Jesus, recognizing their malice, said, "Why are you testing me, hypocrites? [19] Show me the coin used for the poll tax." They brought him a denarius. [20] He asked them, "Whose likeness and inscription is this?" [21] They answered, "Caesar's." Then he told them, "Pay back, then, to Caesar what belongs to Caesar, and to God what belongs to God." [22] Hearing this, they were amazed; and they left him and went away. [23] That same day some Sadducees, who claim there is no resurrection, came to him and questioned him, [24] saying, "Teacher, Moses said, 'If anyone dies without children, his brother is to marry his widow and raise up offspring for his brother.' [25] Now there were seven brothers among us. The first one married and died, and since he had no offspring, he left his wife to his brother. [26] The same happened with the second and the third, all the way to the seventh. [27] Last of all, the woman died too. [28] So in the resurrection, which of the seven will she be wife to? For all of them had her." [29] Jesus answered them, "You are going astray, since you do not know the Scriptures or the power of God. [30] For in the resurrection people neither marry nor are given in marriage; they are like God's angels in heaven. [31] And as for the resurrection of the dead, have you not read what God spoke to you, when he said, [32] 'I am the God of Abraham and the God of Isaac and the God of Jacob'? God is not God of the dead but of the living." [33] The crowds heard this and were astounded at his teaching. [34] When the Pharisees heard that he had muzzled the Sadducees, they came together in one place. [35] And one of them, an expert in the law, put a question to him to test him: [36] "Teacher, which commandment in the law is great?" [37] Jesus said to him, "'You shall love the Lord your God with your whole heart and with your whole soul and with your whole mind.' [38] This is the first commandment, and the great one. [39] And a second is like it: 'You shall love your neighbor as yourself.' [40] The whole Law and the Prophets hang on these two commandments." [41] While the Pharisees were assembled, Jesus put a question to them, [42] asking, "What is your view about the Christ? Whose son is he?" They told him, "David's." [43] He said to them, "Then how is it that David, in the Spirit, calls him Lord, when he says, [44] 'The Lord said to my Lord, "Sit at my right hand until I make your enemies a footstool for your feet"'? [45] So if David calls him Lord, how is he his son?" [46] No one could answer him a single word, and from that day on no one dared to question him any further.

## CHAPTER 23

[1] Then Jesus addressed the crowds and his disciples, [2] saying, "The scribes and the Pharisees have taken their seat on the chair of Moses. [3] So everything they tell you to keep, keep and do; but do not act as they act, for they talk but do not do. [4] They tie up heavy loads that are hard to carry and place them on people's shoulders, but they themselves refuse to budge them with their own finger. [5] Everything they do is done to be noticed by people: they widen their phylacteries and lengthen the tassels of their garments. [6] They love the place of honor at banquets and the front seats in the synagogues, [7] and being greeted in the marketplaces and having people call them 'Rabbi, Rabbi.' [8] But as for you, do not be called 'Rabbi,' for one is your Instructor, the Christ, and you are all brothers.* [9] And do not call anyone on earth your father, for one is your Father, the one in heaven. [10] Nor are you to be called instructors, for one is your Instructor, the Christ. [11] The greatest among you is to be your servant. [12] Whoever lifts himself up will be brought low, and whoever brings himself low will be lifted up. [13] "But woe to you, scribes and Pharisees, hypocrites! For you lock the kingdom of heaven in people's faces; you do not go in yourselves, and those who are trying to go in you do not permit to enter. [14] Woe to you, scribes and Pharisees, hypocrites! For you eat up widows' houses and make long prayers for show; because of this you will receive greater condemnation.* [15] Woe to you, scribes and Pharisees, hypocrites! For you go around sea and dry land to win a single convert, and when he becomes one, you make him a son of hell twice as much as you are. [16] "Woe to you, blind guides, who say, 'If anyone swears by the temple, it means nothing; but if anyone swears by the gold of the temple, he is obligated.' [17] You blind fools! Which is greater: the gold, or the temple that makes the gold holy? [18] And, 'If anyone swears by the altar, it means nothing; but if anyone swears by the gift on top of it, he is obligated.' [19] You blind fools! Which is greater: the gift, or the altar that makes the gift holy? [20] So the one who swears by the altar swears by it and by all that is on it. [21] And the one who swears by the temple swears by it and by the one who lives in it. [22] And the one who swears by heaven swears by God's throne and by the one seated on it. [23] "Woe to you, scribes and Pharisees, hypocrites! For you give a tenth of mint and dill and cumin, and you have neglected the weightier parts of the law: judgment and mercy and faith. These you ought to have practiced, without

neglecting the others. [24] Blind guides, straining out the gnat but gulping down the camel! [25] "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the dish, but inside they are full of plunder and lack of self-control. [26] Blind Pharisee! First make clean the inside of the cup and the dish, so that their outside may become clean as well. [27] "Woe to you, scribes and Pharisees, hypocrites! For you resemble tombs that have been whitewashed, which look attractive on the outside but on the inside are full of dead men's bones and every kind of impurity. [28] In the same way you too look righteous to people on the outside, but on the inside you are full of hypocrisy and lawlessness. [29] "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the memorials of the righteous, [30] and you say, 'If we had been alive in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.' [31] So you bear witness against yourselves that you are the sons of those who murdered the prophets. [32] And you, fill up the measure of your fathers! [33] Snakes, offspring of vipers! How are you to escape the condemnation of hell? [34] For this reason, look, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will flog in your synagogues and hunt from town to town, [35] so that upon you will come all the righteous blood poured out on the earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you killed between the sanctuary and the altar. [36] Truly I say to you, all of this will come upon this generation. [37] "Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you! How many times I wanted to gather your children together the way a hen gathers her chicks under her wings, but you were not willing! [38] Look, your house is being left to you desolate. [39] For I say to you, from now on you will certainly not see me until you say, 'Blessed is the one who comes in the name of the Lord.'"

## CHAPTER 24

[1] Jesus left the temple and was going on his way, and his disciples came up to point out to him the buildings of the temple. [2] He answered them, "Do you not see all these things? Truly I say to you, not a stone will be left here upon a stone that will not be torn down." [3] While he was sitting on the Mount of Olives, the disciples came to him in private and said, "Tell us, when will these things happen, and what will be the sign of your coming and of the close of the age?" [4] Jesus answered them, "Watch out that no one deceives you. [5] For many will come in my name, saying, 'I am the Christ,' and they will deceive many. [6] You are going to hear of wars and reports of wars. Take care not to be frightened, for all these things have to happen, but it is not yet the end. [7] For nation will rise up against nation and kingdom against kingdom, and there will be famines and plagues and earthquakes from place to place. [8] All these things are the beginning of labor pains. [9] "Then they will hand you over to affliction and will kill you, and you will be hated by all the nations because of my name. [10] At that time many will stumble, and they will betray one another and hate one another. [11] Many false prophets will appear and deceive many. [12] And because lawlessness will increase, the love of the many will grow cold. [13] But whoever endures to the end, that one will be saved. [14] And this gospel of the kingdom will be preached throughout the whole inhabited world as a testimony to all the nations, and then the end will come. [15] "So when you see standing in the holy place the abomination of desolation spoken of through Daniel the prophet (let the one who reads take note), [16] then those in Judea must flee to the mountains. [17] The one on the rooftop must not come down to carry anything out of his house, [18] and the one in the field must not turn back to get his cloak. [19] But woe to women who are pregnant and to those nursing infants in those days! [20] Pray that your flight will not happen in winter or on a Sabbath. [21] For at that time there will be great affliction, of a kind that has not occurred from the beginning of the world until now, and never will again. [22] And if those days had not been shortened, no flesh would be saved; but on account of the elect those days will be shortened. [23] At that time, if anyone tells you, 'Look, here is the Christ!' or 'Over there!' do not believe it. [24] For false christs and false prophets will appear and perform great signs and wonders, so as to deceive, if possible, even the elect. [25] Look, I have told you in advance. [26] So if they tell you, 'Look, he is out in the wilderness,' do not go out; 'Look, he is in the inner rooms,' do not believe it. [27] For just as the lightning flashes out from the east and is seen as far as the west, so will the coming of the Son of Man be. [28] For wherever the carcass is, there the eagles will flock together. [29] "Right after the affliction of those days, the sun will be darkened, the moon will not give its light, the stars will fall from the sky, and the powers of the heavens will be shaken. [30] Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will beat their breasts, and they will see the Son of Man coming on the clouds of heaven with power and great glory. [31] He will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other. [32] "Learn the parable from the fig tree: once its branch has become tender and it sprouts its leaves, you know that summer is near. [33] In the same way you too, when you see all these things, know that it is near, right at the doors. [34] Truly I say to you, this generation will certainly not pass away until all these things happen. [35] Heaven and earth will pass away, but my words will certainly not pass away. [36] "But about that day and hour no one knows, not even the angels of the heavens, but my Father alone. [37] Just as the days of Noah were, so the coming of the Son of Man will be. [38] For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah went into the ark, [39] and they did not realize until the flood came and carried them all away, so will the coming of the Son of Man be. [40] At that time two will be in the field; one is taken along and one is left. [41] Two women will be grinding at the mill; one is taken along and one is left. [42] So keep watch, because you do not know at what hour your Lord is coming. [43] But understand this: if the householder had known at what watch of the night the thief was

coming, he would have stayed awake and would not have let his house be dug through. [44] For this reason you too must be ready, because the Son of Man is coming at an hour you do not expect. [45] "Who, then, is the faithful and sensible servant whom his master has put in charge of his household servants, to give them their food at the proper time? [46] Blessed is that servant whom his master will find doing so when he comes. [47] Truly I say to you that he will put him in charge of all his possessions. [48] But if that evil servant says in his heart, 'My master is taking a long time to come,' [49] and starts beating his fellow servants and eating and drinking with drunkards, [50] the master of that servant will come on a day he is not expecting and at an hour he does not know, [51] and he will cut him in pieces and assign him a place with the hypocrites. There will be weeping and grinding of teeth.

## CHAPTER 25

[1] "At that time the kingdom of heaven will be likened to ten virgins who took their lamps and went out to meet the bridegroom. [2] Five of them were sensible, and five were foolish. [3] The foolish ones took their lamps but did not take oil along with them, [4] while the sensible ones took oil in flasks along with their lamps. [5] Since the bridegroom was taking a long time, they all nodded off and were sleeping. [6] But in the middle of the night a shout went up: 'Look, the bridegroom is coming! Go out to meet him!' [7] Then all those virgins got up and put their lamps in order. [8] The foolish ones said to the sensible ones, 'Give us some of your oil, because our lamps are going out.' [9] But the sensible ones answered, 'No, there may not be enough for both us and you. Go instead to the sellers and buy some for yourselves.' [10] While they were off buying it, the bridegroom arrived, and those who were ready went in with him to the wedding feast, and the door was closed. [11] Later the rest of the virgins came too and said, 'Lord, lord, open the door for us!' [12] But he answered, 'Truly I say to you, I do not know you.' [13] So keep watch, because you know neither the day nor the hour in which the Son of Man is coming. [14] "For it is just like a man about to go abroad, who summoned his own servants and entrusted his possessions to them. [15] To one he gave five talents, to another two, and to another one, to each in keeping with his own ability, and he went abroad at once. [16] The one who had received the five talents went off and did business with them, and he made another five talents. [17] In the same way, the one with the two also gained another two. [18] But the one who had received one went off, dug a hole in the ground, and hid his master's silver. [19] After a long time the master of those servants came back and settled accounts with them. [20] The one who had received the five talents came forward and brought another five talents, saying, 'Master, you entrusted five talents to me; see, I have gained five more talents in addition to them.' [21] His master said to him, 'Well done, good and faithful servant! You have been faithful over a few things; I will put you in charge of many things. Come into the joy of your master.' [22] The one with the two talents also came forward and said, 'Master, you entrusted two talents to me; see, I have gained two more talents in addition to them.' [23] His master said to him, 'Well done, good and faithful servant! You have been faithful over a few things; I will put you in charge of many things. Come into the joy of your master.' [24] Then the one who had received the one talent came forward too and said, 'Master, I knew that you are a harsh man, harvesting where you did not sow and gathering where you did not scatter. [25] So I was afraid, and I went off and hid your talent in the ground. Here, you have what is yours.' [26] His master answered him, 'You evil and idle servant! You knew that I harvest where I did not sow and gather where I did not scatter? [27] Then you should have deposited my silver with the bankers, and when I came I would have gotten back what is mine with interest. [28] Take the talent away from him, then, and give it to the one who has the ten talents. [29] For to everyone who has, more will be given, and he will have more than enough; but from the one who does not have, even what he has will be taken from him. [30] And throw the useless servant out into the darkness outside. There will be weeping and grinding of teeth.' [31] "When the Son of Man comes in his glory, and all the holy angels with him, he will then take his seat on the throne of his glory. [32] All the nations will be assembled before him, and he will separate people from one another just as the shepherd separates the sheep from the goats. [33] He will place the sheep at his right hand and the goats at his left. [34] Then the King will say to those at his right, 'Come, you who have been blessed by my Father; take possession of the kingdom made ready for you since the foundation of the world. [35] For I was hungry and you gave me something to eat; I was thirsty and you gave me something to drink; I was a stranger and you welcomed me in; [36] naked, and you clothed me; I was sick and you looked after me; I was in prison and you came to see me.' [37] Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? [38] When did we see you as a stranger and welcome you in, or naked and clothe you? [39] When did we see you sick or in prison and come to see you?' [40] And the King will answer them, 'Truly I say to you, to the extent that you did it for one of these brothers of mine, the least of them, you did it for me.' [41] Then he will also say to those at his left, 'Go away from me, you who are cursed, into the eternal fire that has been prepared for the devil and his angels. [42] For I was hungry and you gave me nothing to eat; I was thirsty and you gave me nothing to drink; [43] I was a stranger and you did not welcome me in; naked, and you did not clothe me; sick and in prison, and you did not look after me.' [44] Then they too will answer, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison and did not serve you?' [45] Then he will answer them, 'Truly I say to you, to the extent that you did not do it for one of these, the least, you did not do it for me.' [46] And these will go off into eternal punishment, but the righteous into eternal life."

## CHAPTER 26

[1] And it happened that when Jesus had finished all these words, he said to his disciples, [2] "You know that in two days the Passover takes place, and the Son of Man is being handed over to

be crucified." [3] At that time the chief priests and the scribes and the elders of the people assembled in the palace of the high priest, the man called Caiaphas, [4] and they conspired to arrest Jesus by trickery and put him to death. [5] But they kept saying, "Not during the festival, so that there will not be a riot among the people." [6] While Jesus was at Bethany in the house of Simon the leper, [7] a woman approached him with an alabaster jar of very expensive perfumed oil, and she poured it over his head as he was reclining at table. [8] Seeing this, his disciples were indignant and said, "What is the point of this waste? [9] This perfumed oil could have been sold for a large sum and given to the poor." [10] Jesus, aware of this, said to them, "Why are you causing the woman trouble? It is a fine deed that she has done for me. [11] For the poor you always have with you, but me you do not always have. [12] In pouring this oil on my body, she did it to prepare me for burial. [13] Truly I say to you, wherever this gospel is proclaimed in all the world, what she has done will also be spoken of in memory of her." [14] Then one of the twelve, the one called Judas Iscariot, went off to the chief priests [15] and said, "What will you give me if I hand him over to you?" And they weighed out for him thirty silver coins. [16] From then on he was looking for a good opportunity to betray him. [17] On the first day of the Feast of Unleavened Bread the disciples came to Jesus and asked, "Where do you want us to get the Passover ready for you to eat?" [18] He said, "Go into the city to so-and-so and tell him, 'The Teacher says, "My time is near; I am keeping the Passover at your place with my disciples."'" [19] The disciples did as Jesus had instructed them, and they got the Passover ready. [20] When evening had come, he was reclining at table with the twelve. [21] And while they were eating, he said, "Truly I say to you that one of you will betray me." [22] They were deeply grieved, and one after another they began to say to him, "Surely it is not I, Lord?" [23] He answered, "The one who dipped his hand into the dish with me is the one who will betray me. [24] The Son of Man is going away just as it has been written about him, but woe to that man through whom the Son of Man is betrayed! It would have been better for that man if he had never been born." [25] Judas, the one betraying him, responded, "Surely it is not I, Rabbi?" He told him, "You have said so." [26] While they were eating, Jesus took the bread, blessed it, broke it, and gave it to the disciples, saying, "Take and eat; this is my body." [27] Then he took the cup, gave thanks, and handed it to them, saying, "All of you, drink from it. [28] For this is my blood of the new covenant, which is being poured out for many for the forgiveness of sins. [*] [29] I say to you, from now on I will certainly not drink of this fruit of the vine until that day when I drink it new with you in the kingdom of my Father." [30] After singing a hymn, they went out to the Mount of Olives. [31] Then Jesus told 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.' [32] But after I have been raised, I will go ahead of you into Galilee." [33] Peter answered him, "Even if all stumble because of you, I will never stumble." [34] Jesus told him, "Truly I say to you that this very night, before a rooster crows, you will deny me three times." [35] Peter said to him, "Even if I have to die with you, I will certainly not deny you!" And all the disciples said the same thing. [36] Then Jesus went with them to a place called Gethsemane, and he told the disciples, "Sit here while I go over there and pray." [37] Taking along Peter and the two sons of Zebedee, he began to be grieved and greatly troubled. [38] Then he said to them, "My soul is overwhelmed with sorrow, to the point of death. Stay here and keep watch with me." [39] Going on a little farther, he fell on his face and prayed, "My Father, if it is possible, let this cup pass away from me. Yet not as I will, but as you will." [40] Then he came to the disciples and found them asleep, and he said to Peter, "So you were not able to keep watch with me for one hour? [41] Keep watching and praying, so that you will not come into temptation. The spirit is eager, but the flesh is weak." [42] He went away again a second time and prayed, "My Father, if this cup cannot pass away from me unless I drink it, let your will be done." [43] Coming back, he again found them asleep, because their eyes were weighed down. [44] Leaving them, he went away once more and prayed a third time, saying the same thing again. [45] Then he came to his disciples and told them, "Sleep on now, and take your rest. Look, the hour has drawn near, and the Son of Man is being betrayed into the hands of sinners. [46] Get up, let us go. Look, the one betraying me has drawn near." [47] While he was still speaking, Judas, one of the twelve, arrived, and with him a large crowd with swords and clubs, sent from the chief priests and elders of the people. [48] His betrayer had given them a signal: "Whomever I kiss, he is the one; arrest him." [49] He went straight up to Jesus and said, "Greetings, Rabbi!" and kissed him warmly. [50] Jesus said to him, "Friend, why have you come?" Then they came forward, laid their hands on Jesus, and arrested him. [*] [51] And one of those with Jesus reached out his hand, drew his sword, struck the high priest's servant, and cut off his ear. [52] Then Jesus said to him, "Return your sword to its place, for all who take up the sword will perish by the sword. [53] Or do you suppose that I cannot call on my Father now, and he would put at my side more than twelve legions of angels? [54] How, then, would the Scriptures be fulfilled that say it has to happen in this way?" [55] At that hour Jesus said to the crowds, "Have you come out with swords and clubs to capture me as though I were a robber? Day after day I sat teaching in the temple with you, and you did not arrest me. [56] But all this has happened so that the writings of the prophets would be fulfilled." Then the disciples all deserted him and fled. [57] Those who had arrested Jesus took him away to Caiaphas the high priest, where the scribes and the elders had assembled. [58] Peter followed him from a distance as far as the high priest's courtyard, and he went in and sat down with the attendants to see how it would end. [59] The chief priests, the elders, and the whole Council kept looking for false testimony against Jesus in order to put him to death, [60] but they found none. Though many false witnesses came forward, they found none. [*] [61] At last two false witnesses came forward and said, "This fellow said, 'I am able to tear down the temple of God and build it within three days.'" [62] The high priest stood up and said to him, "Have you no answer to give? What are these men testifying

against you?" [63] But Jesus kept silent. The high priest said to him, "I put you under oath by the living God: tell us whether you are the Christ, the Son of God." [64] Jesus told him, "You have said so. But I say to you, hereafter you will see the Son of Man seated at the right hand of the Power and coming on the clouds of heaven." [65] Then the high priest ripped his garments and said, "He has blasphemed! Why do we still need witnesses? See, you have now heard his blasphemy. [66] What is your verdict?" They answered, "He deserves death." [67] Then they spat in his face and beat him with their fists, and some slapped him, [68] saying, "Prophesy to us, Christ! Who was it that hit you?" [69] Peter was sitting outside in the courtyard, and a servant girl came up to him and said, "You too were with Jesus the Galilean." [70] But he denied it in front of everyone, saying, "I do not know what you are talking about." [71] When he had gone out to the entryway, another girl saw him and said to the people there, "This man was with Jesus the Nazarene." [72] Again he denied it, with an oath: "I do not know the man!" [73] A little later the bystanders came up and said to Peter, "You certainly are one of them too; even your way of speaking gives you away." [74] Then he began to call down curses and to swear, "I do not know the man!" And at once a rooster crowed. [75] Then Peter remembered the word Jesus had spoken: "Before a rooster crows, you will deny me three times." And he went outside and wept bitterly.

## CHAPTER 27

[1] When morning had come, all the chief priests and the elders of the people reached a decision against Jesus to put him to death. [2] They tied him up, led him away, and handed him over to Pontius Pilate the governor. [3] Then Judas, his betrayer, seeing that Jesus had been condemned, was seized with remorse and returned the thirty silver coins to the chief priests and the elders, [4] saying, "I have sinned in betraying innocent blood." But they said, "What is that to us? You see to it." [5] He threw the silver coins into the sanctuary and left; and he went away and hanged himself. [6] The chief priests picked up the silver coins and said, "It is not permitted to put them into the treasury, since it is blood money." [7] After conferring together, they used them to buy the potter's field as a burial ground for foreigners. [8] That is why that field has been called the Field of Blood up to the present day. [9] Then what had been spoken through Jeremiah the prophet was fulfilled: "And they took the thirty silver coins, the price of the one on whom a price had been set, whom some of the children of Israel had priced, [10] and they gave them for the potter's field, just as the Lord directed me." [11] Jesus stood before the governor, and the governor questioned him, "Are you the King of the Jews?" Jesus said to him, "You are saying it." [12] And while the chief priests and the elders were bringing charges against him, he gave no answer. [13] Then Pilate said to him, "Do you not hear how many things they are testifying against you?" [14] But he did not answer him with even one word, so that the governor was greatly amazed. [15] At the festival the governor's custom was to release to the crowd one prisoner of their choosing. [16] At that time they had a notorious prisoner named Barabbas. [17] So when they had assembled, Pilate asked them, "Whom do you want me to release for you: Barabbas, or Jesus, the one called Christ?" [18] For he was aware that they had handed him over out of envy. [19] While he was seated on the judgment seat, his wife sent word to him: "Have nothing to do with that righteous man, for today I have suffered much in a dream on account of him." [20] But the chief priests and the elders persuaded the crowds to ask for Barabbas and have Jesus destroyed. [21] The governor responded, "Which of the two do you want me to release for you?" They said, "Barabbas!" [22] Pilate said to them, "What then shall I do with Jesus who is called Christ?" They all said to him, "Let him be crucified!" [23] The governor asked, "Why? What evil has he done?" But they shouted all the more, "Let him be crucified!" [24] When Pilate saw that he was getting nowhere, but that a riot was breaking out instead, he took water and washed his hands in front of the crowd, saying, "I am innocent of the blood of this righteous man. You see to it." [25] And all the people answered, "His blood be upon us and upon our children!" [26] Then he released Barabbas for them; but Jesus he had flogged and handed over to be crucified. [27] Then the governor's soldiers took Jesus into the Praetorium and assembled the whole cohort around him. [28] They stripped him and draped a scarlet cloak around him. [29] They wove a crown out of thorns and set it on his head, and put a reed in his right hand; and kneeling in front of him, they mocked him, saying, "Hail, King of the Jews!" [30] They spat on him, took the reed, and kept hitting him on the head. [31] After they had mocked him, they took the cloak off him, put his own garments back on him, and led him away to be crucified. [32] On their way out they came across a man from Cyrene named Simon; they forced him to carry his cross. [33] When they came to a place called Golgotha, which is called Skull's Place, [34] they gave him sour wine mixed with gall to drink; but after tasting it, he refused to drink it. [*] [35] After crucifying him, they divided up his garments by casting lots, so that the word spoken by the prophet would be fulfilled: "They divided my garments among themselves, and over my clothing they cast lots." [*] [36] Then they sat down and kept guard over him there. [37] Above his head they placed the charge against him in writing: "THIS IS JESUS THE KING OF THE JEWS." [38] At that time two robbers were crucified with him, one on the right and one on the left. [39] Those passing by hurled insults at him, shaking their heads [40] and saying, "You who would tear down the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross!" [41] In the same way the chief priests too, together with the scribes and elders, mocked him and said, [42] "He saved others, but he cannot save himself. If he is the King of Israel, let him come down from the cross now, and we will believe him. [43] He has trusted in God; let God rescue him now, if he takes pleasure in him; for he said, 'I am the Son of God.'" [44] The robbers who had been crucified with him also heaped the same insults on him. [45] From the sixth hour until the ninth hour darkness came over all the land. [46] Around the ninth hour Jesus called out with a loud voice, "Eli, Eli, lama sabachthani?" that is, "My God, my God, why have you forsaken me?" [47] When some

of the bystanders heard this, they said, "This man is calling for Elijah." [48] At once one of them ran, took a sponge, soaked it with sour wine, put it on a reed, and offered it to him to drink. [49] But the others said, "Leave him alone; let us see if Elijah comes to save him." [50] Jesus cried out again with a loud voice and released his spirit. [51] And look, the veil of the sanctuary was split in two from top to bottom; the earth was shaken, and the rocks split apart. [52] The tombs were opened, and many bodies of the saints who had fallen asleep were raised, [53] and after his resurrection they came out of the tombs, entered the holy city, and appeared to many people. [54] When the centurion and those keeping watch over Jesus with him saw the earthquake and what was happening, they were terrified and said, "Truly this was the Son of God!" [55] Many women were there, watching from a distance; they had followed Jesus from Galilee, serving him. [56] Among them were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's sons. [57] As evening came on, a rich man from Arimathea arrived, named Joseph, who had himself also become a disciple of Jesus. [58] He went to Pilate and requested the body of Jesus. Then Pilate ordered that the body be given over. [59] Joseph took the body and wrapped it in clean linen, [60] and placed it in his own new tomb, which he had hewn in the rock; and after rolling a large stone against the entrance of the tomb, he went away. [61] Mary Magdalene and the other Mary were there, sitting across from the tomb. [62] On the next day, the one after the Preparation, the chief priests and the Pharisees assembled before Pilate [63] and said, "Sir, we recall that while that impostor was still alive he said, 'After three days I rise again.' [64] So give orders for the tomb to be secured until the third day; otherwise his disciples may come at night, steal him, and tell the people, 'He has been raised from the dead,' and the final deception will be worse than the first." [65] Pilate told them, "You have a guard. Go, secure it as best you know how." [66] So they went and secured the tomb by sealing the stone, with the guard present.

### CHAPTER 28

[1] After the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to look at the tomb. [2] And suddenly there was a great earthquake, because an angel of the Lord came down from heaven, came and rolled the stone away from the entrance, and sat on it. [3] His appearance was like lightning, and his garment as white as snow. [4] The guards trembled with fear of him and became like dead men. [5] The angel said to the women in response, "Do not be afraid, for I know that you are looking for Jesus, who was crucified. [6] He is not here; for he has been raised, just as he said. Come, see the place where the Lord lay. [7] Then go quickly and tell his disciples that he has been raised from the dead, and that he is going ahead of you into Galilee; you will see him there. There, I have told you." [8] They hurried away from the tomb with fear and great joy and ran to bring word to his disciples. [9] As they were on their way to tell his disciples, suddenly Jesus met them and said, "Rejoice!" They came up, took hold of his feet, and worshiped him. [10] Then Jesus told them, "Stop being afraid. Go and tell my brothers to leave for Galilee; they will see me there." [11] While they were on their way, some of the guards went into the city and reported to the chief priests everything that had happened. [12] After meeting with the elders and making a plan, they gave the soldiers a sizable sum of silver [13] and told them, "Say, 'His disciples came during the night and stole him while we were sleeping.' [14] If the governor hears about this, we will win him over and keep you free from worry." [15] So they took the silver and did as they had been taught. And this story has been circulated among the Jews to the present day. [16] The eleven disciples went to Galilee, to the mountain to which Jesus had directed them. [17] When they saw him, they worshiped him; but some had doubts. [18] Jesus came up and spoke to them, saying, "All authority in heaven and on earth has been given to me. [19] Go, then, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, [20] and teaching them to keep everything I have commanded you. And look, I am with you every day, until the close of the age." Amen.

# MARK

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### CHAPTER 1

[1] The beginning of the gospel of Jesus Christ, the Son of God. [2] As it is written in the prophets, "Look, I am sending my messenger before your face, who will make ready your way ahead of you." [*] [3] "A voice of one calling out in the wilderness: 'Make ready the way of the Lord; make his paths straight.'" [4] There came John, baptizing in the wilderness and proclaiming a baptism of repentance leading to the forgiveness of sins. [5] The whole Judean countryside and the people of Jerusalem kept going out to him, and they were all baptized by him in the Jordan River as they confessed their sins. [6] John was clothed in camel's hair, with a belt of leather around his waist, and he would eat locusts and wild honey. [7] And he proclaimed, "The one stronger than I am is coming after me; I am not fit to stoop down and untie the strap of his sandals. [8] I for my part baptized you in water, but he will baptize you in the Holy Spirit." [9] In those days it happened that Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. [10] As soon as he came up from the water, he saw the heavens splitting apart and the Spirit coming down on him as a dove. [11] And a voice came out of the heavens: "You are my beloved Son, in whom I have delighted." [12] At once the Spirit drove him out into the wilderness. [13] He was there in the wilderness forty days, being tempted by Satan; he was with the wild beasts, and the angels were attending to him. [14] After John had been handed over, Jesus went into Galilee preaching the gospel of the kingdom of God [15] and saying, "The time has been fulfilled, and the kingdom of God has drawn near. Repent, and believe in the gospel." [16] As he walked beside the Sea of Galilee, he saw Simon and his brother Andrew throwing a net

into the sea; for they were fishermen. [17] And Jesus said to them, "Come after me, and I will make you become fishers of men." [18] And leaving their nets at once, they followed him. [19] Going on a little farther from there, he saw James son of Zebedee and his brother John, who were also in the boat, repairing the nets. [20] At once he called them, and they left their father Zebedee in the boat with the hired men and went off after him. [21] They went into Capernaum; and straightaway on the Sabbath he went into the synagogue and began to teach. [22] They were amazed at his teaching, for he was teaching them as one who has authority, and not in the way the scribes did. [23] In their synagogue there was a man with an unclean spirit, and he shouted out, [24] saying, "Ha! What business do we have with you, Jesus the Nazarene? Did you come to destroy us? I know who you are: the Holy One of God!" [25] Jesus rebuked him, saying, "Be muzzled, and come out of him!" [26] The unclean spirit threw him into convulsions, cried out with a loud voice, and came out of him. [27] Everyone was so amazed that they kept asking one another, "What is this? What is this new teaching? For with authority he gives orders even to the unclean spirits, and they obey him!" [28] And the news about him spread at once into all the surrounding region of Galilee. [29] As soon as they left the synagogue, they went with James and John into the house of Simon and Andrew. [30] Simon's mother-in-law was lying in bed with a fever, and they told him about her right away. [31] He went to her, took her by the hand, and raised her up; at once the fever went away from her, and she waited on them. [32] That evening, when the sun had gone down, they kept bringing to him all who were ill and those who were demon-possessed. [33] The whole town had gathered at the door. [34] He healed many who were ill with various diseases and drove out many demons, and he would not let the demons speak, because they knew him. [35] Very early, while it was still night, he got up, went out, and went off to a deserted place, and he was praying there. [36] Simon and his companions hunted for him, [37] and when they found him, they told him, "Everybody is searching for you." [38] He answered them, "Let us go into the nearby towns, so that I may preach there too; that is why I have come out." [39] So he went preaching in their synagogues throughout all Galilee and driving out demons. [40] A leper came to him, pleading with him and falling on his knees, and saying to him, "If you are willing, you are able to cleanse me." [41] Moved with compassion, Jesus reached out his hand, touched him, and said to him, "I am willing; be cleansed." [42] As soon as he had spoken, the leprosy went away from him at once, and he was cleansed. [43] Then he gave him a stern warning and sent him away at once, [44] saying to him, "Make sure you say nothing to anyone; instead go, show yourself to the priest, and bring for your cleansing what Moses prescribed, as a testimony to them." [45] But he went out and began to proclaim it widely and to spread the news, so that Jesus could no longer go into a town openly but stayed outside in deserted places; and people kept coming to him from everywhere.

## CHAPTER 2

[1] Some days later he went back into Capernaum, and word got around that he was at home. [2] At once so many gathered that there was no more room, not even in front of the door; and he was speaking the word to them. [3] Then some people came to him bringing a paralyzed man, carried by four men. [4] Since they could not get near him because of the crowd, they took off the roof above where he was, and after digging through it, they lowered the mat on which the paralytic was lying. [5] Seeing their faith, Jesus said to the paralytic, "Child, your sins have been forgiven you." [6] Now some of the scribes were sitting there and turning it over in their hearts, [7] "Why does this fellow speak blasphemies like this? Who is able to forgive sins except God alone?" [8] Jesus, immediately knowing in his spirit that they were reasoning this way among themselves, said to them, "Why are you reasoning about these things in your hearts? [9] Which is easier: to say to the paralytic, 'Your sins have been forgiven you,' or to say, 'Get up, take up your mat, and walk'? [10] But so that you may know that the Son of Man has authority on earth to forgive sins"—he said to the paralytic— [11] "I say to you, get up, take up your mat, and go off to your house." [12] At once he got up, took up the mat, and went out in front of them all, so that they were all astonished and gave glory to God, saying, "We have never seen anything like this!" [13] Once more he went out beside the sea, and the whole crowd kept coming to him, and he was teaching them. [14] As he passed along, he saw Levi son of Alphaeus seated at the tax office, and he said to him, "Follow me." So he got up and followed him. [15] It happened that, as he sat at table in his house, many tax collectors and sinners were sitting at table with Jesus and his disciples; for there were many of them, and they followed him. [16] When the scribes and Pharisees saw him eating with the tax collectors and sinners, they said to his disciples, "How is it that he eats and drinks with the tax collectors and sinners?" [17] Jesus heard it and said to them, "The strong have no need of a doctor, but those who are ill. I did not come to call righteous people, but sinners, to repentance." [18] John's disciples and those of the Pharisees were fasting. People came and asked him, "Why do John's disciples and the Pharisees' disciples fast, but your disciples do not fast?" [19] Jesus answered them, "The sons of the bridechamber cannot fast while the bridegroom is with them, can they? As long as they have the bridegroom with them, they cannot fast. [*] [20] But days will come when the bridegroom will be taken from them, and then they will fast in those days. [21] No one sews a patch of unshrunk cloth on an old garment; if he does, the new patch that fills it pulls away from the old, and the tear becomes worse. [22] And no one pours new wine into old wineskins; if he does, the new wine splits the skins, the wine pours out, and the skins are destroyed. Rather, new wine must be poured into fresh wineskins." [23] It happened that he was passing through the grainfields on the Sabbath, and as they made their way his disciples began to pick the heads of grain. [24] The Pharisees said to him, "See, why are they doing what is not lawful on the Sabbath?" [25] He replied, "Have you never read what David did when he was in need and he and those with him were hungry, [26] how he went into the

house of God in the days of Abiathar the high priest and ate the showbread, which it is not lawful for anyone but the priests to eat, and also gave some to his companions?" [27] And he said to them, "The Sabbath came into being for the sake of man, not man for the sake of the Sabbath. [28] So the Son of Man is Lord of the Sabbath as well."

## CHAPTER 3

[1] Again he went into the synagogue, and a man was there whose hand was shriveled. [2] They were watching him closely to see whether he would heal him on the Sabbath, so that they could bring a charge against him. [3] He said to the man with the shriveled hand, "Get up and come into the middle." [4] Then he said to them, "Is it lawful on the Sabbath to do good or to do harm, to save a life or to kill?" But they kept silent. [5] He looked around at them with anger, grieved at the hardness of their hearts, and said to the man, "Hold out your hand." He held it out, and his hand was restored to health, just like the other. [6] The Pharisees went out and at once began plotting with the Herodians against him, how they might destroy him. [7] Jesus withdrew with his disciples to the sea, and a great multitude followed him from Galilee and from Judea, [8] from Jerusalem, from Idumea, and from across the Jordan; and from around Tyre and Sidon a great multitude, hearing all that he was doing, came to him. [9] He told his disciples to keep a small boat ready for him because of the crowd, so that they would not crush him. [10] For he had healed many, with the result that all who had diseases were pushing toward him in order to touch him. [11] Whenever the unclean spirits saw him, they would fall down before him and shout, "You are the Son of God!" [12] But he warned them sternly not to make him known. [13] He went up the mountain and summoned those he wanted, and they came to him. [14] He appointed twelve, so that they would be with him and so that he could send them out to preach, [15] and to have authority to heal illnesses and to drive out demons. [16] On Simon he put the name Peter; [17] James son of Zebedee and John the brother of James, on whom he put the name Boanerges, that is, "Sons of Thunder"; [18] Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Cananite, [19] and Judas Iscariot, the one who also betrayed him. Then they went into a house. [20] And a crowd gathered again, so that they were not even able to eat bread. [21] When his family heard about it, they went out to take hold of him, for they were saying, "He has lost his senses." [22] The scribes who had come down from Jerusalem were saying, "He has Beelzebub," and, "It is by the ruler of the demons that he drives out the demons." [23] So he called them over and spoke to them in parables: "How is Satan able to drive out Satan? [24] If a kingdom is split against itself, that kingdom cannot stand. [25] And if a house is split against itself, that house cannot stand. [26] And if Satan has risen up against himself and is split, he cannot stand; his end has come. [27] No one is able to go into the strong man's house and carry off his possessions unless he first ties up the strong man; then he will ransack his house. [28] Truly I say to you, the sons of men will be forgiven all their sins and whatever blasphemies they may speak; [29] but whoever blasphemes against the Holy Spirit has no forgiveness forever, but is subject to eternal condemnation"— [*] [30] for they had been saying, "He has an unclean spirit." [31] Then his brothers and his mother arrived, and standing outside, they sent word to him and called for him. [32] A crowd was seated around him, and they told him, "Look, your mother and your brothers are outside, looking for you." [33] He replied to them, "Who is my mother, or my brothers?" [34] And looking around at those seated in a circle about him, he said, "See, my mother and my brothers! [35] For whoever does the will of God, that one is my brother and my sister and mother."

## CHAPTER 4

[1] Again he began to teach beside the sea. So large a crowd gathered around him that he stepped into the boat and sat in it on the sea, while the whole crowd was on the land along the sea. [2] He taught them many things in parables, and in his teaching he said to them, [3] "Listen! Look, the sower went out to sow. [4] It happened that as he was sowing, some seed fell beside the road, and the birds of the sky came and ate it up. [5] Other seed fell on rocky ground where there was not much earth, and it shot up quickly because the earth was not deep. [6] But once the sun came up it was burned, and because it had no root it dried up. [7] Other seed fell among the thorns, and the thorns came up and smothered it, and it gave no crop. [8] And other seed fell on the good ground and gave a crop that sprang up and grew, and it produced thirtyfold, sixtyfold, and a hundredfold." [9] And he said to them, "Whoever has ears to hear, let him hear." [10] When he was by himself, those around him together with the twelve asked him about the parable. [11] He told them, "To you it has been granted to know the mystery of the kingdom of God; but for those outside, everything comes in parables, [12] so that 'though they look, they may see and not perceive, and though they listen, they may hear and not understand, or else they might turn back, and their sins would be forgiven them.'" [13] He also said to them, "Do you not understand this parable? Then how will you understand all the parables? [14] The sower sows the word. [15] These are the ones beside the road where the word is sown: when they hear, Satan comes at once and seizes the word that was sown in their hearts. [16] In the same way, these are the ones sown on the rocky ground: when they hear the word, they at once accept it gladly; [17] but they have no root in themselves and last only for a time; then, when affliction or persecution comes because of the word, they stumble at once. [18] And these are the ones sown among the thorns, the ones who hear the word, [19] but the worries of this age, the deceit of wealth, and the desires for other things come in and smother the word, and it becomes fruitless. [20] And those sown on the good ground are the ones who hear the word and welcome it and bear fruit, thirtyfold, sixtyfold, and a hundredfold." [21] He said to them, "Is a lamp brought in to be placed under the grain basket or under the bed? Is it not to be set on the lampstand? [22] For there is nothing concealed that will not be disclosed, and nothing became secret except so that it would come into the open. [23] If

anyone has ears to hear, let him hear." [24] He also said to them, "Pay attention to what you hear. By the measure you measure with, it will be measured to you, and to you who hear, more will be added. [25] For whoever has will be given more; but whoever does not have, even what he has will be taken from him." [26] He also said, "The kingdom of God is like this: as if a man were to throw seed on the ground, [27] and were to sleep and get up, night and day, and the seed sprouts and grows tall in a way he himself does not know. [28] The soil produces a crop by itself: first the stalk, then the head, then the full grain in the head. [29] And when the crop permits, at once he sends in the sickle, because the harvest has arrived." [30] He also said, "To what may we liken the kingdom of God? Or by what parable shall we picture it? [31] It is like a mustard seed, which, when sown on the ground, is smaller than all the seeds on the earth; [32] yet once it is sown, it comes up and becomes bigger than all the garden plants, and it puts out large branches, so that the birds of the sky are able to settle under its shade." [33] With many parables like these he was speaking the word to them, as far as they were able to hear. [34] Apart from a parable he would not speak to them; but in private he explained everything to his own disciples. [35] That same day, when evening had come, he said to them, "Let us go across to the other side." [36] Leaving the crowd, they took him along in the boat, just as he was; and other small boats were with him too. [37] A violent windstorm arose, and the waves kept breaking into the boat, so that it was already filling up. [38] He himself was in the stern, asleep on the cushion. They roused him and said to him, "Teacher, does it not concern you that we are lost?" [39] He got up, rebuked the wind, and said to the sea, "Silence! Be muzzled!" And the wind died down, and it became completely calm. [40] And he said to them, "Why are you so fearful? How is it that you have no faith?" [41] They were filled with great fear and said to one another, "Who, then, is this, that even the wind and the sea obey him?"

## CHAPTER 5

[1] They came to the other side of the sea, into the region of the Gadarenes. [2] As soon as he had stepped out of the boat, a man with an unclean spirit came out of the tombs and met him. [3] He lived among the tombs, and no one was able to bind him, not even with chains, [4] for he had often been bound with shackles and chains, but he had pulled the chains apart and smashed the shackles, and no one had the strength to subdue him. [5] Night and day, constantly, he was in the mountains and among the tombs, shrieking and gashing himself with stones. [6] Seeing Jesus from a distance, he ran and bowed down before him, [7] and shouting with a loud voice he said, "What business do I have with you, Jesus, Son of God Most High? I charge you by God, do not torment me!" [8] For he had been saying to him, "Come out of the man, unclean spirit!" [9] He asked him, "What is your name?" He answered, "My name is Legion, because we are many." [10] And he pleaded with him again and again not to send them out of the region. [11] A large herd of pigs was grazing there on the mountainside. [12] All the demons pleaded with him, saying, "Send us into the pigs, so that we may go into them." [13] Jesus immediately allowed them. The unclean spirits came out and went into the pigs, and the herd, about two thousand of them, stampeded down the cliff into the sea and were drowned in the sea. [14] Those tending the pigs ran away and reported it in the town and in the countryside. People came out to see what had happened. [15] They came to Jesus and saw the demon-possessed man, the one who had had the legion, sitting there clothed and in his right mind; and they were afraid. [16] Those who had seen it described to them what had happened to the demon-possessed man and told about the pigs. [17] Then they began to urge him to leave their territory. [18] As he was stepping into the boat, the man who had been demon-possessed pleaded with him to let him stay with him. [19] But Jesus would not allow him; instead he 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 shown you mercy." [20] So he went away and began to proclaim in the Decapolis how much Jesus had done for him, and everyone was amazed. [21] When Jesus had crossed back over in the boat to the other side, a large crowd gathered around him, and he was by the sea. [22] Then one of the synagogue rulers came, named Jairus; and seeing him, he fell at his feet [23] and pleaded with him earnestly, saying, "My little daughter is near the end. Come and place your hands on her, so that she may be restored, and she will live." [24] He went off with him, and a large crowd followed him and pressed in on him. [25] And a woman who had been hemorrhaging for twelve years, [26] who had suffered a great deal under many doctors and had spent everything she had without being helped at all, but instead had grown worse, [27] having heard about Jesus, came up behind him in the crowd and touched his cloak. [28] For she kept saying, "If I touch even his clothes, I will be restored." [29] At once the source of her bleeding dried up, and she sensed in her body that she had been cured of her affliction. [30] Jesus, recognizing at once within himself that power had gone out from him, turned around in the crowd and said, "Who touched my clothes?" [31] His disciples said to him, "You see the crowd pressing in on you, and you ask, 'Who touched me?'" [32] But he kept looking around to see the woman who had done this. [33] Then the woman, frightened and trembling, knowing what had happened to her, came and fell down in front of him and told him the whole truth. [34] He said to her, "Daughter, your faith has restored you. Go in peace, and be healed of your affliction." [35] While he was still speaking, people came from the synagogue ruler's house and said, "Your daughter has died. Why bother the Teacher any longer?" [36] As soon as Jesus heard what was said, he told the synagogue ruler, "Do not be afraid; just believe." [37] He let no one go along with him except Peter, James, and John the brother of James. [38] He came to the synagogue ruler's house and saw an uproar, and people weeping and wailing loudly. [39] Going in, he said to them, "Why are you making an uproar and weeping? The child has not died; she is asleep." [40] And they ridiculed him. But he put them all outside, took along the child's father and mother and those with him, and went in where the child was lying. [41] Taking hold of the child's

hand, he said to her, "Talitha, cumi," which translated means, "Little girl, I say to you, get up." [42] At once the girl got up and began to walk, for she was twelve years old. And they were utterly overwhelmed with amazement. [43] He gave them strict orders that no one should find out about this, and he told them to give her something to eat.

## CHAPTER 6

[1] He left there and went into his hometown, and his disciples followed him. [2] When the Sabbath came, he began to teach in the synagogue; and many who heard him were amazed and said, "Where does this man get these things? What is this wisdom given to him, that such miracles are even performed by his hands? [3] Is this not the carpenter, the son of Mary, and the brother of James and Joses and Judas and Simon? And are his sisters not here with us?" And they stumbled over him. [4] But Jesus told them, "Nowhere is a prophet without honor except in his own hometown, among his own relatives, and in his own house." [5] He was not able to do any miracle there, except that he placed his hands on a few sick people and healed them. [6] And he was amazed at their unbelief. Then he went around the villages in a circuit, teaching. [7] He summoned the twelve and began to send them out two by two, and he gave them authority over the unclean spirits. [8] He instructed them to take nothing for the road except a staff only: no bag, no bread, no copper money in their belts, [9] but to have sandals tied on, and not to wear two tunics. [10] He told them, "Whenever you go into a house, stay there until you leave that place. [11] And whoever will not welcome you or hear you, as you go out from there, shake off the dust under your feet as a testimony against them. Truly I say to you, it will be easier to endure for Sodom or Gomorrah in the day of judgment than for that town." [12] They went out and preached that people must repent. [13] They drove out many demons, and they anointed many sick people with oil and healed them. [14] King Herod heard of it, for his name had become well known; and he said, "John the Baptist has been raised from the dead, and for this reason the miraculous powers are active in him." [15] Others were saying, "He is Elijah," and still others, "He is a prophet, or like one of the prophets." [16] When Herod heard of it, he said, "This is John, whom I beheaded; he has been raised from the dead." [17] For Herod himself had sent men who arrested John and bound him in prison on account of Herodias, the wife of his brother Philip, because he had married her. [18] For John kept telling Herod, "You are not permitted to have your brother's wife." [19] So Herodias had it in for him and wanted to kill him, but she could not, [20] because Herod was afraid of John, knowing him to be a righteous and holy man, and he kept him safe. When he listened to him, he did many things, and he heard him gladly. [21] Then a convenient day came, when Herod on his birthday gave a dinner for his officials, the military commanders, and the leading men of Galilee. [22] When the daughter of Herodias herself came in and danced, she delighted Herod and his dinner guests. The king said to the girl, "Ask me for anything you want, and I will give it to you." [23] And he swore to her, "Whatever you ask me for, I will give you, up to half of my kingdom." [24] She went out and said to her mother, "What should I ask for?" Her mother said, "The head of John the Baptist." [25] At once she hurried back in to the king and made her request: "I want you to give me right now, on a platter, the head of John the Baptist." [26] The king was deeply distressed, but on account of the oaths and his dinner guests he did not want to turn her down. [27] Right away the king sent an executioner and ordered his head to be brought. [28] He went and beheaded him in the prison, brought his head on a platter, and gave it to the girl, and the girl gave it to her mother. [29] When his disciples heard about it, they came, took away his corpse, and laid it in a tomb. [30] The apostles gathered around Jesus and reported to him everything, both what they had done and what they had taught. [31] He said to them, "Come away by yourselves to a deserted place and rest for a little while." For many were coming and going, and they had no opportunity even to eat. [32] So they went away in the boat to a deserted place by themselves. [33] But the crowds saw them leaving, and many recognized him; they ran there together on foot from all the towns and got there ahead of them, and gathered around him. [34] As he came out, Jesus saw a large crowd, and he was moved with compassion for them, because they were like sheep that have no shepherd; and he began to teach them many things. [35] When the hour was already late, his disciples came to him and said, "This place is deserted, and the hour is already late. [36] Dismiss them so they can go off into the surrounding farms and villages and buy themselves bread; for they have nothing to eat." [37] He answered them, "You give them something to eat." They said to him, "Are we to go and buy two hundred denarii worth of bread and give it to them to eat?" [38] He asked them, "How many loaves have you got? Go and see." When they had found out, they said, "Five, and two fish." [39] Then he directed them to have everyone recline in groups on the green grass. [40] So they reclined in groups, row upon row, by hundreds and by fifties. [41] He took the five loaves and the two fish, looked up to heaven, and gave a blessing; then he broke the loaves and kept handing them to his disciples to set before the people, and he divided the two fish among them all. [42] Everyone ate and was filled. [43] And they picked up twelve full baskets of fragments, and of the fish. [44] Those who had eaten the loaves numbered about five thousand men. [45] Right away he compelled his disciples to board the boat and go ahead to the other side, to Bethsaida, while he himself sent the crowd away. [46] After saying goodbye to them, he went off to the mountain to pray. [47] And when evening came, the boat was in the middle of the sea, and he was alone on the land. [48] He saw them straining at the oars, because the wind was against them; and around the fourth watch of the night he came toward them, walking on the sea, and he intended to pass by them. [49] But when they saw him walking on the sea, they thought it was a phantom, and they screamed; [50] for they all saw him and were shaken. At once he spoke with them and said to them, "Have courage; it is I. Stop being afraid." [51] Then he climbed into the boat with them, and the wind died down. And they were utterly astounded within themselves beyond measure, and they wondered. [52] For they had

not understood about the loaves; their heart was hardened. [53] Having crossed over, they came to the land of Gennesaret and anchored there. [54] As soon as they stepped out of the boat, the people recognized him, [55] and they ran throughout that whole region and began carrying the sick around on mats to wherever they heard he was. [56] And wherever he went, into villages or towns or farms, they laid the sick in the marketplaces and pleaded with him that they might just touch the edge of his cloak; and all who touched him were restored.

## CHAPTER 7

[1] The Pharisees and some of the scribes who had come from Jerusalem gathered around him. [2] They noticed that some of his disciples were eating bread with unclean hands, that is, unwashed, and they found fault. [3] For the Pharisees and all the Jews do not eat without washing their hands thoroughly, since they hold to the tradition of the elders; [*] [4] and coming from the marketplace, they do not eat unless they wash. And there are many other things they have received to hold to: the washings of cups and jugs and copper pots and couches. [*] [5] So the Pharisees and the scribes questioned him, "Why do your disciples not walk according to the tradition of the elders, but eat their bread with unwashed hands?" [6] He answered them, "Isaiah prophesied rightly about you hypocrites, as it is written: 'This people honors me with their lips, but their heart is distant, far from me. [7] It is to no purpose that they worship me, teaching as doctrines the commands of men.' [8] For you set aside the commandment of God and hold to the tradition of men, the washings of jugs and cups; and you do many other things like these." [9] He went on to say to them, "How well you set aside the commandment of God so that you may keep your tradition! [10] For Moses said, 'Honor your father and your mother,' and, 'Anyone who speaks evil of father or mother, let him be put to death.' [11] But you say, 'If a man tells his father or mother, "Whatever help you might have had from me is Corban"' (that is, a gift), [12] then you no longer let him do anything for his father or his mother, [13] nullifying the word of God by your tradition that you have handed down. And you do many things like this." [14] Then he called the whole crowd to him and said to them, "Listen to me, all of you, and understand. [15] There is nothing outside a man that, by going into him, can make him unclean; but the things that come out of him are what make the man unclean. [16] If anyone has ears to hear, let him hear." [17] When he had gone into a house, away from the crowd, his disciples asked him about the parable. [18] He said to them, "Are you too so lacking in understanding? Do you not realize that whatever enters a man from outside cannot make him unclean, [19] since it does not go into his heart but into his stomach, and passes out into the latrine, purging all foods?" [*] [20] And he said, "What comes out of a man, that is what makes the man unclean. [21] For from within, out of the hearts of men, come evil reasonings, adulteries, acts of sexual immorality, murders, [22] thefts, greed, wicked deeds, deceit, sensuality, an evil eye, blasphemy, arrogance, folly. [23] All these evil things come from within and make the man unclean." [24] He got up and went away from there into the region of Tyre and Sidon. He entered a house and did not want anyone to know, yet he could not stay hidden. [25] For a woman whose little daughter had an unclean spirit heard about him, came, and fell at his feet. [26] The woman was a Greek, of Syrophoenician descent, and she kept asking him to drive the demon out of her daughter. [27] But Jesus said to her, "Let the children be fed first; for it is not good to take the bread belonging to the children and toss it to the little dogs." [28] But she answered him, "Yes, Lord; yet even the little dogs under the table eat from the children's crumbs." [29] He told her, "Because of this word, go; the demon has gone out of your daughter." [30] She went off to her home and found the demon gone and her daughter lying on the bed. [31] Again he left the region of Tyre and Sidon and came to the Sea of Galilee, through the middle of the region of the Decapolis. [32] They brought to him a man who was deaf and could hardly speak, and they pleaded with him to place his hand on him. [33] He took him aside from the crowd by himself, put his fingers into his ears, and after spitting, touched his tongue. [34] Looking up to heaven, he groaned and said to him, "Ephphatha," that is, "Be opened!" [35] At once his ears were opened, the bond of his tongue was released, and he spoke correctly. [36] He ordered them to tell no one; but the more he ordered them, the more widely they proclaimed it. [37] They were astonished beyond all measure and said, "He has done everything well; he makes even the deaf hear and the mute speak!"

## CHAPTER 8

[1] In those days, when the crowd was very large and they had nothing to eat, Jesus summoned his disciples and said to them, [2] "My heart goes out to the crowd, because they have already stayed with me three days and have nothing to eat. [3] If I send them home hungry, they will collapse on the way; for some of them have come from far off." [4] His disciples answered him, "Where could anyone find enough bread here in a deserted place to satisfy these people?" [5] He asked them, "How many loaves have you got?" They answered, "Seven." [6] He instructed the crowd to recline on the ground; then he took the seven loaves, gave thanks, broke them, and kept handing them to his disciples to set before the people, and they set them before the crowd. [7] They also had a few little fish; and after blessing them, he told them to set these out as well. [8] They ate and were filled, and they picked up what remained of the fragments, seven hampers. [9] Those who had eaten numbered about four thousand; and he dismissed them. [10] Right away he boarded the boat with his disciples and came into the district of Dalmanutha. [11] The Pharisees came out and began to debate with him, asking him for a sign from heaven to test him. [12] Sighing deeply in his spirit, he said, "Why does this generation demand a sign? Truly I say to you, no sign will be given to this generation." [*] [13] Then he left them, boarded the boat again, and went off to the other side. [14] The disciples had forgotten to take loaves, and except for one loaf they had none with them in the boat. [15] He warned them, "Look out; guard yourselves against the leaven of the Pharisees and the leaven of Herod." [16] They were reasoning with one

another, saying, "It is because we have no loaves." [17] Aware of this, Jesus said to them, "Why are you reasoning that you have no loaves? Do you still not perceive or understand? Is your heart still hardened? [18] Do you have eyes and not see, and ears and not hear? And do you not remember? [19] When I broke the five loaves for the five thousand, how many baskets full of fragments did you pick up?" They told him, "Twelve." [20] "And when I broke the seven for the four thousand, how many hampers full of fragments did you pick up?" They said, "Seven." [21] And he said to them, "How is it that you do not understand?" [22] He came to Bethsaida, and people brought a blind man to him and pleaded with him to touch him. [23] He took the blind man by the hand and brought him out of the village; and after spitting on his eyes and placing his hands on him, he asked him if he could see anything. [24] He looked up and said, "I see people; they look like trees, walking around." [25] Then once more he placed his hands on his eyes and had him look up; and he was restored and could see everyone clearly. [26] He sent him off to his home, saying, "Do not go into the village, and do not tell anyone in the village." [27] Jesus and his disciples went out to the villages of Caesarea Philippi, and on the way he questioned his disciples, "Who do people say that I am?" [28] They answered, "John the Baptist; others, Elijah; and still others, one of the prophets." [29] He asked them, "But who do you say that I am?" Peter answered him, "You are the Christ." [30] And he warned them sternly not to tell anyone about him. [31] Then he began to teach them that the Son of Man had to suffer many things and be rejected by the elders and chief priests and scribes, and be put to death, and after three days rise again. [32] He was speaking about this plainly. And Peter took him aside and started to rebuke him. [33] But he turned around, looked at his disciples, and rebuked Peter, saying, "Get behind me, Satan! For your mind is not on the things of God but on the things of men." [34] He summoned the crowd along with his disciples and said to them, "Whoever wishes to come after me must deny himself, take up his cross, and keep following me. [35] For whoever wishes to save his life will lose it; but whoever loses his life because of me and the gospel will save it. [36] For what benefit is it to a man if he gains the whole world but suffers the loss of his own soul? [37] Or what will a man give in exchange for his soul? [38] For 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."

## CHAPTER 9

[1] He also said to them, "Truly I say to you, some of those standing here will certainly not taste death until they see the kingdom of God having come with power." [2] Six days later Jesus took along Peter, James, and John, and brought them up a high mountain privately, by themselves. And he was transformed in front of them; [3] his garments became radiant, intensely white like snow, such as no launderer on earth is able to bleach them. [4] And Elijah appeared to them with Moses, and they were conversing with Jesus. [5] Peter responded by saying to Jesus, "Rabbi, it is a fine thing for us to be here; let us set up three shelters, one for you, one for Moses, and one for Elijah." [6] He did not know what to say, for they were filled with terror. [7] Then a cloud appeared, overshadowing them, and a voice came out of the cloud: "This is my beloved Son. Listen to him!" [8] Suddenly, looking around, they no longer saw anyone with them except Jesus alone. [9] On their way down the mountain, he ordered them not to describe to anyone what they had seen until the Son of Man had risen from the dead. [10] They kept the matter to themselves, discussing what rising from the dead might mean. [11] They questioned him, "Why do the scribes say that Elijah has to come first?" [12] He answered them, "Elijah indeed comes first and restores everything. And how is it written about the Son of Man that he must suffer many things and be treated with contempt? [13] But I say to you that Elijah has indeed come, and they did with him whatever they wanted, just as it is written about him." [14] When he came to the disciples, he saw a large crowd around them and scribes debating with them. [15] As soon as the whole crowd saw him, they were overcome with awe, and they ran up and greeted him. [16] He asked the scribes, "What are you debating with them?" [17] Someone from the crowd answered, "Teacher, I brought you my son, who has a spirit that makes him mute. [18] Wherever it seizes him, it dashes him down, and he foams at the mouth, grinds his teeth, and goes rigid. I asked your disciples to drive it out, but they were not able." [19] He answered him, "O unbelieving generation, how long will I be with you? How long will I put up with you? Bring him to me." [20] So they brought the boy to him. When the spirit saw him, it immediately threw him into convulsions, and he fell on the ground and rolled around, foaming at the mouth. [21] Jesus asked his father, "How long has this been happening to him?" He said, "Since he was a child. [22] It has often thrown him into fire and into water to kill him. But if you can do anything, take pity on us and help us." [23] Jesus said to him, "If you can believe, all things are possible for the one who believes." [24] At once the boy's father cried out with tears, "I believe, Lord; help my unbelief!" [25] When Jesus saw that a crowd was quickly gathering, he rebuked the unclean spirit, saying to it, "Mute and deaf spirit, I command you, come out of him and never enter him again!" [26] After crying out and throwing him into violent convulsions, it came out, and the boy became like a corpse, so that many said that he had died. [27] But Jesus took hold of his hand and raised him, and he stood up. [28] When he had gone into a house, his disciples asked him in private, "Why were we not able to drive it out?" [29] He told them, "This kind cannot come out by anything except through prayer and fasting." [30] Leaving there, they went on through Galilee, and he did not want anyone to know, [31] for he was teaching his disciples and telling them, "The Son of Man is being handed over into the hands of men, and they will put him to death; and after being put to death, he will rise on the third day." [32] But they did not understand what he said, and they were afraid to ask him. [33] They came to Capernaum. Once inside the house, he asked them, "What were you discussing among yourselves on the road?" [34] But they kept quiet, for on the road they had argued

with one another about who was the greatest. [35] Sitting down, he called the twelve and said to them, "If anyone wants to be first, he must be last of all and servant of all." [36] Then he took a little child and stood him among them; and taking him in his arms, he said to them, [37] "Anyone who welcomes one little child like these in my name welcomes me; and anyone who welcomes me welcomes not me but the one who sent me." [38] John said to him, "Teacher, we saw someone driving out demons in your name who does not follow us, and we tried to stop him because he does not follow us." [39] But Jesus said, "Do not stop him, for no one who performs a miracle in my name will be able soon afterward to speak evil of me. [40] For whoever is not against us is on our side. [41] For whoever gives you a cup of water to drink in my name because you belong to Christ, truly I say to you, he will certainly not lose his reward. [42] And whoever causes one of these little ones who believe in me to stumble, it would be better for him if a millstone were put around his neck and he had been cast into the sea. [43] If your hand causes you to stumble, cut it off. It is better for you to enter into life crippled than to have two hands and go off into hell, into the fire that cannot be quenched, [44] where their worm does not die and the fire is not put out. [45] And if your foot causes you to stumble, cut it off. It is better for you to enter into life lame than to have two feet and be thrown into hell, into the fire that cannot be quenched, [46] where their worm does not die and the fire is not put out. [47] And if your eye causes you to stumble, pluck it out. It is better for you to enter into the kingdom of God with one eye than to have two eyes and be thrown into the hell of fire, [48] where their worm does not die and the fire is not put out. [49] For everyone will be salted with fire, and every sacrifice will be salted with salt. [*] [50] Salt is good; but if the salt becomes saltless, with what will you season it? Have salt in yourselves, and keep peace with one another."

## CHAPTER 10

[1] From there he got up and came into the region of Judea by way of the far side of the Jordan. Crowds again gathered around him, and as was his habit, he again taught them. [2] Pharisees came up and asked him, to test him, "Is a man permitted to send away his wife?" [3] He answered them, "What did Moses command you?" [4] They said, "Moses allowed a man to write a document of divorce and send her away." [5] Jesus answered them, "It was with an eye to your hardness of heart that he wrote this commandment for you. [6] But from the beginning of creation God made them male and female. [7] On account of this a man will leave his father and mother and be united to his wife, [8] and the two will be one flesh; consequently they are no longer two, but one flesh. [9] So what God has yoked together, man must not separate." [10] In the house his disciples asked him again about this. [11] He told them, "Whoever sends away his wife and marries another commits adultery against her; [12] and if a woman sends away her husband and marries another, she commits adultery." [13] People were bringing little children to him so that he would touch them, but the disciples rebuked those who brought them. [14] When Jesus saw this, he was indignant and said to them, "Allow the little children to come to me; do not stop them, for the kingdom of God belongs to such as these. [15] Truly I say to you, whoever does not receive the kingdom of God like a little child will certainly not enter into it." [16] Then he took them in his arms, placed his hands on them, and blessed them. [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 in order to inherit eternal life?" [18] Jesus said to him, "Why do you call me good? No one is good except one, God. [19] You know the commandments: 'Do not commit adultery; do not murder; do not steal; do not give false testimony; do not defraud; honor your father and mother.'" [20] He answered him, "Teacher, I have observed all these since I was young." [21] Jesus looked at him and loved him, and said to him, "One thing you lack: go away, sell whatever you have and give to the poor, and you will have treasure in heaven; then come, take up the cross, and follow me." [22] But at this word his face fell, and he went away grieving, because he owned much property. [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!" [24] The disciples were astonished at his words. But Jesus said to them again, "Children, how hard it is for those who trust in wealth to enter the kingdom of God! [25] It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God." [26] They were utterly amazed and said to one another, "Who, then, is able to be saved?" [27] Jesus looked straight at them and said, "For men it is impossible, but not for God; for everything is possible for God." [28] Peter began to say to him, "Look, we have left everything behind and followed you." [29] Jesus answered, "Truly I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or fields because of me and because of the gospel, [30] who will not receive a hundred times as much now in this present time, houses and brothers and sisters and mothers and children and fields, along with persecutions, and in the age to come eternal life. [31] But many who are first will be last, and those who are last, first." [32] They were on the road going up to Jerusalem, and Jesus was walking ahead of them; they were astonished, and those who followed were afraid. Taking the twelve aside again, he began to tell them the things that were going to happen to him: [33] "Look, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will sentence him to death and hand him over to the Gentiles; [34] and they will mock him, flog him, spit on him, and put him to death; and on the third day he will rise again." [35] Then James and John, Zebedee's sons, came up to him and said, "Teacher, we want you to do for us whatever we ask." [36] He said to them, "What do you wish me to do for you?" [37] They told him, "Grant that we may sit, one at your right and one at your left, in your glory." [38] Jesus said to them, "You do not know what you are requesting. Can you drink the cup that I drink, and be baptized with the baptism with which I am being baptized?" [39] They told him, "We can." Jesus said to them, "The cup that I drink you will drink, and with the baptism with which I am being baptized you will be baptized; [40] but to sit at my right hand and at my left

is not mine to give; it belongs to those for whom it has been prepared." [41] When the ten heard this, they began to be indignant at James and John. [42] Jesus called them together and said to them, "You know that those who are considered rulers of the Gentiles domineer over them, and their great men wield authority over them. [43] It will not be this way among you; rather, whoever wants to become great among you will be your minister, [*] [44] and whoever among you wants to become first will be servant of all. [45] For even the Son of Man did not come to be waited on but to serve, and to give his life as a ransom for many." [46] They came to Jericho. As he was leaving Jericho with his disciples and a sizable crowd, Bartimaeus, son of Timaeus, a blind man, was sitting beside the road begging. [47] When he heard that it was Jesus the Nazarene, he began to shout, "Son of David, Jesus, have mercy on me!" [48] Many scolded him to make him be quiet, but he shouted all the louder, "Son of David, have mercy on me!" [49] Jesus stopped and said to call him. So they called the blind man, saying to him, "Have courage! Get up; he is calling you." [50] Casting aside his cloak, he got up and came to Jesus. [51] Jesus answered him, "What do you wish me to do for you?" The blind man said to him, "Rabboni, let me see again." [52] Jesus told him, "Go; your faith has restored you." At once he regained his sight and followed Jesus on the road.

## CHAPTER 11

[1] As they approached Jerusalem, at Bethphage and Bethany near the Mount of Olives, he sent off two of his disciples [2] and said to them, "Go into the village ahead of you, and right away as you enter it you will find a colt tied up, on which no one has ever sat. Untie it and bring it. [3] If anyone says to you, 'Why are you doing this?' say, 'The Lord needs it,' and he will send it here immediately." [4] They went off and found the colt tied at a door, outside in the street, and they untied it. [5] Some of the people standing there said to them, "What are you doing, untying the colt?" [6] They answered just as Jesus had told them, and the men let them go. [7] They brought the colt to Jesus and threw their cloaks on it, and he sat on it. [8] Many spread out their cloaks on the road, while others were cutting leafy branches from the trees and spreading them on the road. [9] Those going ahead and those following kept shouting, "Hosanna! Blessed is the one who comes in the name of the Lord! [10] Blessed is the coming kingdom of our father David, in the name of the Lord! Hosanna in the highest!" [11] Jesus entered Jerusalem and went into the temple; and after looking around at everything, since the hour was already late, he went out to Bethany with the twelve. [12] The next day, as they were leaving Bethany, he was hungry. [13] Seeing in the distance a fig tree in leaf, he went to see whether he might find anything on it; but when he came to it, he found nothing except leaves, for it was not the season for figs. [14] Jesus responded by saying to it, "May no one ever again eat fruit from you." And his disciples were listening. [15] They came to Jerusalem. Jesus went into the temple and began to throw out those who were selling and buying in the temple, and he turned over the tables of the money changers and the seats of the dove sellers; [16] and he would not let anyone carry anything through the temple. [17] Then he taught them, saying, "Is it not written, 'My house will be called a house of prayer for all the nations'? But you have turned it into a hideout for robbers." [18] The scribes and the chief priests heard it and began looking for a way to destroy him; for they were afraid of him, because the whole crowd was amazed at his teaching. [19] Whenever evening came, he would go out of the city. [20] Early in the morning, as they passed by, they saw the fig tree dried up from the roots. [21] Peter remembered and said to him, "Rabbi, look! The fig tree you cursed has dried up." [22] Jesus answered them, "Have faith in God. [23] For truly I say to you, whoever tells this mountain, 'Be taken up and thrown into the sea,' and does not waver in his heart but believes that what he says is happening, it will be his, whatever he says. [24] For this reason I say to you, whatever you ask for in prayer, believe that you receive it, and it will be yours. [25] And whenever you stand praying, if you hold anything against anyone, forgive him, so that your Father who is in heaven may also forgive you your offenses. [26] But if you do not forgive, neither will your Father who is in heaven forgive your offenses." [27] They came again to Jerusalem. As he was walking around in the temple, the chief priests, the scribes, and the elders came up to him [28] and said to him, "By what authority do you do these things? And who gave you this authority to do these things?" [29] Jesus answered them, "I too will ask you one question; answer me, and I will tell you by what authority I do these things. [30] John's baptism, was it from heaven, or from men? Answer me." [31] They discussed it among themselves, saying, "If we say, 'From heaven,' he will say, 'Then why did you not believe him?' [32] But if we say, 'From men'"; they were afraid of the people, for all regarded John as truly a prophet. [33] So they answered Jesus, "We do not know." Jesus answered them, "Neither am I telling you by what authority I do these things."

## CHAPTER 12

[1] Then he began to speak to them in parables: "A man planted a vineyard, set a hedge around it, dug a pit for the winepress, and built a watchtower; then he rented it out to tenant farmers and went abroad. [2] At harvest time he sent a servant to the tenant farmers to collect from them some of the fruit of the vineyard. [3] But they seized him, beat him, and sent him away with nothing. [4] Again he sent another servant to them; they stoned him, wounded him in the head, and sent him off in disgrace. [5] He sent yet another, and that one they killed; and so with many others, beating some and killing others. [6] He still had one son, his beloved; so he sent him also to them last of all, saying, 'They will show respect for my son.' [7] But those tenant farmers said to one another, 'This is the heir. Come on, let us kill him, and the inheritance will be ours.' [8] So they seized him, killed him, and threw him out of the vineyard. [9] What, then, will the owner of the vineyard do? He will come and destroy the tenant farmers and give the vineyard to others. [10] Have you not even read this Scripture: 'The stone that the builders discarded, this has become the head of the corner; [11] this came about from the Lord, and it is wonderful in our eyes'?" [12] They wanted to arrest him,

but they were afraid of the crowd, for they realized that he had told the parable against them. So they left him and went away. [13] Then they sent to him some of the Pharisees and the Herodians to trap him in what he said. [14] They came and said to him, "Teacher, we know that you are truthful and are not concerned about anyone; for you do not look at people's outward standing, but teach the way of God in truth. Is it lawful to pay the poll tax to Caesar, or not? [15] Should we pay, or should we not pay?" But knowing their hypocrisy, he said to them, "Why are you testing me? Bring me a denarius so I can look at it." [16] They brought one, and he asked them, "Whose likeness and inscription is this?" They told him, "Caesar's." [17] Jesus answered them, "Pay back to Caesar what belongs to Caesar, and to God what belongs to God." And they were amazed at him. [18] Then some Sadducees, who claim there is no resurrection, came to him and questioned him, [19] "Teacher, Moses wrote for us that if someone's brother dies and leaves a wife behind but leaves no children, his brother is to take the widow and raise up offspring for his brother. [20] Now there were seven brothers. The first took a wife, and when he died he left no offspring. [21] Then the second took her and died, leaving no offspring either; and the third the same way. [22] All seven had her and left no offspring. Last of all, the woman died too. [23] So in the resurrection, when they rise, which of them will she be wife to? For the seven had her as wife." [24] Jesus answered them, "Is this not why you are going astray, since you do not know the Scriptures or the power of God? [25] For when they rise from the dead, they neither marry nor are given in marriage; they are like the angels in heaven. [26] And 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'? [27] He is not God of the dead, but God of the living. So you are going far astray." [28] One of the scribes came up and heard them debating; seeing that he had answered them well, he asked him, "Which commandment is first of all?" [29] Jesus answered him, "The first of all the commandments is: 'Hear, O Israel: the Lord our God is one Lord; [30] and you shall love the Lord your God with your whole heart and with your whole soul and with your whole mind and with your whole strength.' This is the first commandment. [31] And a second is like it, namely this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these." [32] The scribe said to him, "Well said, Teacher! You have spoken truly, that there is one God, and there is no other besides him; [33] and to love him with the whole heart, with the whole understanding, with the whole soul, and with the whole strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and sacrifices." [34] When Jesus saw that he had answered sensibly, he said to him, "You are not far from the kingdom of God." And after that no one dared to question him any further. [35] As Jesus was teaching in the temple, he responded, "How can the scribes say that the Christ is the son of David? [36] For David himself said by the Holy Spirit, 'The Lord said to my Lord, "Sit at my right hand until I make your enemies a footstool for your feet."' [37] So David himself calls him Lord; then how is he his son?" And the large crowd was listening to him with delight. [38] In his teaching he said to them, "Watch out for the scribes, who like to walk around in long robes, and like greetings in the marketplaces, [39] and the front seats in the synagogues and the places of honor at banquets, [40] who eat up widows' houses and make long prayers for show. These will receive greater condemnation." [41] Jesus sat down across from the treasury and was watching how the crowd put money into the treasury. Many rich people were putting in large amounts. [42] Then a poor widow came and put in two lepta, which make a quadrans. [43] Calling his disciples to him, he said to them, "Truly I say to you, this poor widow has put in more than all those who have put money into the treasury; [44] for they all put in from their surplus, but she, out of her lack, put in everything she had, all she had to live on."

## CHAPTER 13

[1] As he was leaving the temple, one of his disciples said to him, "Teacher, look! What stones, and what buildings!" [2] Jesus answered him, "Do you see these great buildings? Not a stone will be left upon a stone that will not be torn down." [3] While he was sitting on the Mount of Olives across from the temple, Peter, James, John, and Andrew asked him privately, [4] "Tell us, when will these things happen, and what will be the sign when all these things are about to be accomplished?" [5] Jesus answered them and began to say, "Watch out that no one deceives you. [6] For many will come in my name, saying, 'I am he,' and they will deceive many. [7] When you hear of wars and reports of wars, do not be frightened; for such things have to happen, but it is not yet the end. [8] For nation will rise up against nation and kingdom against kingdom; there will be earthquakes from place to place, and there will be famines and disturbances. These are the beginning of labor pains. [9] But as for you, watch out for yourselves; for they will hand you over to councils, and you will be beaten in synagogues, and you will be led before governors and kings because of me, for a testimony to them. [10] And first the gospel must be preached to all the nations. [11] When they lead you away and hand you over, do not be anxious beforehand about what you will speak, and do not rehearse it; but whatever is given to you in that hour, speak that. For you are not the ones speaking; it is the Holy Spirit. [12] Brother will betray brother to death, and a father his child; children will rise up against their parents and have them killed. [13] You will be hated by everyone because of my name, but whoever endures to the end, that one will be saved. [14] But when you see the abomination of desolation, spoken of by Daniel the prophet, standing where it should not be (let the one who reads take note), then those in Judea must flee to the mountains. [15] The one on the rooftop must not come down into the house or go in to carry anything out of his house, [16] and the one in the field must not turn back to get his cloak. [17] But woe to women who are pregnant and to those nursing infants in those days! [18] Pray that your flight will not happen in winter. [19] For those days will be a time of affliction of a kind that has not occurred from the beginning of the creation that God created

until now, and never will again. [20] And if the Lord had not shortened the days, no flesh would be saved; but on account of the elect, whom he has chosen, he has shortened the days. [21] At that time, if anyone tells you, 'Look, here is the Christ!' or 'Look, over there!' do not believe it. [22] For false christs and false prophets will appear and perform signs and wonders, so as to deceive, if possible, even the elect. [23] But as for you, watch out; look, I have told you everything in advance. [24] But in those days, after that affliction, the sun will be darkened, and the moon will not give its light; [25] the stars of the sky will be falling, and the powers in the heavens will be shaken. [26] And then they will see the Son of Man coming in clouds with great power and glory. [27] And then he will send out his angels and gather his elect from the four winds, from the farthest end of the earth to the farthest end of the sky. [28] Learn the parable from the fig tree: once its branch has become tender and it sprouts its leaves, you know that summer is near. [29] In the same way you too, when you see these things happening, know that it is near, right at the doors. [30] Truly I say to you, this generation will certainly not pass away until all these things happen. [31] Heaven and earth will pass away, but my words will certainly not pass away. [32] But about that day or that hour no one knows, not even the angels in heaven, nor the Son, but the Father. [33] Watch out, stay alert and pray; for you do not know when the time is. [34] It is like a man away on a journey, who left his house and gave authority to his servants, to each his work, and ordered the doorkeeper to stay awake. [35] So keep watch, for you do not know when the master of the house is coming: in the evening, at midnight, at rooster crow, or in the morning, [36] or else he may come suddenly and find you sleeping. [37] What I say to you, I say to everyone: Keep watch!"

## CHAPTER 14

[1] Two days later it was the Passover and the Feast of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest him by trickery and put him to death. [2] But they kept saying, "Not during the festival, or there may be a riot among the people." [3] While he was at Bethany in the house of Simon the leper, as he was reclining at table, a woman came with an alabaster jar of very expensive perfumed oil of pure nard; she broke the jar and poured it over his head. [4] But some were indignant among themselves and said, "Why has this perfumed oil been wasted? [5] This could have been sold for more than three hundred denarii and given to the poor." And they scolded her harshly. [6] But Jesus said, "Leave her alone. Why are you causing her trouble? It is a fine deed that she has done for me. [7] For the poor you always have with you, and whenever you want you can do them good; but me you do not always have. [8] She has done what she could; she has anointed my body beforehand for burial. [9] Truly I say to you, wherever this gospel is proclaimed in all the world, what she has done will also be spoken of in memory of her." [10] Then Judas Iscariot, one of the twelve, went off to the chief priests to hand him over to them. [11] When they heard it, they were delighted and promised to give him money. So he was looking for how he might conveniently betray him. [12] On the first day of the Feast of Unleavened Bread, when they would sacrifice the Passover lamb, his disciples asked him, "Where do you want us to go and get things ready for you to eat the Passover?" [13] He sent off two of his disciples and told them, "Go into the city, and a man carrying a jar of water will meet you. Follow him, [14] and wherever he goes in, say to the householder, 'The Teacher says, "Where is the guest room, where I may eat the Passover with my disciples?"' [15] He will show you a large upstairs room, furnished and ready. Get things ready for us there." [16] His disciples went off, came into the city, and found it just as he had told them; and they got the Passover ready. [17] When evening had come, he arrived with the twelve. [18] While they were reclining at table and eating, Jesus said, "Truly I say to you that one of you will betray me, one who is eating with me." [19] They began to be grieved and to say to him one after another, "Surely it is not I?" And another, "Surely it is not I?" [20] He answered them, "It is one of the twelve, the one dipping into the dish with me. [21] The Son of Man is going away just as it has been written about him, but woe to that man through whom the Son of Man is betrayed! It would have been better for that man if he had never been born." [22] While they were eating, Jesus took bread, blessed it, broke it, and gave it to them, saying, "Take and eat; this is my body." [23] Then he took the cup, gave thanks, and handed it to them, and they all drank from it. [24] He said to them, "This is my blood of the new covenant, which is being poured out for many. [25] Truly I say to you, I will certainly not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God." [26] After singing a hymn, they went out to the Mount of Olives. [27] Jesus told them, "All of you will stumble because of me this night; for it is written, 'I will strike the shepherd, and the sheep will be scattered.' [28] But after I have been raised, I will go ahead of you into Galilee." [29] Peter said to him, "Even if all stumble, I will not." [30] Jesus told him, "Truly I say to you that today, this very night, before a rooster crows twice, you will deny me three times." [31] But he kept insisting all the more, "Even if I have to die with you, I will certainly not deny you!" And they all said the same thing. [32] They came to a place called Gethsemane, and he told his disciples, "Sit here while I pray." [33] Taking along Peter, James, and John, he began to be overwhelmed with alarm and greatly troubled. [34] He said to them, "My soul is overwhelmed with sorrow, to the point of death. Stay here and keep watch." [35] Going on a little farther, he fell to the ground and prayed that, if it were possible, the hour might pass away from him. [36] He said, "Abba, Father, everything is possible for you. Take this cup away from me. Yet not what I will, but what you will." [37] Then he came and found them asleep, and he said to Peter, "Simon, are you sleeping? Were you not able to keep watch for one hour? [38] Keep watching and praying, so that you will not come into temptation. The spirit is eager, but the flesh is weak." [39] He went away again and prayed, saying the same thing. [40] Coming back, he again found them asleep, because their eyes were weighed down; and they did not know what to answer him. [41] He came the third time and said to them, "Sleep on now, and take your rest. It is enough; the hour has come. Look, the Son of Man is

being betrayed into the hands of sinners. [42] Get up, let us go. Look, the one betraying me has drawn near." [43] At once, while he was still speaking, Judas, one of the twelve, arrived, and with him a large crowd with swords and clubs, sent from the chief priests and the scribes and the elders. [44] His betrayer had given them a signal: "Whomever I kiss, he is the one; arrest him and lead him away under guard." [45] As soon as he came, he went straight up to him and said, "Rabbi, Rabbi!" and kissed him warmly. [46] Then they laid their hands on him and arrested him. [47] But one of those standing by drew his sword, struck the high priest's servant, and cut off his ear. [48] Jesus responded, "Have you come out with swords and clubs to capture me as though I were a robber? [49] Day after day I was with you in the temple teaching, and you did not arrest me. But this is so that the Scriptures may be fulfilled." [50] Then they all deserted him and fled. [51] A certain young man was following him, wearing a linen cloth around his naked body; and the young men seized him, [52] but he left the linen cloth behind and ran away from them naked. [53] They took Jesus away to the high priest, and all the chief priests and the elders and the scribes assembled with him. [54] Peter followed him from a distance, right into the high priest's courtyard, and he was sitting with the attendants, warming himself by the fire. [55] The chief priests and the whole Council kept looking for testimony against Jesus in order to put him to death, but they found none. [56] For many were giving false testimony against him, but their statements did not agree. [57] Then some stood up and gave false testimony against him, saying, [58] "We heard him say, 'I will tear down this temple made with hands, and within three days I will build another not made with hands.'" [59] But even so their testimony did not agree. [60] Then the high priest stood up in the middle and questioned Jesus, "Have you no answer to give? What are these men testifying against you?" [61] But he kept silent and gave no answer. Again the high priest questioned him, saying to him, "Are you the Christ, the Son of the Blessed One?" [62] Jesus said, "I am. And you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven." [63] Then the high priest ripped his garments and said, "Why do we still need witnesses? [64] You have heard the blasphemy. What is your verdict?" And they all condemned him as deserving death. [65] Then some began to spit on him, to cover his face, to beat him with their fists, and to say to him, "Prophesy!" And the attendants struck him with slaps. [66] While Peter was below in the courtyard, one of the high priest's servant girls came by. [67] Seeing Peter warming himself, she looked closely at him and said, "You too were with Jesus the Nazarene." [68] But he denied it, saying, "I do not know or understand what you are talking about." Then he went out into the entryway, and a rooster crowed. [69] The servant girl saw him and began again to tell the bystanders, "This man is one of them." [70] But again he denied it. A little later the bystanders again said to Peter, "You certainly are one of them, for you are a Galilean, and your way of speaking matches." [71] Then he began to call down curses and to swear, "I do not know this man you are talking about!" [72] And a rooster crowed a second time. Then Peter remembered the word Jesus had spoken to him: "Before a rooster crows twice, you will deny me three times." And when he thought about it, he wept.*

## CHAPTER 15

[1] As soon as it was morning, the chief priests, with the elders and scribes and the whole Council, held a consultation; they tied Jesus up, led him away, and handed him over to Pilate. [2] Pilate questioned him, "Are you the King of the Jews?" He answered him, "You are saying it." [3] The chief priests were accusing him of many things, but he gave no answer at all. [4] Pilate questioned him again, "Have you no answer to give? See how many things they are testifying against you!" [5] But Jesus gave no further answer at all, so that Pilate was amazed. [6] Now at the festival he would release to them one prisoner, whomever they requested. [7] There was a man called Barabbas, imprisoned with the insurrectionists who had committed murder during the insurrection. [8] The crowd began shouting and asking him to do what he always did for them. [9] Pilate answered them, "Do you want me to release for you the King of the Jews?" [10] For he was aware that the chief priests had handed him over out of envy. [11] But the chief priests stirred up the crowd to have him release Barabbas for them instead. [12] Pilate answered them again, "Then what do you want me to do with the one you call the King of the Jews?" [13] They shouted again, "Crucify him!" [14] Pilate said to them, "Why? What evil has he done?" But they shouted all the more, "Crucify him!" [15] So Pilate, wanting to satisfy the crowd, released Barabbas for them; and Jesus he had flogged and handed over to be crucified. [16] The soldiers led him away into the courtyard, that is, the Praetorium, and they called together the whole cohort. [17] They dressed him in purple, wove a crown out of thorns, and set it on him, [18] and they began to salute him: "Hail, King of the Jews!" [19] They kept hitting him on the head with a reed and spitting on him, and bending their knees they bowed down before him. [20] After they had mocked him, they took the purple off him, put his own garments on him, and led him out to crucify him. [21] They forced a passerby, Simon of Cyrene, the father of Alexander and Rufus, who was coming in from the country, to carry his cross. [22] They brought him to the place Golgotha, which translated means Skull's Place. [23] They tried to give him wine mixed with myrrh to drink, but he did not take it. [24] After crucifying him, they divided up his garments by casting lots for them, to decide what each would take. [25] It was the third hour when they crucified him. [26] The inscription giving the charge against him read: THE KING OF THE JEWS. [27] With him they crucified two robbers, one on his right and one on his left. [28] And the Scripture was fulfilled that says, "And he was counted among the lawless." [29] Those passing by hurled insults at him, shaking their heads and saying, "Aha! You who would tear down the temple and build it in three days, [30] save yourself, and come down from the cross!" [31] In the same way the chief priests too, together with the scribes, mocked him among themselves and said, "He saved others, but he cannot save himself. [32] Let the Christ, the King of Israel, come down from the cross now, so that we may see and believe." Those who were

crucified with him also heaped insults on him. [33] When the sixth hour came, darkness came over the whole land until the ninth hour. [34] At the ninth hour Jesus called out with a loud voice, "Eloi, Eloi, lamma sabachthani?" which translated means, "My God, my God, why have you forsaken me?" [35] When some of the bystanders heard this, they said, "Look, he is calling for Elijah." [36] Someone ran, soaked a sponge with sour wine, put it on a reed, and offered it to him to drink, saying, "Leave him alone; let us see if Elijah comes to take him down." [37] Then Jesus let out a loud cry and breathed his last. [38] And the veil of the sanctuary was split in two from top to bottom. [39] When the centurion standing facing him saw that he had cried out in this way and breathed his last, he said, "Truly this man was the Son of God!"* [40] Some women were also there, watching from a distance; among them were Mary Magdalene, Mary the mother of James the younger and of Joses, and Salome, [41] who, when he was in Galilee, used to follow him and serve him; and many other women who had come up with him to Jerusalem. [42] Since it was already evening, and it was the Preparation, that is, the day before the Sabbath, [43] Joseph of Arimathea, a respected member of the Council who was himself also waiting for the kingdom of God, came and went in boldly to Pilate and requested the body of Jesus. [44] Pilate was surprised that he was already dead; and summoning the centurion, he asked him whether he had been dead for long. [45] When he found out from the centurion, he gave the body to Joseph. [46] Joseph bought linen, took him down, wrapped him in the linen, and laid him in a tomb that had been hewn out of rock; and he rolled a stone against the entrance of the tomb. [47] Mary Magdalene and Mary the mother of Joses were watching where he was laid.

### CHAPTER 16

[1] When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they could go and anoint him. [2] Very early on the first day of the week, they came to the tomb once the sun had risen. [3] They were saying to one another, "Who will roll the stone away from the entrance of the tomb for us?" [4] But when they looked up, they saw that the stone had been rolled away; for it was extremely large. [5] Going into the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were alarmed. [6] He said to them, "Do not be alarmed. You are looking for Jesus the Nazarene, who was crucified. He has been raised; he is not here. See the place where they laid him. [7] But go, tell his disciples and Peter that he is going ahead of you into Galilee; you will see him there, just as he told you." [8] They went out quickly and fled from the tomb, for trembling and amazement had gripped them; and they said nothing to anyone, because they were afraid. [9] After he had risen early on the first day of the week, he appeared first to Mary Magdalene,* from whom he had driven out seven demons. [10] She went and reported it to those who had been with him, while they were mourning and weeping. [11] But when they heard that he was alive and had been seen by her, they did not believe it. [12] After this he appeared in a different form to two of them as they were walking along on their way into the country. [13] They went back and reported it to the others, but they did not believe them either. [14] Later he appeared to the eleven themselves as they were reclining at table, and he reproached them for their unbelief and hardness of heart, because they had not believed those who had seen him after he had been raised. [15] And he said to them, "Go out into the whole world and preach the gospel to all creation. [16] Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. [17] These signs will accompany those who believe: in my name they will drive out demons; they will speak in new tongues; [18] they will pick up snakes; and if they drink anything deadly, it will certainly not harm them; they will place their hands on the sick, and they will get well." [19] So the Lord, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. [20] And they went out and preached everywhere, while the Lord worked with them and confirmed the word by the signs that followed. Amen.

# LUKE

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### CHAPTER 1

[1] Inasmuch as many have set their hand to draw up a narrative of the matters that have been fully carried out among us, [2] even as they were handed down to us by those who from the beginning became eyewitnesses and servants of the word, [3] I too resolved, having traced everything accurately from the start, to write it out for you in order, most excellent Theophilus, [4] that you may come to know the sure truth of the words in which you have been taught. [5] There was in the days of Herod, king of Judea, a priest named Zechariah, from the priestly division of Abijah; his wife was one of the daughters of Aaron, and her name was Elizabeth. [6] Both of them were righteous before God, walking without blame in all the commandments and ordinances of the Lord. [7] Yet they had no child, since Elizabeth was barren, and both of them were well along in their days. [8] Now it happened that, as he was carrying out his priestly duty before God in the turn of his division, [9] the lot fell to him, by the custom of the priesthood, to go into the temple of the Lord and burn incense. [10] And all the gathered people were praying outside at the hour of the incense. [11] There appeared to him an angel of the Lord, standing at the right of the altar of incense. [12] Zechariah was shaken when he saw him, and fear came over him. [13] But the angel said to him, "Stop being afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to name him John. [14] He will be joy and gladness to you, and many will rejoice over his birth. [15] For he will be great before the Lord. Wine and strong drink he must never drink, and he will be filled with the Holy Spirit while still in his mother's womb. [16] Many of the children of Israel he will turn back to the Lord their

God. [17] And he will go before him in the spirit and power of Elijah, to turn back the hearts of fathers to children and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared." [18] Zechariah said to the angel, "By what will I know this? I am an old man, and my wife is well along in her days." [19] In answer the angel said to him, "I am Gabriel, who stand before God. I was sent to speak to you and to announce this good news to you. [20] And now you will be silent, not able to speak, until the day these things happen, because you did not believe my words, which will be fulfilled at their proper time." [21] Meanwhile the people were waiting for Zechariah, and they wondered why he was taking so long in the temple. [22] When he came out he was not able to speak to them, and they realized he had seen a vision in the temple. He kept signaling to them and stayed mute. [23] And when the days of his ministry were fulfilled, he went away to his home. [24] After those days Elizabeth his wife conceived, and she kept herself in seclusion for five months, saying, [25] "This is how the Lord has dealt with me in the days when he looked on me, to remove my disgrace among people." [26] In the sixth month the angel Gabriel was sent from God to a town of Galilee called Nazareth, [27] to a virgin pledged in marriage to a man named Joseph, of the house of David; and the virgin's name was Mary. [28] The angel came to her and said, "Rejoice, favored one! The Lord is with you; blessed are you among women." [29] But she, on seeing him, was deeply disturbed at his words, and she kept wondering what sort of greeting this could be. [30] The angel said to her, "Do not fear, Mary; you have found grace with God. [31] Listen: you will conceive in your womb and give birth to a son, and you are to name him Jesus. [32] He will be great and will be called Son of the Most High; and the Lord God will give him the throne of David his father. [33] He will reign over the house of Jacob to the ages, and his kingdom will have no end." [34] Mary said to the angel, "How will this happen, since I do not know a man?" [35] The angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. For that reason the Holy One who is to be born of you will also be called the Son of God.* [36] And look, Elizabeth your relative has herself conceived a son in her old age, and this is the sixth month with her who was called barren. [37] For with God no word will be impossible." [38] Mary said, "Here is the servant of the Lord; may it happen to me as you have said." And the angel left her. [39] In those days Mary got up and went in a hurry to the hill country, to a town of Judah. [40] She went into Zechariah's house and greeted Elizabeth. [41] And it happened that when Elizabeth heard Mary's greeting, the baby leaped within her womb, and Elizabeth was filled with the Holy Spirit. [42] She called out with a loud voice and said, "Blessed are you among women, and blessed is the fruit of your womb! [43] How has this come to me, that the mother of my Lord should come to me? [44] For the moment the sound of your greeting reached my ears, the baby in my womb leaped with joy. [45] Blessed is she who believed, because what the Lord has told her will be carried out." [46] And Mary said, "My soul magnifies the Lord, [47] and my spirit has exulted in God my Savior, [48] because he has looked on the lowliness of his servant. From now on all generations will call me blessed, [49] for the Mighty One has done great things for me, and holy is his name. [50] His mercy is for generation after generation, for those who fear him. [51] He has done a mighty deed with his arm; he has scattered those who are proud in the thought of their heart. [52] He has pulled the powerful down from their thrones and lifted up the lowly. [53] The hungry he has filled with good things, and the rich he has sent away empty. [54] He has come to the aid of Israel his servant, remembering mercy, [55] just as he spoke to our fathers, to Abraham and to his seed forever." [56] Mary stayed with her about three months and then went back to her home. [57] Now Elizabeth's time to give birth was fulfilled, and she gave birth to a son. [58] Her neighbors and relatives heard how the Lord had made his mercy great toward her, and they shared her joy. [59] On the eighth day they came to circumcise the child, and they were going to call him Zechariah, by his father's name. [60] But his mother spoke up: "Not so; he will be called John." [61] They said to her, "None of your relatives goes by that name." [62] So they gestured to his father to learn what he wanted him named. [63] He asked for a tablet and wrote, "John is his name." And all of them were astonished. [64] At once his mouth was opened and his tongue set free, and he began to speak, praising God. [65] Fear came upon all their neighbors, and through the whole hill country of Judea all these events were being discussed. [66] Everyone who heard stored them up in their hearts, saying, "What, then, will this child become?" And the hand of the Lord was with him. [67] Zechariah his father was filled with the Holy Spirit and prophesied: [68] "Blessed is the Lord God of Israel, because he has visited his people and worked redemption for them, [69] and has raised up for us a horn of salvation in the house of David his servant, [70] as he promised through the mouth of his holy prophets from ages past: [71] salvation from our enemies and from the hand of all who hate us, [72] to deal mercifully with our fathers and to remember his holy covenant, [73] the oath he swore to Abraham our father, to grant us [74] that, rescued from the hand of our enemies, we might serve him without fear [75] in holiness and righteousness before him all our days. [76] And you, child, will be called prophet of the Most High; for you will go ahead before the face of the Lord to make ready his ways, [77] to give his people the knowledge of salvation by the forgiveness of their sins, [78] through the heart of mercy of our God, by which the Dayspring from on high has visited us,* [79] to shine on those sitting in darkness and the shadow of death, to direct our feet into the way of peace." [80] The child kept growing and getting strong in spirit, and he lived in the desert places until the day he was shown publicly to Israel.

## CHAPTER 2

[1] In those days a decree went out from Caesar Augustus that the whole world should be enrolled. [2] This was the first enrollment, made when Quirinius was governing Syria. [3] And everyone went to be enrolled, each to his own town. [4] Joseph also went up from Galilee, out of the town of Nazareth, to Judea, to the city of

David called Bethlehem, because he belonged to the house and family line of David, [5] to be enrolled together with Mary, the wife pledged to him, who was pregnant. [6] While they were there, the days came for her to give birth. [7] She gave birth to her firstborn son; she wrapped him in strips of cloth and laid him in the manger, because there was no room for them in the lodging. [8] In that same countryside there were shepherds staying out in the fields and keeping the night watches over their flock. [9] Suddenly an angel of the Lord stood by them, and the glory of the Lord shone all around them, and they were terribly afraid. [10] But the angel said to them, "Stop being afraid. Listen, I am announcing to you good news of a great joy that will be for all the people: [11] today, in the city of David, a Savior has been born for you, who is Christ the Lord. [12] This will be your sign: you will find a baby wrapped in strips of cloth and lying in the manger." [13] All at once there appeared with the angel a great company of the heavenly army, praising God and saying, [14] "Glory to God in the highest, and on earth peace, good will toward men!"* [15] When the angels had left them and gone into heaven, the shepherds said to each other, "Come, let us go over to Bethlehem and see this thing that has taken place, which the Lord has made known to us." [16] They went in a hurry and found Mary and Joseph, and the baby lying in the manger. [17] When they saw it, they spread the word they had been told about this child. [18] And everyone who heard was amazed at what the shepherds told them. [19] But Mary treasured up all these words, turning them over in her heart. [20] The shepherds went back, glorifying and praising God for everything they had heard and seen, just as they had been told. [21] When eight days had passed and it was time to circumcise the child, he was named Jesus, the name the angel had given before he was conceived in the womb. [22] And when the days of her purification under the law of Moses were fulfilled, they took him up to Jerusalem to present him to the Lord,* [23] just as it stands written in the law of the Lord, "Every male that first opens the womb is to be called holy to the Lord," [24] and to offer a sacrifice in keeping with what is said in the law of the Lord, "a pair of turtledoves or two young pigeons." [25] Now there was a man in Jerusalem named Simeon. This man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit rested on him. [26] It had been revealed to him by the Holy Spirit that he would not see death until he had seen the Lord's Anointed. [27] Led by the Spirit, he came into the temple; and as the parents brought in the child Jesus to do for him what was customary under the law, [28] Simeon took him into his arms, praised God, and said, [29] "Now, Master, you are releasing your servant in peace, as you promised, [30] for my eyes have seen your salvation, [31] which you have made ready in the sight of all the peoples, [32] a light to bring revelation to the Gentiles, and the glory of your people Israel." [33] Joseph and his mother were amazed at what was being said about him.* [34] Then Simeon blessed them and said to Mary his mother, "Look, this child is set for the falling and rising again of many in Israel, and for a sign that people will speak against [35] (yes, a sword will go through your own soul too), so that the thoughts of many hearts may be laid bare." [36] There was also a prophetess, Anna, daughter of Phanuel, of the tribe of Asher. She was far advanced in years, having lived with her husband seven years after her virginity, [37] and she was a widow of about eighty-four years. She never left the temple, but served there night and day with fasting and prayer. [38] Coming up at that very moment, she began giving thanks to the Lord and speaking about him to all who were waiting for redemption in Jerusalem. [39] When they had carried out everything required by the law of the Lord, they went back to Galilee, to Nazareth, their town. [40] The child kept growing and gaining strength in spirit, being filled with wisdom, and God's grace was on him. [41] Each year his parents used to travel to Jerusalem for the feast of the Passover. [42] When he was twelve, they went up to Jerusalem as the feast's custom was. [43] After the days were over, as they were going back, the boy Jesus remained in Jerusalem, and Joseph and his mother were unaware of it. [44] Thinking he was in the traveling party, they went a day's journey and then began looking for him among their relatives and friends. [45] Not finding him, they went back to Jerusalem to look for him. [46] After three days they found him in the temple, seated among the teachers, listening to them and putting questions to them. [47] All who heard him were astounded at his understanding and at his answers. [48] When they saw him they were amazed, and his mother said to him, "Child, why have you done this to us? Your father and I have been looking for you, anxious and in pain." [49] He said to them, "Why were you looking for me? Did you not know that I must be about my Father's business?"* [50] Yet they did not grasp the word he had spoken to them. [51] Then he went down with them to Nazareth and was obedient to them. And his mother treasured all these words in her heart. [52] And Jesus kept advancing in wisdom and in stature, and in favor with God and with people.

## CHAPTER 3

[1] In the fifteenth year of the rule of Tiberius Caesar, while Pontius Pilate governed Judea, Herod was tetrarch of Galilee, his brother Philip tetrarch of Ituraea and the region of Trachonitis, and Lysanias tetrarch of Abilene, [2] under the high priests Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness. [3] He went through all the country around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, [4] as it is written in the book of the sayings of Isaiah the prophet: "A voice of one calling out in the wilderness: 'Make ready the way of the Lord; make his paths straight. [5] Every ravine will be filled in, and every mountain and hill will be leveled; the crooked places will become straight and the rough roads smooth, [6] and all flesh will see the salvation of God.'" [7] So he kept saying to the crowds who came out to be baptized by him, "You brood of vipers! Who showed you how to escape the coming wrath? [8] Produce, then, fruits that fit repentance, and do not start telling yourselves, 'Abraham is our father.' I tell you, God can raise up children for Abraham from these very stones. [9] Already the axe is lying at the root of the trees; so every tree that does not produce good fruit is cut down and thrown into the fire." [10] The crowds kept asking him, "What should we do, then?" [11] He answered

them, "The one who has two tunics should share with the one who has none, and the one who has food should do the same." [12] Tax collectors came as well to be baptized, and they asked him, "Teacher, what should we do?" [13] He told them, "Do not collect more than you have been ordered to." [14] Soldiers too were asking him, "And we, what should we do?" He told them, "Do not shake anyone down or accuse anyone falsely, and be satisfied with your pay." [15] As the people were waiting in expectation and all were wondering in their hearts whether John might perhaps be the Christ, [16] John answered them all: "I baptize you with water; but one stronger than I is coming, whose sandal strap I am not fit to loosen. He will baptize you with the Holy Spirit and with fire. [17] His winnowing fork is in his hand, and he will clean out his threshing floor completely and gather the wheat into his granary, but the chaff he will burn up with fire that cannot be put out." [18] So, with many other appeals as well, he proclaimed the good news to the people. [19] But Herod the tetrarch, who had been rebuked by him because of Herodias, the wife of his brother Philip, and because of all the wicked things Herod had done, [20] added this to everything else: he locked John up in prison. [21] When all the people were being baptized, Jesus too was baptized; and as he was praying, heaven was opened, [22] and the Holy Spirit came down on him in bodily form, like a dove, and a voice came out of heaven: "You are my Son, the beloved; in you I am well pleased." [23] Jesus himself, when he began, was about thirty years old, being the son (as was supposed) of Joseph, the son of Heli, [24] the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph, [25] the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, [26] the son of Maath, the son of Mattathias, the son of Semei, the son of Joseph, the son of Judah, [27] the son of Joanna, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, [28] the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, [29] the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, [30] the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim, [31] the son of Melea, the son of Menam, the son of Mattatha, the son of Nathan, the son of David, [32] the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, [33] the son of Amminadab, the son of Ram, the son of Hezron, the son of Perez, the son of Judah, [34] the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, [35] the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, [36] the son of Cainan, the son of Arpachshad, the son of Shem, the son of Noah, the son of Lamech, [37] the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Kenan, [38] the son of Enosh, the son of Seth, the son of Adam, the son of God.

## CHAPTER 4

[1] Jesus, full of the Holy Spirit, came back from the Jordan and was led by the Spirit into the wilderness [2] for forty days, while the devil tempted him. During those days he ate nothing, and when they were over, he was hungry. [3] The devil said to him, "If you are the Son of God, tell this stone to turn into bread." [4] Jesus answered him, "It is written: 'Not on bread alone shall man live, but on every word of God.'" [5] Then the devil led him up onto a high mountain and showed him, in an instant of time, all the kingdoms of the inhabited world. [6] The devil said to him, "All this authority and the splendor of these kingdoms I will give to you, because it has been handed over to me, and I give it to anyone I choose. [7] So if you will bow down in worship before me, the whole of it will be yours." [8] Jesus answered him, "Get behind me, Satan! It is written: 'The Lord your God you shall worship, and him alone you shall serve.'" [9] Then he took him to Jerusalem, stood him on the highest point of the temple, and said to him, "If you are the Son of God, throw yourself down from here; [10] for it is written: 'He will give his angels orders concerning you, to protect you,' [11] and: 'They will lift you up in their hands, so that you do not strike your foot on a stone.'" [12] Jesus answered him, "It has been said: 'You shall not put the Lord your God to the test.'" [13] When the devil had finished every kind of temptation, he went away from him until a fitting time. [14] Jesus went back to Galilee in the power of the Spirit, and news of him spread through all the surrounding countryside. [15] He was teaching in their synagogues, and everyone praised him. [16] He came to Nazareth, where he had been raised, and on the Sabbath day he went into the synagogue, as was his custom, and stood up to read. [17] The scroll of the prophet Isaiah was given to him. Unrolling the scroll, he found the place where it was written: [18] "The Spirit of the Lord is on me, for he has anointed me to bring good news to the poor; he has sent me to heal those whose hearts are broken, to announce release to the captives and sight again to the blind, to send away free those who are crushed, [19] to announce the favorable year of the Lord." [20] He rolled up the scroll, handed it back to the attendant, and sat down; and the eyes of everyone in the synagogue were fastened on him. [21] He began by saying to them, "Today this Scripture is fulfilled in your ears." [22] Everyone was speaking well of him and wondering at the words of grace that came out of his mouth, and they said, "Is this not the son of Joseph?" [23] He said to them, "No doubt you will quote me this proverb, 'Doctor, cure yourself! All we heard was done in Capernaum, do here in your own hometown as well.'" [24] Then he said, "Truly I say to you, no prophet is welcome in his own hometown. [25] In truth I tell you, there were many widows in Israel in Elijah's days, when the sky was closed for three years and six months and a severe famine struck the whole land; [26] yet Elijah was sent to none of them, but only to Zarephath in the region of Sidon, to a widow woman. [27] And many lepers were in Israel in the time of Elisha the prophet, yet not one of them was cleansed, only Naaman the Syrian." [28] On hearing this, everyone in the synagogue was filled with rage. [29] They got up, forced him out of the town, and brought him to the edge of the hill on which their town had been built, to hurl him down the cliff. [30] But he passed right through the middle of them and went on his way. [31] He went down to Capernaum, a town in Galilee, and he was teaching them on the Sabbath days.

32 They were amazed at his teaching, because his word carried
authority. 33 In the synagogue there was a man who had the spirit
of an unclean demon, and he shouted out with a loud voice, 34
"Let us alone! What do we have to do with you, Jesus of
Nazareth? Have you come to destroy us? I know who you are:
the Holy One of God!" 35 Jesus rebuked him: "Be quiet, and
come out of him!" The demon threw the man down in their
midst and came out of him without hurting him at all. 36
Amazement came over them all, and they were saying to each
other, "What kind of word is this? With authority and power he
gives orders to the unclean spirits, and out they come!" 37 And
talk about him was spreading into every place in the region
round about. 38 Leaving the synagogue, he went into Simon's
house. Simon's mother-in-law was gripped by a high fever, and
they asked him about her. 39 He stood over her and rebuked the
fever, and it let her go. She got up at once and began to serve
them. 40 As the sun was going down, all who had people sick
with all kinds of illnesses brought them to him, and laying his
hands on each one of them, he healed them. 41 Demons too came
out of many, shouting, "You are the Christ, the Son of God!"
But he rebuked them and would not let them speak, because
they knew he was the Christ. 42 At daybreak he went out and
made his way to a deserted place. The crowds went looking for
him, and when they reached him, they tried to hold him back
from going away from them. 43 But he told them, "To the other
towns as well I must bring the good news of the kingdom of
God, because that is what I was sent for." 44 And he kept
preaching in the synagogues of Galilee.

## CHAPTER 5

1 Once, as the crowd was pressing in on him to hear the word of
God, he was standing beside the lake of Gennesaret. 2 He saw
two boats lying at the shore of the lake; the fishermen had
stepped out of them and were rinsing their nets. 3 He got into
one of the boats, the one belonging to Simon, and asked him to
push off a little from the shore. Then he sat down and taught the
crowds from the boat. 4 When he had stopped speaking, he said
to Simon, "Head out into deep water and lower your nets for a
catch." 5 Simon answered him, "Master, we worked hard the
whole night and caught nothing; but on your word I will lower
the net." 6 When they did this, they hauled in such a huge
number of fish that their net was tearing. 7 They waved to their
partners in the other boat to come and lend them a hand; they
came and filled both boats until they were starting to sink. 8
Seeing this, Simon Peter fell at the knees of Jesus and said, "Go
away from me, Lord, for I am a sinful man." 9 For amazement
had gripped him and all who were with him at the haul of fish
they had caught; 10 and the same was true of 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." 11
They brought their boats to shore, left everything behind, and
followed him. 12 While he was in one of the towns, there was a
man covered with leprosy. On seeing Jesus he fell face down and
pleaded with him, "Lord, if you want to, you can make me
clean." 13 Reaching out his hand, he touched him and said, "I
want to; be made clean." At once the leprosy went away from
him. 14 He ordered him to tell no one: "Instead, go, show
yourself to the priest and offer what Moses prescribed for your
cleansing, as a testimony to them." 15 Yet the word about him
kept spreading even more, and large crowds kept coming
together to hear him and to be cured of their sicknesses. 16 But he
himself would slip away to deserted places and pray. 17 On one of
those days, while he was teaching, Pharisees and teachers of the
law were seated there who had come from every village of Galilee
and Judea and from Jerusalem; and the power of the Lord was
there for him to heal them. 18 Some men came carrying on a bed
a man who was paralyzed, and they were trying to bring him
inside and set him down in front of him. 19 When they could
find no way to bring him in because of the crowd, they climbed
onto the roof and lowered him with his little bed through the
tiles into the middle, right in front of Jesus. 20 Seeing their faith,
he said to him, "Man, your sins have been forgiven you." 21 The
scribes and the Pharisees started to argue, "Who is this man who
is speaking blasphemies? Who is able to forgive sins except God
alone?" 22 Jesus knew what they were reasoning and answered
them, "What are you reasoning in your hearts? 23 Which is easier:
to say, 'Your sins have been forgiven you,' or to say, 'Get up and
walk'? 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, get up, pick up your little bed, and go home."
25 Immediately he stood up in front of them, picked up what he
had been lying on, and went off to his home, glorifying God. 26
Astonishment took hold of all of them, and they glorified God;
they were filled with awe and said, "We have seen remarkable
things today." 27 After this he went out and noticed a tax
collector named Levi sitting at the tax booth, and he said to him,
"Follow me." 28 He left everything behind, got up, and followed
him. 29 Levi held a great banquet for him at his house, and a large
crowd of tax collectors and others was reclining at the table with
them. 30 Their scribes and the Pharisees complained to his
disciples, "Why do you eat and drink with tax collectors and
sinners?" 31 Jesus answered them, "It is not the healthy who need
a doctor, but the sick. 32 I have not come to call righteous people
but sinners to repentance." 33 They said to him, "Why do John's
disciples fast frequently and offer prayers, and the disciples of the
Pharisees too, while yours go on eating and drinking?" 34 He said
to them, "Can you make the wedding guests fast while the
bridegroom is with them? 35 But days will come when the
bridegroom is taken from them; then, in those days, they will
fast." 36 He also gave them a parable: "No one sews a patch from
a new garment onto an old one; if he does, he tears the new, and
the patch from the new will not match the old. 37 And no one
pours new wine into old wineskins; if he does, the new wine
bursts the skins and runs out, and the skins are lost. 38 No, new
wine has to be poured into new skins, and both are kept safe. 39
And no one who has drunk old wine wants new right away; for
he says, 'The old is better.'"

## CHAPTER 6

1 On the second Sabbath after the first he was going through
grainfields, and his disciples were picking heads of grain, rubbing
them in their hands, and eating them. * 2 Some of the Pharisees
said to them, "Why are you doing what it is not lawful to do on
the Sabbath days?" 3 Jesus answered them, "Have you never read
even this, what David did when he and his companions were
hungry, 4 how he went into the house of God, took the bread of
the presence, ate it, and gave some also to those with him, though
it is not lawful for anyone but the priests alone to eat it?" 5 And
he told them, "The Son of Man is Lord even of the Sabbath." 6
On another Sabbath as well he went into the synagogue and was
teaching. A man was there whose right hand was shriveled. 7 The
scribes and Pharisees kept a close watch on him to see whether he
would heal on the Sabbath, so as to find grounds to accuse him. 8
But he knew what they were thinking, and he told the man with
the shriveled hand, "Get up and stand here in the middle." He
got up and stood there. 9 Then Jesus said to them, "I will put a
question to you: On the Sabbath days is it lawful to do good or
to do harm, to save a life or to destroy it?" 10 He looked around at
all of them and said to the man, "Stretch out your hand." He did,
and his hand was restored, as sound as the other. 11 But they were
filled with senseless rage and began talking with one another
about what they could do to Jesus. 12 In those days he went out
to the mountain to pray, and he spent the whole night in prayer
to God. 13 When day came, he called his disciples to him and
chose twelve of them, whom he also called apostles: 14 Simon, to
whom he also gave the name Peter, and Andrew his brother;
James and John; Philip and Bartholomew; 15 Matthew and
Thomas; James son of Alphaeus, and Simon, the one called the
Zealot; 16 Judas brother of James, and Judas Iscariot, who turned
traitor. 17 He came down with them and stood on a level place,
with a crowd of his disciples and a great number of people from
all of Judea and Jerusalem and from the coast of Tyre and Sidon,
who had come to hear him and to be healed of their diseases, * 18
along with those tormented by unclean spirits; and they were
being healed. 19 The whole crowd was trying to touch him,
because power was coming out from him and healing everyone.
20 Raising his eyes toward his disciples, he said: "Blessed are you
who are poor, because the kingdom of God is yours. 21 Blessed
are you who are hungry now, because you will be filled. Blessed
are you who are weeping now, because you will laugh. 22 Blessed
are you when people hate you, and when they shut you out and
insult you and reject your name as evil, on account of the Son of
Man. 23 Be glad on that day and jump for joy, for look, your
reward in heaven is great; that is just how their fathers treated the
prophets. 24 But woe to you who are rich, because you are already
receiving your comfort. 25 Woe to you who are well fed, because
you will go hungry. Woe to you who are laughing now, because
you will mourn and weep. 26 Woe to you when all people speak
well of you, for that is just how their fathers treated the false
prophets. 27 But to you who are listening I say: love your
enemies, treat well those who hate you, 28 bless those who curse
you, and pray for those who abuse you. 29 To the one who hits
you on one cheek, offer the other as well; and from the one who
takes your cloak, do not hold back your tunic either. 30 Give to
everyone who asks you, and from the one who takes what is
yours, do not ask for it back. 31 Just as you want people to treat
you, treat them in the same way. 32 If you love those who love
you, what thanks do you deserve? Even sinners love those who
love them. 33 And if you do good to those who do good to you,
what thanks do you deserve? Even sinners do that. 34 And if you
lend to those from whom you expect to get something, what
thanks do you deserve? Even sinners lend to sinners so as to get
back the same amount. 35 Instead, love your enemies, do good,
and lend without expecting anything back; then your reward will
be great, and you will be sons of the Most High, because he is
kind to the ungrateful and the wicked. 36 Be merciful, then, as
your Father too is merciful. 37 Do not judge, and you will not be
judged; do not condemn, and you will not be condemned;
pardon, and you will be pardoned. 38 Give, and it will be given to
you: a good measure, pressed down, shaken together,
overflowing, they will pour into your lap. For the measure you
measure with will be measured back to you." 39 He also told
them a parable: "Is a blind man able to guide a blind man? Will
they not both tumble into a pit? 40 A disciple is not above his
teacher; but everyone, once fully trained, will be like his teacher.
41 Why do you see the speck in your brother's eye, yet fail to
notice the log in your own eye? 42 How can you say to your
brother, 'Brother, let me remove the speck in your eye,' when
you do not see the log in your own eye? You hypocrite, first
remove the log from your own eye, and then you will see clearly
enough to remove the speck in your brother's eye. 43 No good
tree produces rotten fruit, and no rotten tree produces good
fruit. 44 Every tree is recognized by its own fruit: people do not
gather figs from thorn bushes, or harvest grapes from a briar. 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 of
his heart; for his mouth speaks from what fills his heart. 46 Why
do you call me 'Lord, Lord,' and not do the things I say? 47
Everyone who comes to me, hears my words, and puts them into
practice—I will show you what he is like. 48 He is like a man
building a house who dug, went deep, and set the foundation on
rock. When a flood came, the river crashed against that house
but could not shake it, because it had been founded on the rock.
49 But the one who hears and does not put them into practice is
like a man who built a house on the ground with no foundation.
The river crashed against it, and at once it collapsed, and the
wreck of that house was great."

## CHAPTER 7

1 When he had completed all his words in the hearing of the
people, he went into Capernaum. 2 There a centurion had a
servant whom he valued highly, who was ill and near death. 3
Hearing about Jesus, the centurion sent some elders of the Jews
to him, asking him to come and save his servant's life. 4 They
came to Jesus and appealed to him urgently: "He deserves to

have you grant him this, [5] for he loves our people, and it was he who built our synagogue for us." [6] So Jesus set off with them. He was already not far from the house when the centurion sent friends to tell him, "Lord, do not put yourself to trouble; I am not fit to have you come in under my roof. [7] That is why I did not count myself worthy even to come to you. Only speak a word, and my servant will be cured. [8] For I too am a man set under authority, with soldiers under me. I tell this one, 'Go,' and off he goes; and another, 'Come,' and he comes; and my servant, 'Do this,' and he does it." [9] Hearing this, Jesus was amazed at him. He turned to the crowd following him and said, "I tell you, not even in Israel have I found faith this great." [10] When the men who had been sent went back to the house, they found the sick servant well. [11] The next day he went on to a town called Nain, and a good number of his disciples and a large crowd were going with him. [12] Just as he came near the town gate, a dead man was being carried out, his mother's only begotten son, and she was a widow. A sizable crowd from the town was with her. [*] [13] When the Lord saw her, his heart went out to her, and he said to her, "Stop weeping." [14] He stepped forward and touched the bier, and the bearers stood still. He said, "Young man, I tell you, get up." [15] The dead man sat up and started to speak, and Jesus gave him back to his mother. [16] Fear took hold of everyone, and they glorified God, saying, "A great prophet has arisen among us!" and "God has come to help his people!" [17] This word about him spread through the whole of Judea and all the surrounding country. [18] John's disciples reported all these things to him. [19] So John summoned two of his disciples and sent them to Jesus to ask, "Are you the Coming One, or are we to wait for someone else?" [20] When the men reached him, they said, "John the Baptist has sent us to you to ask, 'Are you the Coming One, or are we to wait for someone else?'" [21] At that very hour he cured many people of diseases, afflictions, and evil spirits, and he gave sight as a gift to many who were blind. [22] Jesus answered them, "Go and report to John what you have seen and heard: blind people see again, lame people walk, lepers are made clean, deaf people hear, dead people are raised, poor people hear the gospel. [23] And blessed is anyone who does not stumble over me." [24] After John's messengers had left, he began to speak to the crowds about John: "What did you go out into the wilderness to look at? A reed swaying in the wind? [25] If not, what did you go out to see? A man wrapped in soft garments? Look, those who wear fine clothing and live in luxury are found in royal palaces. [26] Then what did you go out to see? A prophet? Yes, I tell you, and far more than a prophet. [27] He is the one about whom it is written: 'Look, I am sending my messenger ahead of your face, who will make your way ready before you.' [28] I tell you, among those born of women no prophet is greater than John the Baptist; yet the least in the kingdom of God is greater than he is." [29] And all the people who heard, even the tax collectors, acknowledged God as just, since they had been baptized with John's baptism. [30] But the Pharisees and the experts in the law set aside God's purpose for themselves, since they had not been baptized by him. [31] And the Lord said, "To what, then, shall I liken the people of this generation? What are they like? [32] They are like children sitting in the marketplace and calling out to one another: 'We played the flute for you, and you did not dance; we sang a lament, and you did not weep.' [33] For John the Baptist came neither eating bread nor drinking wine, and you say, 'He has a demon.' [34] The Son of Man came eating and drinking, and you say, 'Here is a glutton and a drinker of wine, a friend of tax collectors and sinners!' [35] Yet wisdom is proved right by all her children." [36] One of the Pharisees invited him to eat with him, so he went into the Pharisee's house and took his place at the table. [37] And there was a woman in the town who was a sinner. When she found out that he was at table in the Pharisee's house, she brought an alabaster jar of perfumed oil, [38] and she stood behind him at his feet, weeping, and began to wet his feet with her tears. She wiped them with the hair of her head, kissed his feet again and again, and anointed them with the perfume. [39] When the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would realize who and what kind of woman it is that is touching him—that she is a sinner." [40] Jesus responded, "Simon, I have something to tell you." "Say it, Teacher," he replied. [41] "A lender had two men in his debt: one owed five hundred denarii, the other fifty. [42] Since neither of them could pay, he cancelled the debt for both. So tell me, which of them will love him more?" [43] Simon replied, "I take it the one for whom he cancelled the larger debt." Jesus said to him, "You have judged correctly." [44] Turning to the woman, he said to Simon, "Do you see this woman? I came into your house; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with the hair of her head. [45] You gave me no kiss, but since I came in she has not stopped kissing my feet. [46] You did not anoint my head with oil, but she has anointed my feet with perfume. [47] For this reason I tell you, her sins, many as they are, have been forgiven, for she loved much; but whoever is forgiven little loves little." [48] Then he said to her, "Your sins have been forgiven." [49] Those at table with him began saying among themselves, "Who is this man, who even forgives sins?" [50] But he said to the woman, "Your faith has saved you; go in peace."

## CHAPTER 8

[1] Soon afterward he traveled from town to town and village to village, preaching and announcing the good news of the kingdom of God. The twelve were with him, [2] and also some women who had been cured of evil spirits and illnesses: Mary, called Magdalene, out of whom seven demons had come, [3] Joanna wife of Chuza, Herod's household manager, Susanna, and many others, who were providing for him out of their own means. [4] When a large crowd was coming together and people from town after town were making their way to him, he spoke in a parable: [5] "The sower went out to sow his seed. As he sowed, some fell along the path; it was trodden down, and the birds of the sky ate it up. [6] Other seed fell on rock, and when it came up, it dried out, because it had no moisture. [7] Other seed fell in among thorns, and the thorns grew up with it and choked it. [8] And other seed fell into good soil; it grew up and yielded a crop a

hundred times over." As he said this, he called out, "Whoever has ears to hear, let him hear." [9] His disciples asked him what this parable could mean. [10] He said, "To you it has been granted to know the mysteries of the kingdom of God, but to the others it comes in parables, so that seeing they may not see and hearing they may not understand. [11] This is what the parable means: the seed is the word of God. [12] The ones along the path are those who hear; then the devil comes and snatches the word out of their hearts, so that they will not believe and be saved. [13] The ones on the rock are those who receive the word joyfully when they hear it; but these have no root. They believe for a time, and in a time of testing they drop away. [14] The seed that fell among thorns stands for those who hear, but as they go along, they are choked by the worries, wealth, and pleasures of life, and their fruit never ripens. [15] But the seed in the good soil stands for those who hear the word with a noble and good heart, hold on to it, and bear fruit by enduring. [16] "No one lights a lamp and then hides it under a jar or puts it beneath a bed; he places it on a lampstand, so that those coming in can see the light. [17] For nothing is hidden that will not become evident, nor concealed that will not be made known and come into the open. [18] So be careful how you listen. Whoever has will be given more, and whoever does not have, even what he thinks he has will be taken away from him." [19] His mother and brothers came to him, but they were unable to get near him because of the crowd. [20] He was told, "Your mother and your brothers are standing outside and want to see you." [21] He answered them, "My mother and my brothers are those who hear the word of God and do it." [22] One day he got into a boat with his disciples and said to them, "Let us cross to the other side of the lake." So they put out from shore. [23] As they sailed, he fell asleep. A squall of wind swept down on the lake, and the boat was filling with water, and they were in danger. [24] They went and woke him up: "Master, Master, we are going under!" He got up and rebuked the wind and the rough water; they stopped, and it became calm. [25] Then he said to them, "Where is your faith?" Frightened and amazed, they said to one another, "Who can this be? He gives orders even to the winds and the water, and they obey him!" [26] They sailed on to the region of the Gadarenes, which lies across from Galilee. [*] [27] As he stepped ashore, a man from the town met him who had been possessed by demons for a long time. He wore no clothes and did not live in a house, but in the tombs. [28] On seeing Jesus, he shrieked, fell down in front of him, and said with a loud voice, "What do I have to do with you, Jesus, Son of the Most High God? I beg you, do not torment me." [29] For Jesus had commanded the unclean spirit to come out of the man. Many times it had taken hold of him; he was kept under guard and bound with chains and fetters, but he would snap the restraints and be driven by the demon into lonely places. [30] Jesus asked him, "What is your name?" He said, "Legion," because many demons had gone into him. [31] And they kept begging him not to order them to depart into the abyss. [*] [32] A large herd of pigs was feeding there on the hillside, and they begged him to let them go into the pigs. He gave them permission. [33] The demons came out of the man and went into the pigs, and the herd stampeded down the steep slope into the lake and drowned. [34] When the herdsmen saw what had happened, they ran off and reported it in the town and in the farms. [35] People went 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, dressed and of sound mind; and they were frightened. [36] Those who had seen it reported to them how the demon-possessed man had been delivered. [37] Then the entire population of the surrounding region of the Gadarenes asked him to leave them, because they were gripped by great fear. So he got into the boat and went back. [38] The man from whom the demons had gone out was pleading with him to be allowed to go with him, but Jesus sent him off, saying, [39] "Go back to your home and describe all that God has done for you." So he went off and announced throughout the whole town all that Jesus had done for him. [40] When Jesus came back, the crowd welcomed him gladly, for they had all been expecting him. [41] Just then a man named Jairus came, who was a leader of the synagogue. He fell at the feet of Jesus and pleaded with him to come to his house, [42] because his only begotten daughter, about twelve years old, was dying. As he went, the crowds were crushing in on him. [43] A woman was there who had suffered from bleeding for twelve years; she had spent everything she had on doctors, and no one had been able to cure her. [44] She came up from behind and touched the tassel of his cloak, and at once her bleeding stopped. [45] Jesus said, "Who was it that touched me?" As everyone was denying it, Peter and his companions said, "Master, the crowds are hemming you in and pressing against you, and you ask, 'Who touched me?'" [46] But Jesus said, "Someone did touch me; I know that power has gone out from me." [47] Seeing that she had not escaped notice, the woman came trembling and fell down before him, and in front of all the people she told why she had touched him and how she had been cured at once. [48] He said to her, "Take heart, daughter; your faith has made you well. Go in peace." [49] While he was still talking, someone came from the house of the synagogue leader and said, "Your daughter has died; do not bother the Teacher." [50] Hearing this, Jesus said to him, "Do not fear. Just believe, and she will be saved." [51] When he reached the house, he let no one go in with him except Peter, James, and John, and the girl's father and mother. [52] Everyone was weeping and beating their breasts for her. But he said, "Stop weeping; she has not died but is asleep." [53] They ridiculed him, knowing that she had died. [54] But he sent them all out, took her hand, and called out, "Child, get up!" [55] Her spirit came back, and she stood up at once; and he told them to give her something to eat. [56] Her parents were stunned, but he ordered them not to tell anyone what had taken place.

## CHAPTER 9

[1] He called his twelve disciples together and gave them power and authority over every demon and to heal diseases. [2] Then he sent them out to proclaim the kingdom of God and to cure the sick. [3] He told them, "Take nothing for the road: no staffs, no

bag, no bread, no money; and do not each have two tunics. [4] Whatever house you go into, remain there and leave from there. [5] Wherever people do not welcome you, when you leave that town, shake the very dust off your feet as a testimony against them." [6] So they left and traveled from village to village, announcing the gospel and healing people everywhere. [7] Herod the tetrarch heard about all that he was doing, and he was at a loss, because some were saying that John had been raised from the dead, [8] others that Elijah had appeared, and still others that one of the prophets of old had come back to life. [9] Herod said, "John I had beheaded. So who is this about whom I hear such things?" And he kept trying to see him. [10] On their return the apostles gave him an account of all they had done. Taking them with him, he withdrew by themselves to a deserted place near a town called Bethsaida. [11] But the crowds found out and followed him. He welcomed them, spoke to them about the kingdom of God, and cured those who needed healing. [12] As the day began to wear away, the twelve came to him and said, "Dismiss the crowd so they can go to the villages and farms around here to find lodging and food, because here we are in a lonely place." [13] But he said to them, "You give them something to eat." They replied, "All we have is five loaves and two fish—unless we are to go and buy food for this whole crowd." [14] For there were about five thousand men. He told his disciples, "Have them recline in groups of fifty." [15] They did this and had everyone recline. [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. [17] They all ate and had their fill, and what they had left over was gathered up: twelve baskets of pieces. [18] Once, when he was praying in private and the disciples were with him, he asked them, "Who do the crowds say I am?" [19] They replied, "John the Baptist; others say Elijah; and others, that one of the prophets of old has come back to life." [20] He asked them, "And you, who do you say I am?" Peter answered, "The Christ of God." [21] He gave them strict orders and instructed them not to tell this to anyone, [22] saying, "The Son of Man has to suffer many things and be rejected by the elders, chief priests, and scribes, and be put to death, and on the third day be raised." [23] Then he said to everyone, "If anyone wishes to come after me, he must say no to himself, take up his cross each day, and follow me. [24] For whoever wishes to save his life will lose it, but whoever loses his life for my sake will save it. [25] What good is it to a person to gain the whole world and lose or forfeit himself? [26] Whoever is ashamed of me and my words, the Son of Man will be ashamed of that person when he comes in his glory and the glory of the Father and of the holy angels. [27] I tell you truthfully, some of those standing here will certainly not taste death before they see the kingdom of God." [28] About eight days after he said these things, he took Peter, John, and James with him and went up onto the mountain to pray. [29] While he was praying, the look of his face changed, and his clothes turned brilliant white, flashing like lightning. [30] And suddenly two men were talking with him: Moses and Elijah. [31] They appeared in glory and were speaking about his departure, which he was going to bring to fulfillment in Jerusalem. [32] Peter and his companions were weighed down with sleep, but when they came fully awake, they saw his glory and the two men standing with him. [33] As the men were leaving him, Peter said to Jesus, "Master, it is good that we are here. Let us put up three shelters, one for you, one for Moses, and one for Elijah"—not realizing what he was saying. [34] While he was still saying this, a cloud came and covered them with its shadow, and they became afraid as they went into the cloud. [35] A voice came from the cloud: "This is my Son, the beloved; listen to him!" [36] After the voice had spoken, Jesus was found to be alone. They kept quiet, and in those days they told no one anything of what they had seen. [37] On the following day, when they had come down from the mountain, a large crowd came to meet him. [38] A man in the crowd shouted, "Teacher, I beg you to look at my son; he is my only begotten child. [39] A spirit takes hold of him and all at once he screams; it throws him into convulsions with foaming at the mouth, and it leaves him only with difficulty, battering him. [40] I begged your disciples to drive it out, but they were not able." [41] Jesus answered, "You unbelieving and twisted generation, how long am I to be with you and put up with you? Bring your son here." [42] Even as the boy was coming, the demon dashed him to the ground and threw him into a convulsion. But Jesus rebuked the unclean spirit, healed the boy, and handed him back to his father. [43] Everyone was overwhelmed at the greatness of God. While all were marveling at everything Jesus was doing, he said to his disciples, [44] "Let these words settle into your ears: the Son of Man is going to be handed over into the hands of men." [45] But they did not understand this statement; it was veiled from them so that they could not grasp it, and they were afraid to ask him about it. [46] A dispute came up among them about which of them might be the greatest. [47] Jesus, knowing the reasoning of their hearts, took hold of a little child, stood him beside himself, [48] and said to them, "Whoever welcomes this little child in my name welcomes me, and whoever welcomes me welcomes the one who sent me. For the one who is least among all of you he will be great." [49] John spoke up: "Master, we saw a man driving out demons in your name, and we tried to stop him, because he does not follow along with us." [50] Jesus told him, "Do not stop him; for whoever is not against us is on our side." [51] As the days drew near for him to be taken up, he firmly set his face to go to Jerusalem. [52] He sent messengers on ahead of him. They went into a Samaritan village to get things ready for him, [53] but the people there would not welcome him, because his face was turned toward Jerusalem. [54] When his disciples James and John saw it, they said, "Lord, do you want us to call down fire from heaven to destroy them, as Elijah also did?" [55] But he turned and rebuked them: "You do not know what kind of spirit you belong to. [56] For the Son of Man did not come to destroy people's lives but to save them." And they went on to another village. [57] As they were traveling along the road, a man said to him, "Lord, I will follow you anywhere you go." [58] Jesus told him, "Foxes have dens and the birds of the sky have nests, but the Son of Man has no place to lay his head." [59] To another he said, "Follow me." But

the man said, "Lord, allow me first to go and bury my father." [60] Jesus said to him, "Leave the dead to bury their own dead; but you, go and spread the news of the kingdom of God." [61] Yet another said, "I will follow you, Lord; but first let me say goodbye to the people at my home." [62] Jesus said to him, "No one who puts his hand to the plow and then looks behind him is fit for the kingdom of God."

## CHAPTER 10

[1] After this the Lord designated seventy others as well and sent them out in pairs ahead of him to every town and place he himself was going to visit. [2] He said to them, "The harvest is large, but the workers are few. So ask the Lord of the harvest to send workers out into his harvest. [3] Go now; look, I am sending you out like lambs among wolves. [4] Do not carry a money bag, a pack, or sandals, and do not stop to greet anyone on the road. [5] Whatever house you go into, say first, 'Peace to this household.' [6] If the son of peace is there, your peace will come to rest on him; if not, it will come back to you. [7] Stay in that same house, eating and drinking whatever they give you, for the worker deserves his pay. Do not keep moving from one house to another. [8] Whenever you go into a town and they welcome you, eat what they serve you, [9] heal the sick in it, and tell them, 'The kingdom of God has drawn near to you.' [10] But whenever you go into a town and they do not welcome you, go out into its streets and say, [11] 'Even the dust of your town that sticks to us we wipe off as a sign against you. Yet be sure of this: the kingdom of God has drawn near to you.' [12] I tell you, on that day it will be more bearable for Sodom than for that town. [13] "Woe to you, Chorazin! Woe to you, Bethsaida! If the miracles done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. [14] Yet at the judgment it will be more bearable for Tyre and Sidon than for you. [15] And you, Capernaum, lifted up to heaven, you will be thrust down to Hades. [16] Whoever listens to you listens to me; whoever rejects you rejects me; and whoever rejects me rejects the one who sent me." [17] The seventy came back full of joy, saying, "Lord, even the demons submit to us in your name!" [18] He said to them, "I was watching Satan fall from heaven like a flash of lightning. [19] See, I am giving you authority to trample on snakes and scorpions and over all the power of the enemy, and nothing at all will hurt you. [20] But do not rejoice in this, that the spirits submit to you; rejoice instead that your names have been written in heaven." [21] At that very hour Jesus was filled with joy in spirit and said, "I praise you, Father, Lord of heaven and earth, because you have concealed these things from the wise and intelligent and made them known to little children. Yes, Father, because this is what pleased you. [22] Everything has been handed over to me by my Father. No one knows who the Son is but the Father, or who the Father is but the Son, and anyone to whom the Son chooses to reveal him."[*] [23] Turning to the disciples, he said to them privately, "Blessed are the eyes that see what you are seeing. [24] For I tell you, many prophets and kings wanted to see what you see but did not see it, and to hear what you hear but did not hear it." [25] Just then an expert in the law stood up to put him to the test: "Teacher, what must I do to inherit eternal life?" [26] He said to him, "What stands written in the law? What do you read there?" [27] He answered, "'You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.'" [28] Jesus said to him, "Your answer is correct. Do this, and you will live." [29] But wishing to justify himself, he asked Jesus, "And who is my neighbor?" [30] Taking up the question, Jesus said: "A man was on his way down from Jerusalem to Jericho, and he fell into the hands of robbers. They stripped him, beat him, and went off, leaving him half dead. [31] As it happened, a priest was going down by that road; he saw him and went past on the opposite side. [32] In the same way a Levite too came to the spot, saw him, and went past on the opposite side. [33] But a Samaritan who was traveling came upon him, and when he saw him, he was moved with pity. [34] He went over to him and bandaged his wounds, pouring oil and wine on them. Then he put him on his own animal, took him to an inn, and looked after him. [35] The next day, as he was leaving, he took out two denarii and gave them to the innkeeper, saying, 'Look after him, and whatever extra you spend, I will repay you when I come back.' [36] So which of these three, in your view, became a neighbor to the man who fell into the robbers' hands?" [37] He said, "The one who showed him mercy." Jesus told him, "Go and do the same yourself." [38] As they went on their way, he came into a village, and a woman named Martha received him as a guest in her house. [39] She had a sister called Mary, who sat at Jesus' feet and kept listening to what he was saying. [40] Martha, though, was pulled away by all the serving. She came to him and said, "Lord, does it not matter to you that my sister has left me to do the serving by myself? Tell her, then, to give me a hand." [41] Jesus answered her, "Martha, Martha, you are worried and upset over many things, [42] but only one thing is necessary. Mary has chosen the good portion, and it will not be taken from her."

## CHAPTER 11

[1] Once he was praying in a certain place, and when he had finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples." [2] And he said to them, "When you pray, say: Our Father who is in heaven, hallowed be your name. Your kingdom come. Your will be done, as in heaven, so also on earth. [*] [3] Give us each day our daily bread. [4] And forgive us our sins, for we too forgive everyone who owes us. And do not lead us into temptation, but rescue us from evil." [5] He also said to them, "Suppose one of you has a friend, and you go to him at midnight and say to him, 'Friend, lend me three loaves of bread, [6] because a friend of mine on a journey has come to me, and I have nothing to put in front of him.' [7] And from inside he answers, 'Do not bother me. The door has already been locked, and my children and I are in bed. I cannot get up and give you anything.' [8] I tell you, even if he will not get up and give him anything because he is his friend, yet because of his shameless persistence he will get up and give him whatever he needs. [9] "So I

tell you: ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you. [10] For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened. [11] Which father among you, if his son asks for bread, will hand him a stone? Or if he asks for a fish, will hand him a snake in place of a fish? [12] Or if he asks for an egg, will hand him a scorpion? [13] So if you, evil as you are, know how to give good gifts to your children, how much more will the Father who is from heaven give the Holy Spirit to those who ask him!" [14] He was driving out a demon that was mute. When the demon had gone out, the mute man spoke, and the crowds were amazed. [15] But some of them said, "It is by Beelzebub, the ruler of the demons, that he drives out demons." [16] Others, to test him, kept demanding from him a sign from heaven. [17] But he knew what they were thinking and said to them, "Any kingdom divided against itself is laid waste, and house falls upon house. [18] And if Satan too is divided against himself, how will his kingdom stand? I ask, since you say that I drive out demons by Beelzebub. [19] Now if I drive out demons by Beelzebub, by whom do your sons drive them out? So they will be your judges. [20] But if it is by the finger of God that I drive out demons, then the kingdom of God has come upon you. [21] When a strong man, fully armed, keeps watch over his own palace, his possessions are safe. [22] But when someone stronger than he attacks and overpowers him, he strips him of the armor he relied on and hands out his plunder. [23] Whoever is not with me is against me, and whoever does not gather with me scatters. [24] "When the unclean spirit goes out of a person, it wanders through dry places looking for rest, and when it finds none, it says, 'I will go back to my house that I left.' [25] On arriving, it finds the house swept clean and set in order. [26] Then it goes off and brings along seven other spirits more evil than itself, and they go in and settle there; and that person ends up worse off than at first." [27] As he was saying these things, a woman in the crowd called out to him, "Blessed is the womb that carried you and the breasts you nursed at!" [28] But he replied, "Rather, blessed are those who hear the word of God and keep it." [29] As the crowds were growing larger, he began to say, "This generation is an evil generation. It looks for a sign, yet no sign will be given to it except the sign of Jonah the prophet. [30] For just as Jonah became a sign to the people of Nineveh, so will the Son of Man be to this generation. [31] The queen of the South will rise at the judgment with the men of this generation and condemn them, because she came from the ends of the earth to listen to Solomon's wisdom; and look, more than Solomon is here. [32] The men of Nineveh will rise up at the judgment with this generation and condemn it, because they repented at Jonah's preaching; and look, more than Jonah is here. [33] "No one lights a lamp and puts it in a cellar or under a basket; he puts it on the lampstand, so that those who come in may see the light. [34] The eye is the lamp of the body. When your eye is single, your whole body is full of light too; but when it is bad, your body is full of darkness too. [*] [35] So watch out that the light in you is not darkness. [36] If your whole body, then, is full of light, with no part of it in darkness, it will be wholly full of light, as when a lamp shines on you with its brightness." [37] While he was speaking, a Pharisee invited him to have a meal at his house, so he went in and reclined at the table. [38] The Pharisee was surprised to see that he did not wash first before the meal. [39] But the Lord said to him, "You Pharisees clean the outside of the cup and the platter, but inside you are full of greed and wickedness. [40] Foolish people! Did not the one who made the outside also make the inside? [41] Instead, give as alms what is inside, and then everything is clean for you. [42] "But woe to you Pharisees! You give a tenth of mint and rue and every garden herb, yet you neglect justice and the love of God. These you should have practiced, without neglecting the others. [43] Woe to you Pharisees! You love the front seats in the synagogues and being greeted in the marketplaces. [44] Woe to you, scribes and Pharisees, hypocrites! You are like graves that are not seen, which people walk over without knowing it." [45] One of the experts in the law answered him, "Teacher, in saying this you are insulting us too." [46] He said, "Woe to you experts in the law as well! You weigh people down with burdens that are hard to carry, while you yourselves will not touch those burdens with a single finger. [47] Woe to you! You build tombs for the prophets, and it was your fathers who killed them. [48] So you bear witness and give your approval to what your fathers did: they killed them, and you build their tombs. [49] That is why the wisdom of God also said, 'I will send them prophets and apostles; some of them they will kill and some they will persecute,' [50] so that this generation may be charged with the blood of all the prophets shed since the foundation of the world, [51] from the blood of Abel to the blood of Zechariah, who was killed between the altar and the sanctuary. Yes, I tell you, this generation will be charged with it. [52] Woe to you experts in the law! You have taken away the key of knowledge. You did not go in yourselves, and you blocked those who were going in." [53] As he was saying these things to them, the scribes and Pharisees began to turn fiercely against him and to draw him out on many subjects, [54] watching for him and trying to seize on something he might say, in order to accuse him.

## CHAPTER 12

[1] Meanwhile, when a crowd of many thousands had gathered, so many that they were stepping on one another, he began to speak first to his disciples: "Be on your guard against the leaven of the Pharisees, which is hypocrisy. [2] Nothing is covered up that will not be uncovered, or hidden that will not be made known. [3] So whatever you have said in the dark will be heard in the daylight, and what you have whispered in the ear in private rooms will be shouted from the rooftops. [4] "I tell you, my friends, do not fear those who kill the body and after that can do nothing more. [5] I will point out to you whom you should fear: fear the one who, after killing, has the authority to throw into hell. Yes, I tell you, fear him. [6] Are not five sparrows sold for two assaria? Yet not one of them is forgotten in God's sight. [7] Why, even the hairs of your head have all been counted. Do not fear; you are worth more than many sparrows. [8] "I tell you, everyone who acknowledges me before people, the Son of Man too will acknowledge before

the angels of God; [9] but whoever disowns me before people will be disowned before the angels of God. [10] Everyone who speaks a word against the Son of Man will be forgiven; but whoever blasphemes against the Holy Spirit will not be forgiven. [11] "When they bring you before the synagogues, the rulers, and the authorities, do not worry about how you will defend yourselves or what you will say; [12] for the Holy Spirit will teach you at that very hour what you must say." [13] Someone in the crowd said to him, "Teacher, tell my brother to share the inheritance with me." [14] But he said to him, "Man, who appointed me judge or divider over the two of you?" [15] Then he said to them, "Watch out, and guard yourselves against greed, because a person's life is not made up of the abundance of his possessions." [16] And he told them a parable: "A rich man's land yielded an abundant harvest. [17] He thought to himself, 'What am I to do? I have no place to store my crops.' [18] Then he said, 'Here is what I will do: I will tear down my barns and build bigger ones, and I will gather into them all my grain and my goods. [19] Then I will say to my soul, "Soul, you have plenty of goods stored away for many years. Relax; eat, drink, enjoy yourself."' [20] But God said to him, 'Foolish man! This very night your soul is being demanded from you; and the things you have made ready, whose will they be?' [21] That is how it is with one who stores up treasure for himself but is not rich toward God." [22] He said to his disciples, "For this reason I tell you, do not worry about your life, what you will eat, or about your body, what you will wear. [23] Life is more than food, and the body more than clothes. [24] Look at the ravens: they do not sow or reap, they have no storeroom or barn, yet God feeds them. How much more are you worth than the birds! [25] Which of you by worrying can add a single cubit to his stature? [26] So if you cannot do even something so small, why worry about the rest? [27] Look at the lilies and how they grow: they neither labor nor spin. Yet I tell you, not even Solomon in all his glory was dressed like one of them. [28] If God clothes in this way the grass that is in the field today and is thrown into the furnace tomorrow, how much more will he clothe you, you of little faith! [29] So do not be bent on what you will eat and what you will drink, and do not be in suspense. [30] For it is all these things that the nations of the world chase after, and your Father knows that you need them. [31] Rather, seek the kingdom of God, and all these things will be added to you. [32] "Stop being afraid, little flock, because your Father has chosen gladly to give you the kingdom. [33] Sell what you own and give alms. Make for yourselves purses that do not wear out, an unfailing treasure in the heavens, where no thief comes near and no moth ruins. [34] For where your treasure is, there your heart will be as well. [35] "Keep your belts fastened around your waists and your lamps burning. [36] Be like people waiting for their master to come back from the wedding feast, so that when he arrives and knocks they may open the door for him at once. [37] Blessed are those servants whom the master finds awake when he comes. Truly I say to you, he will fasten his belt, have them recline at the table, and come and wait on them. [38] Whether he comes in the second watch or in the third and finds them so, blessed are those servants. [39] But understand this: if the master of the house had known at what hour the thief was coming, he would have stayed awake and would not have let his house be broken into. [40] You too, then, be ready, because the Son of Man is coming at an hour you do not think he will." [41] Peter said to him, "Lord, are you telling this parable for us or for everyone?" [42] The Lord said, "Who, then, is the faithful and sensible steward whom the master will put in charge of his household staff, to give them their ration of grain at the proper time? [43] Blessed is that servant whom his master finds doing so when he comes. [44] I tell you in truth, he will put him in charge of all he owns. [45] But suppose that servant says to himself, 'My master is taking a long time to come,' and starts beating the menservants and maidservants, and eating and drinking and getting drunk; [46] the master of that servant will come on a day he does not expect and at an hour he does not know, and will cut him to pieces and assign him a place with the unfaithful. [47] That servant who knew his master's will but did not get ready or act according to it will receive many lashes. [48] But the one who did not know, and did things that deserve lashes, will receive few. From everyone who has been given much, much will be demanded; and from the one to whom much has been entrusted, they will ask all the more. [49] "I came to throw fire on the earth, and how I wish it were already ablaze![*] [50] I have a baptism to be baptized with, and how hard pressed I am until it is completed! [51] Do you think that I came to bring peace on earth? No, I tell you, but division instead. [52] From now on there will be five in one household divided, three against two and two against three. [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 mother-in-law." [54] He also said to the crowds, "When you see a cloud coming up in the west, you say at once, 'Rain is on the way,' and so it does. [55] And when a south wind blows, you say, 'It will be hot,' and it is. [56] Hypocrites! You know how to read the face of the sky and the earth; so how is it that you do not read this present time? [57] And why do you not decide for yourselves what is right? [58] When you are going with your opponent before a ruler, on the way do your best to settle with him, so that he does not drag you before the judge, and the judge hand you over to the officer, and the officer throw you into prison. [59] I tell you, you will never get out of there until you have paid back even the last lepton."

## CHAPTER 13

[1] At that same time some people were there who reported to him about the Galileans whose blood Pilate had mixed with their sacrifices. [2] In reply he said to them, "Do you think these Galileans were greater sinners than all the rest of the Galileans because they suffered this? [3] Not at all, I tell you; but if you do not repent, you will all perish in the same way. [4] Or those eighteen who were killed when the tower in Siloam fell on them, do you think they were more guilty than all the others living in Jerusalem? [5] Not at all, I tell you; but if you do not repent, you will all perish in the same way." [6] And he told this parable: "A

man had a fig tree planted in his vineyard. He came looking for fruit on it and found none. [7] So he said to the man who tended the vineyard, 'For three years now I have been coming to look for fruit on this fig tree, and I find none. Cut it down. Why should it waste the soil?' [8] But he answered, 'Sir, leave it alone one more year, until I dig around it and spread manure. [9] If it bears fruit, good; if not, after that you can cut it down.'" [10] He was teaching in one of the synagogues on the Sabbath, [11] and a woman was there who for eighteen years had had a spirit that kept her ill. She was bent double and could not stand up straight at all. [12] When Jesus saw her, he called out to her, "Woman, you have been released from your illness." [13] He laid his hands on her, and at once she stood up straight and began to glorify God. [14] But the synagogue leader, indignant that Jesus had healed on the Sabbath, said to the crowd, "There are six days on which one ought to work. Come on those days and be healed, not on the Sabbath day." [15] The Lord answered him, "You hypocrite! Does not each of you on the Sabbath untie his ox or his donkey from the stall and lead it out to drink? [16] And this woman, a daughter of Abraham whom Satan has kept tied up for eighteen long years, should she not be untied from this bond on the Sabbath day?" [17] As he said this, all his opponents were humiliated, and the whole crowd was delighted at all the glorious things being done by him. [18] Then he said, "What is the kingdom of God like? To what shall I liken it? [19] It is like a mustard seed that a man took and planted in his own garden. It grew and became a large tree, and the birds of the sky made their nests in its branches." [20] And once more he said, "To what shall I liken the kingdom of God? [21] It is like leaven that a woman took and mixed into three measures of flour until the whole batch had risen." [22] He was traveling through towns and villages, teaching as he made his way toward Jerusalem. [23] Someone asked him, "Lord, will only a few be saved?" He said to them, [24] "Struggle to get in through the narrow gate. For many, I tell you, will try to get in and will not be able, [25] once the master of the house has got up and locked the door. Then you will begin to stand outside and knock on the door, saying, 'Lord, Lord, open for us!' But he will answer you, 'I do not know you, where you come from.' [26] Then you will start saying, 'We ate and drank with you, and you taught in our streets.' [27] And he will say, 'I tell you, I do not know you, where you come from. Get away from me, all you who practice injustice!' [28] There will be weeping there and grinding of teeth when you see Abraham, Isaac, Jacob, and all the prophets in the kingdom of God, while you yourselves are thrown outside. [29] People will come from east and west and from north and south and take their places at the table in the kingdom of God. [30] And indeed, some who are last will be first, and some who are first will be last." [31] That same day some Pharisees came to him and said, "Leave and go away from here, because Herod intends to kill you." [32] He said to them, "Go tell that fox, 'Look, I am driving out demons and healing people today and tomorrow, and on the third day I reach my goal.' [33] Even so, I must go on my way today and tomorrow and the next day, because it is unthinkable for a prophet to die anywhere but in Jerusalem. [34] "Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you! How many times I longed to gather your children together the way a hen gathers her brood under her wings, but you were unwilling! [35] Look, your house is being left to you desolate. Truly I say to you, you will not see me until the time comes when you say, 'Blessed is he who comes in the name of the Lord!'"

## CHAPTER 14

[1] One Sabbath, when he went to eat a meal in the house of one of the leading Pharisees, they were watching him carefully. [2] And right there in front of him was a man suffering from dropsy. [3] Jesus responded by asking the experts in the law and the Pharisees, "Is it lawful to heal on the Sabbath?" [4] But they said nothing. So he took hold of the man, healed him, and sent him on his way. [5] Then he said to them, "Which of you, if his donkey or his ox falls into a well, will not pull it out right away on the Sabbath day?" [6] And they had no answer to give to this. [7] He told a parable to the guests when he observed how they were picking out the places of honor: [8] "When someone invites you to a wedding feast, do not take the place of honor, in case someone more distinguished than you has been invited by him, [9] and the host who invited you both comes and tells you, 'Give this man your seat,' and then, embarrassed, you have to go and take the lowest place. [10] Instead, when you are invited, go and take the lowest place, so that when your host comes, he will say to you, 'Friend, move up higher.' Then you will be honored in front of those who are at the table with you. [11] For everyone who lifts himself up will be brought low, and the one who brings himself low will be lifted up." [12] He said also to the man who had invited him, "When you host a lunch or a dinner, do not invite your friends or your brothers or your relatives or wealthy neighbors; they might invite you back, and you would be repaid. [13] Instead, when you hold a banquet, invite the poor, the maimed, the lame, and the blind, [14] and you will be blessed, since they have nothing to repay you with. You will be repaid at the resurrection of the just." [15] Hearing this, one of those at the table with him said to him, "Blessed is the one who will eat bread in the kingdom of God!" [16] Jesus said to him, "A man was giving a great dinner and invited many guests. [17] At dinnertime he sent his servant to tell those who had been invited, 'Come, because everything is ready now.' [18] But one after another they all began to excuse themselves. The first told him, 'I have bought a field, and I need to go out and look at it. Please consider me excused.' [19] Another said, 'I have bought five pairs of oxen, and I am on my way to try them out. Please consider me excused.' [20] Another said, 'I have just married, and so I am unable to come.' [21] The servant came back and told his master these things. Then the master of the house became angry and said to his servant, 'Go out at once into the streets and alleys of the town and bring in here the poor, the maimed, the lame, and the blind.' [22] The servant said, 'Master, what you ordered has been done, and there is still room.' [23] So the master told the servant, 'Go out to the roads and the hedgerows and press people to come in, so that my house will be

full. [24] For I tell you, not one of those men who were invited will taste my dinner.'" [25] Large crowds were traveling with him, and he turned and said to them, [26] "If anyone comes to me and does not hate his own father and mother, wife and children, brothers and sisters, and even his own life as well, he cannot be my disciple.* [27] Whoever does not carry his own cross and follow after me cannot be my disciple. [28] Suppose one of you wants to build a tower. Will he not first sit down and calculate the cost, to see whether he has enough to complete it? [29] Otherwise, after laying the foundation and being unable to finish, everyone who sees it will start making fun of him, [30] saying, 'This fellow started to build and could not finish.' [31] Or what king, setting out to fight against another king, will not first sit down and think it over, whether with ten thousand he can face the one marching against him with twenty thousand? [32] If he cannot, he sends envoys while the other is still far away and asks what the terms of peace are. [33] In the same way, then, none of you who does not say farewell to all his possessions can be my disciple. [34] "Salt is good; but if salt becomes tasteless, how will its saltiness be restored? [35] It is of no use either for the soil or for the manure heap; it gets thrown away. Whoever has ears to hear, let him hear."

## CHAPTER 15

[1] All the tax collectors and sinners kept coming near to listen to him. [2] And the Pharisees and scribes were complaining, "This man welcomes sinners and eats with them." [3] So he told them this parable: [4] "Which one of you, if he has a hundred sheep and loses one of them, does not leave the ninety-nine in the open country and go after the lost one until he finds it? [5] When he finds it, he puts it on his shoulders, full of joy. [6] Back at home, he calls his friends and neighbors together and tells them, 'Celebrate with me, because I have found my lost sheep!' [7] In the same way, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who do not need repentance. [8] "Or what woman who has ten drachmas and loses one of them does not light a lamp, sweep the house, and search thoroughly until she finds it? [9] When she finds it, she calls her friends and neighbors together and says, 'Celebrate with me, because I have found the drachma I lost!' [10] In the same way, I tell you, there is joy before the angels of God over one sinner who repents." [11] He went on: "A man had two sons. [12] The younger of them said to his father, 'Father, give me the part of the estate that is coming to me.' So he divided his property between them. [13] A few days later the younger son packed up everything and set off for a distant country, and there he wasted his estate by living wildly. [14] After he had spent it all, a severe famine struck that country, and he began to go without. [15] So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed pigs. [16] He wanted to fill his belly with the pods the pigs were eating, but no one would give him any. [17] "Then he came to his senses and said, 'How many of my father's hired workers have more than enough bread, while here I am dying of hunger! [18] I will get up and go to my father and tell him, "Father, I have sinned against heaven and in your sight. [19] I am no longer worthy to be called your son; treat me as one of your hired workers."' [20] "So he got up and went to his father. But while he was still a long way off, his father saw him and was filled with compassion. He ran to him, threw his arms around his neck, and kissed him. [21] The son said to him, 'Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son.' [22] But the father said to his servants, 'Bring out the finest robe and dress him in it; put a ring on his finger and sandals on his feet. [23] Bring the fattened calf and slaughter it, and let us eat and celebrate, [24] because this son of mine was dead and has come back to life; he was lost and has been found.' And they began to celebrate. [25] "Meanwhile his older son was out in the field. As he came near the house, he heard music and dancing. [26] He called one of the servants over and asked what was going on. [27] He told him, 'Your brother has come, and your father has slaughtered the fattened calf, because he has got him back safe and well.' [28] But he became angry and refused to go in. So his father came out and kept urging him. [29] He answered his father, 'Look, all these years I have been slaving for you, and I never disobeyed an order of yours, yet you never gave me even a young goat so I could celebrate with my friends. [30] But when this son of yours came, who has eaten up your property with prostitutes, you slaughtered the fattened calf for him!' [31] His father said to him, 'Child, you are always with me, and everything I have is yours. [32] But we had to celebrate and rejoice, because this brother of yours was dead and has come back to life; he was lost and has been found.'"

## CHAPTER 16

[1] He said also to his disciples, "There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. [2] He called him in and said to him, 'What is this I hear about you? Turn in the accounts of your management, because you cannot be my manager any longer.' [3] The manager said to himself, 'What am I to do, now that my master is taking the management away from me? I am not strong enough to dig, and I would be ashamed to beg. [4] I know what I will do, so that when I am put out of the management, people will welcome me into their homes.' [5] So he called in each one of his master's debtors. He asked the first, 'How much do you owe my master?' [6] He said, 'A hundred baths of olive oil.' He told him, 'Here is your bill; sit down and write fifty, quickly.' [7] Then he asked another, 'And you, how much do you owe?' He said, 'A hundred cors of wheat.' He told him, 'Here is your bill; write eighty.' [8] And the master praised the dishonest manager for acting shrewdly; for the sons of this age are shrewder toward their own kind than the sons of light are. [9] And I say to you, use the mammon of unrighteousness to make friends for yourselves, so that when you fail, they may welcome you into the eternal dwellings.* [10] "Whoever is faithful in a very small matter is faithful in much as well, and whoever is dishonest in a very small matter is dishonest in much as well. [11] So if you have not proved faithful with unrighteous mammon, who will trust you with what is truly riches? [12] And if you have not proved faithful with

what belongs to someone else, who will give you what is your own? [13] "No household servant can serve two masters; either he will hate one and love the other, or he will be devoted to one and look down on the other. You cannot serve God and mammon." [14] The Pharisees, who loved money, were listening to all this, and they sneered at him. [15] He said to them, "You are the ones who justify yourselves in front of people, but God knows your hearts. What people hold in high esteem is detestable in God's sight. [16] "The law and the prophets lasted until John; since then the good news of the kingdom of God is being proclaimed, and everyone forces his way into it.* [17] Yet it is easier for heaven and earth to disappear than for a single stroke of a letter in the law to drop out. [18] "Everyone who divorces his wife and marries another woman commits adultery, and everyone who marries a woman divorced from her husband commits adultery. [19] "There was a rich man who used to dress in purple and fine linen, living in splendor and enjoying himself every day. [20] And a poor man named Lazarus had been laid at his gate, covered with sores, [21] longing to satisfy his hunger with the scraps that fell from the rich man's table; and even the dogs would come and lick his sores. [22] The time came when the poor man died, and he was carried away by the angels to Abraham's bosom. The rich man died too and was buried. [23] In Hades, where he was in torment, he raised his eyes and saw Abraham far away, and Lazarus in his bosom. [24] He called out, 'Father Abraham, take pity on me and send Lazarus to dip the end of his finger in water and cool my tongue, because I am in agony in this flame.' [25] But Abraham said, 'Child, remember that during your life you received your good things, while Lazarus received bad things; now he is being comforted here, and you are in agony. [26] Besides all this, a great gulf has been set in place between us and you, so that those who might wish to cross from here to you cannot, nor can anyone cross from there to us.' [27] He said, 'Then I beg you, father, send him to my father's house, [28] for I have five brothers; let him warn them, so that they do not also end up in this place of torment.' [29] Abraham replied, 'They have Moses and the prophets; they should listen to them.' [30] He said, 'No, father Abraham, but if someone from the dead goes to them, they will repent.' [31] He told him, 'If they will not listen to Moses and the prophets, they will not be convinced even if someone rises from the dead.'"

## CHAPTER 17

[1] He said to the disciples, "It cannot be that causes of stumbling will not come; but woe to the one through whom they come! [2] He would be better off having a millstone hung around his neck and being hurled into the sea than causing one of these little ones to stumble. [3] Watch yourselves. If your brother sins against you, rebuke him, and if he repents, forgive him. [4] Even if he sins against you seven times in a day and comes back to you seven times in a day saying, 'I repent,' you must forgive him." [5] The apostles said to the Lord, "Give us more faith." [6] The Lord said, "If you had faith the size of a mustard seed, you would say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would do what you said. [7] "Which of you who has a servant out plowing or keeping sheep will tell him when he comes in from the field, 'Come right away and take your place at the table'? [8] Will he not tell him instead, 'Get my supper ready, put on your apron, and wait on me while I eat and drink; after that you can eat and drink'? [9] Does he owe thanks to the servant because he carried out his orders? I do not think so. [10] So it is with you: when you have done everything you were ordered to do, say, 'We are servants who deserve nothing; we have only done what we were obliged to do.'" [11] On the way to Jerusalem he was passing between Samaria and Galilee. [12] As he went into a village, ten leprous men met him. They stood some distance away [13] and raised their voices: "Jesus, Master, take pity on us!" [14] Seeing them, he said, "Go and show yourselves to the priests." And as they were going, they were made clean. [15] One of them, seeing that he had been healed, came back praising God in a loud voice. [16] He threw himself face down at Jesus' feet and thanked him; and he was a Samaritan. [17] Jesus responded, "Were not ten made clean? Where are the other nine? [18] Was no one found to come back and give glory to God except this foreigner?" [19] Then he said to him, "Get up and go on your way; your faith has made you well." [20] Asked by the Pharisees when the kingdom of God was coming, he answered them, "The kingdom of God is not coming in a way that can be watched for; [21] nor will people say, 'Here it is!' or 'There it is!' For in fact the kingdom of God is within you."* [22] To the disciples he said, "Days are coming when you will long to see one of the days of the Son of Man, and you will not see it. [23] People will tell you, 'Look, here!' or 'Look, there!' Do not go off or chase after them. [24] For just as the lightning flashes and lights up the sky from one end under heaven to the other, so will the Son of Man be in his day. [25] But first he has to suffer much and be rejected by this generation. [26] Just as it happened in the days of Noah, so will it be in the days of the Son of Man. [27] People were eating and drinking, marrying and being given in marriage, up to the day Noah went into the ark; then the flood came and destroyed them all. [28] It was the same in the days of Lot: people were eating and drinking, buying and selling, planting and building; [29] but on the day Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all. [30] It will be just like that on the day the Son of Man is revealed. [31] "On that day, anyone who is on the roof, with his belongings in the house, must not go down to get them; and likewise anyone in the field must not turn back to what is behind. [32] Remember the wife of Lot. [33] Whoever tries to keep his life safe will lose it, and whoever loses it will keep it alive. [34] I tell you, on that night two people will be in one bed; one will be taken and the other left. [35] Two women will be grinding grain together; one will be taken and the other left. [36] Two men will be in the field; one will be taken and the other left."* [37] They asked him in reply, "Where, Lord?" He told them, "Where the body is, there the eagles will also flock together."

## CHAPTER 18

[1] He told them a parable about their need to pray at all times and not give up. [2] He said, "In a certain town there was a judge who

had no fear of God and no regard for people. [3] There was a widow in that town who kept coming to him and saying, 'Grant me justice against my opponent.' [4] For some time he refused; but later he said to himself, 'Even though I have no fear of God and no regard for people, [5] because this widow keeps bothering me, I will see that she gets justice, so that she does not wear me out by coming again and again.'" [6] And the Lord said, "Listen to what the unjust judge says. [7] Will not God, then, secure justice for his chosen ones, who cry to him day and night, even if he is patient with them? [8] I tell you, he will secure justice for them quickly. But when the Son of Man comes, will he really find faith on the earth?" [9] To some who were confident in themselves that they were righteous and who looked down on everyone else, he told this parable as well: [10] "Two men went up into the temple to pray; one was a Pharisee and the other a tax collector. [11] The Pharisee took his stand and prayed these things to himself: 'God, I thank you that I am not like other people—robbers, wrongdoers, adulterers—or even like this tax collector. [12] I fast two times each week; I give a tenth of everything I acquire.' [13] But the tax collector stood far off and would not even raise his eyes to heaven; instead he beat his breast and said, 'God, show mercy to me, the sinner!' [14] I tell you, this man, rather than the other, went down to his home justified. For everyone who lifts himself up will be brought low, and the one who brings himself low will be lifted up." [15] People were bringing even their babies to him so that he would touch them; but when the disciples saw this, they began to rebuke them. [16] But Jesus called the children to him and said, "Allow the little children to come to me, and do not hinder them, for the kingdom of God belongs to such as these. [17] Truly I say to you, whoever does not receive the kingdom of God as a little child does will never get into it." [18] A certain ruler asked him, "Good Teacher, by doing what will I inherit eternal life?" [19] Jesus said to him, "Why do you call me good? No one is good but One: God. [20] You know the commandments: 'You shall not commit adultery; you shall not murder; you shall not steal; you shall not give false testimony; honor your father and your mother.'" [21] He said, "I have kept all of these since I was young." [22] On hearing this, Jesus said to him, "There is still one thing you lack. Sell everything you have and distribute it to the poor, and you will have treasure in heaven; then come, follow me." [23] But when he heard these words, he became deeply grieved, because he was extremely rich. [24] Seeing him so deeply grieved, Jesus said, "How difficult it is for those who have wealth to get into the kingdom of God! [25] It is easier for a camel to go in through a needle's eye than for a rich man to get into the kingdom of God." [26] Those listening said, "Then who is able to be saved?" [27] He said, "What is impossible for men is possible for God." [28] Peter said, "Look, we have left everything behind and followed you." [29] He told them, "Truly I say to you, no one has left home, or parents, or brothers, or wife, or children because of the kingdom of God [30] who will not receive back many times as much in this present time, and in the age that is coming, eternal life." [31] Taking the twelve aside, he told them, "Listen, we are going up to Jerusalem, and everything that has been written through the prophets about the Son of Man will be carried out. [32] He will be handed over to the Gentiles; he will be mocked, mistreated, and spat on; [33] they will flog him and put him to death, and on the third day he will rise." [34] Yet they understood none of this. The meaning of these words was concealed from them, and they did not grasp what was said. [35] As he came near Jericho, a blind man was sitting beside the road begging. [36] Hearing a crowd going by, he asked what was happening. [37] They told him, "Jesus of Nazareth is going by." [38] So he shouted, "Jesus, Son of David, take pity on me!" [39] Those walking in front sternly told him to be quiet, but he shouted even louder, "Son of David, take pity on me!" [40] Jesus stopped and ordered the man to be brought to him. When he came near, Jesus asked him, [41] "What do you want me to do for you?" He said, "Lord, let me see again." [42] Jesus said to him, "See again; your faith has made you well." [43] At once he could see, and he began following him, glorifying God. And all the people, seeing it, gave praise to God.

## CHAPTER 19

[1] He entered Jericho and was going through the town. [2] There was a man there named Zacchaeus; he was a chief tax collector and a rich man. [3] He was trying to see who Jesus was, but because of the crowd he could not, since he was short. [4] So he ran ahead and climbed a sycamore-fig tree to see him, because Jesus was about to go by that way. [5] When Jesus reached the spot, he looked up, saw him, and said to him, "Zacchaeus, come down quickly, for today I must stay at your house." [6] He came down quickly and welcomed him with joy. [7] Everyone who saw it began to complain, "He has gone in to lodge with a sinful man." [8] But Zacchaeus stood there and said to the Lord, "Look, Lord, I am giving half of my possessions to the poor, and if I have cheated anyone out of anything, I am paying it back four times over." [9] Jesus said to him, "Today salvation has come to this household, because he too is a son of Abraham. [10] For the Son of Man came to look for and to save what was lost." [11] While they were listening to this, he went on to tell a parable, because he was near Jerusalem and they supposed that the kingdom of God was about to appear at once. [12] So he said, "A man of noble birth went to a distant country to receive royal power for himself and then come back. [13] He called ten of his servants, gave them ten minas, and told them, 'Put this to work until I come.' [14] But his citizens hated him and sent a delegation after him to say, 'We do not want this man to be king over us.' [15] When he came back after receiving the royal power, he had those servants to whom he had given the money called to him, to find out what each had gained in trade. [16] The first came in and said, 'Master, your mina has earned ten more minas.' [17] He said to him, 'Well done, good servant! Because you proved faithful in a very small matter, take charge of ten cities.' [18] The second came and said, 'Master, your mina has produced five minas.' [19] To this one too he said, 'And you are to be over five cities.' [20] Then another came and said, 'Master, look, here is your mina; I kept it stored away in a cloth. [21] I was afraid of you, because you are a harsh man: you take out

what you did not put in, and you harvest what you did not sow.' [22] He said to him, 'By your own words I will judge you, you wicked servant! You knew, did you, that I am a harsh man, taking out what I did not put in and harvesting what I did not sow? [23] Then why did you not put my money on deposit, so that when I came back I could have collected it with interest?' [24] And he told those standing by, 'Take the mina away from him and give it to the one who has the ten minas.' [25] They said to him, 'Master, he already has ten minas!' [26] 'I tell you, to everyone who has, more will be given; but from the one who has not, even what he has will be taken away. [27] As for those enemies of mine who did not want me to be king over them, bring them here and execute them in front of me.'" [28] After saying these things, he went on ahead of them, making his way up to Jerusalem. [29] As he came near Bethphage and Bethany, by the hill called the Mount of Olives, he sent off two of his disciples, [30] telling them, "Go to the village ahead of you. As you go in, you will find a colt tied up that no one has ever ridden. Untie it and bring it. [31] If anyone asks you, 'Why are you untying it?' just say this: 'The Lord needs it.'" [32] Those who were sent went off and found things just as he had told them. [33] While they were untying the colt, its owners asked them, "Why are you untying the colt?" [34] They answered, "The Lord needs it." [35] They brought it to Jesus, threw their cloaks over the colt, and helped Jesus mount it. [36] As he rode along, people kept spreading their cloaks on the road. [37] As he was now approaching the way down from the Mount of Olives, the whole throng of disciples began joyfully to praise God with loud voices for all the miracles they had seen, [38] saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven, and glory in the highest!" [39] Some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples!" [40] He answered, "I tell you, if these were to keep quiet, the stones would shout out." [41] As he came closer and saw the city, he wept over it, [42] saying, "If only you had recognized, you too, even on this day of yours, what would bring you peace! But now it is hidden from your sight. [43] For days will come upon you when your enemies will throw up an embankment against you, encircle you, and press on you from every side. [44] They will dash you to the ground, you and your children within you, and they will not leave one stone on another in you, because you did not recognize the time when you were visited." [45] He went into the temple and began driving out those who were selling and buying there, [46] telling them, "It is written: 'My house is a house of prayer'; but you have turned it into a hideout for robbers." [47] Day after day he was teaching in the temple. The chief priests, the scribes, and the leading men of the people were trying to put him to death, [48] but they could not find a way to do it, because all the people were clinging to his words.

## CHAPTER 20

[1] One day, as he was teaching the people in the temple and announcing the gospel, the chief priests and the scribes came up to him along with the elders [2] and said to him, "Tell us, by what authority do you do these things? Or who gave you this authority?" [3] He answered them, "I too will ask you a question. Tell me: [4] John's baptism, did it come from heaven or from men?" [5] They talked it over among themselves: "If we say, 'From heaven,' he will say, 'Why did you not believe him?' [6] But if we say, 'From men,' the whole people will stone us, since they are convinced that John was a prophet." [7] So they replied that they did not know where it came from. [8] Jesus said to them, "Then neither will I tell you by what authority I do these things." [9] He began to tell the people this parable: "A man planted a vineyard, rented it out to tenant farmers, and went away to another country for a long time. [10] At harvest time he sent a servant to the tenants so they would give him his share of the vineyard's fruit. But the tenants beat him and sent him off with nothing. [11] He sent yet another servant; they beat that one too, treated him with contempt, and sent him off with nothing. [12] He sent a third as well; this one too they wounded and threw out. [13] The owner of the vineyard said, 'What am I to do? I will send my son, the beloved one; perhaps when they see him they will show him respect.' [14] But when the tenants saw him, they talked it over with one another: 'This is the heir. Come on, let us kill him, so that the inheritance will be ours.' [15] And they threw him out of the vineyard and killed him. So what will the owner of the vineyard do to them? [16] He will come and put those tenants to death and give the vineyard to others." When they heard this, they said, "Never may it be!" [17] But he looked straight at them and said, "Then what does this mean that is written: 'The stone the builders rejected has become the cornerstone'? [18] Everyone who falls on that stone will be shattered, and anyone on whom it falls will be crushed to dust." [19] At that very hour the chief priests and scribes tried to get their hands on him, but they were afraid of the people, because they realized he had told this parable against them. [20] They kept him under watch and sent spies who acted as if they were righteous men, to catch him in something he said, so as to hand him over to the jurisdiction and authority of the governor. [21] They put a question to him: "Teacher, we know that you speak and teach what is right and show no favoritism, but teach the way of God truthfully. [22] Is it lawful for us to pay tribute to Caesar, or not?" [23] But he saw through their cunning and said to them, "Why are you testing me? [24] Show me a denarius. Whose image and inscription are on it?" They answered, "Caesar's." [25] He said to them, "Then give back to Caesar what is Caesar's, and to God what is God's." [26] They were unable to catch him in his words in front of the people; amazed at his answer, they fell silent. [27] Some of the Sadducees, who say there is no resurrection, came up and questioned him: [28] "Teacher, Moses wrote for us that if a man's brother dies leaving a wife but no children, the man should marry the widow and raise up offspring for his brother. [29] Well, there were seven brothers. The first married a wife and died childless. [30] The second married the woman, and he too died childless. [31] Then the third married her, and so on with all seven; they left no children and died. [32] Finally the woman died too. [33] In the resurrection, then, whose wife will she be? For all seven had her as their wife." [34] Jesus answered them, "The people of

this age marry and are given in marriage; [35] but those judged worthy to have a share in that age and in the resurrection from the dead neither marry nor are given in marriage. [36] Indeed, they can no longer die, for they are like the angels, and they are sons of God, being sons of the resurrection. [37] And that the dead are raised Moses himself made known in the passage about the bush, where he calls the Lord 'the God of Abraham and the God of Isaac and the God of Jacob.' [38] He is not God of the dead but of the living; for to him all are alive." [39] Some of the scribes responded, "Teacher, that was well said." [40] From then on they did not dare to ask him any more questions. [41] He said to them, "How can they say that the Christ is David's son? [42] And David himself says in the Book of Psalms: 'The Lord said to my Lord, "Sit at my right hand [43] until I make your enemies your footstool."' [44] So David calls him 'Lord'; how, then, is he his son?" [45] While all the people were listening, he said to his disciples, [46] "Watch out for the scribes, who like to go about in long robes and love to be greeted in the marketplaces and to have the front seats in the synagogues and the places of honor at banquets. [47] They eat up widows' houses and make long prayers for show. These will receive the heavier condemnation."

## CHAPTER 21

[1] Looking up, he saw the rich dropping their gifts into the treasury. [2] He saw too a poor widow putting in two lepta there. [3] And he said, "Truly I say to you, this widow, poor as she is, has put in more than all of them. [4] For all these gave to the offerings for God out of their surplus, but she out of her need has put in all she had to live on." [5] As some were talking about the temple, how it was decorated with fine stones and votive gifts, he said, [6] "As for these things you are looking at, days will come when not one stone will be left on another that will not be torn down." [7] They asked him, "Teacher, when will these things happen, then? And what will be the sign that they are about to take place?" [8] He said, "Watch out that you are not led astray. Many will come in my name, saying, 'I am he,' and 'The time is near.' Do not go after them. [9] When you hear of wars and uprisings, do not be alarmed; these things have to happen first, but the end is not immediate." [10] Then he told them, "Nation will rise up against nation and kingdom against kingdom. [11] There will be great earthquakes, and in place after place famines and plagues; there will be fearful sights and great signs from heaven. [12] But before all this they will lay their hands on you and persecute you, handing you over to synagogues and prisons; you will be led before kings and governors because of my name. [13] It will end in an opportunity for you to bear witness. [14] So make up your minds not to rehearse your defense ahead of time; [15] for I myself will give you words and wisdom that none of your opponents will be able to resist or refute. [16] You will be handed over even by parents, brothers, relatives, and friends, and some of you they will put to death. [17] Everyone will hate you because of my name. [18] Yet not a hair of your head will be lost. [19] By your patient endurance win your souls. [20] "When you see Jerusalem encircled by armies, then recognize that her desolation is near. [21] Then those in Judea must flee to the mountains; those inside the city must get out, and those in the countryside must not go into it. [22] For these are days of vengeance, so that everything that has been written may be fulfilled. [23] Woe to women who are pregnant and to those nursing infants in those days! For there will be terrible distress on the land and wrath against this people. [24] They will fall by the edge of the sword and be carried off as captives among all nations, and Jerusalem will be trodden down by the Gentiles until the times of the Gentiles are complete. [25] "There will be signs in sun, moon, and stars, and on the earth nations in anguish and bewilderment at the roar of the sea and the surging waves, [26] people fainting with fear and with dread of what is coming upon the world; for the powers of the heavens will be shaken. [27] Then they will see the Son of Man coming in a cloud with power and great glory. [28] When these things start to take place, stand up straight and raise your heads, because your redemption is coming near." [29] He told them a parable: "See the fig tree, and all the trees. [30] As soon as they sprout leaves, you see for yourselves and know that summer is already close. [31] In the same way, when you see these things taking place, you know that the kingdom of God is close. [32] Truly I say to you, this generation will certainly not pass away until everything has taken place. [33] Heaven and earth will pass away, but my words will never pass away. [34] "Be on guard, so that your hearts are not weighed down by dissipation, drunkenness, and the worries of life, and that day does not come upon you suddenly. [35] For like a trap it will come upon everyone who lives on the face of the whole earth. [36] So stay awake, praying at all times that you may be counted worthy to escape all these things that are going to happen and to stand before the Son of Man." [37] By day he was teaching in the temple, and every night he would go out and spend the night on the hill called the Mount of Olives. [38] And all the people would get up early to come to him in the temple and listen to him.

## CHAPTER 22

[1] The Feast of Unleavened Bread, called the Passover, was approaching, [2] and the chief priests and scribes were looking for a way to do away with him, because they were afraid of the people. [3] Satan went into Judas, called Iscariot, who was one of the twelve. [4] He went off and discussed with the chief priests and the officers how he could hand him over to them. [5] They were delighted and agreed to give him money. [6] He accepted, and began looking for a good opportunity to hand him over to them when no crowd was around. [7] The day of Unleavened Bread came, when the Passover lamb had to be sacrificed. [8] Jesus sent Peter and John, telling them, "Go and get the Passover ready for us to eat." [9] They asked him, "Where do you want us to get it ready?" [10] He told them, "Listen: as you go into the city, a man carrying a jar of water will meet you. Follow him into the house he goes into, [11] and say to the owner of the house, 'The Teacher asks you, "Where is the guest room where I may eat the Passover with my disciples?"' [12] He will show you a large upstairs room, already furnished. Get things ready there." [13] They went and found everything as he had told them, and they got the Passover

ready. [14] When the hour came, he took his place at the table, and the twelve apostles with him. [15] He said to them, "I have longed with great longing to eat this Passover with you before I suffer. [16] For I tell you, I will not eat it again until it is fulfilled in the kingdom of God." [17] And taking a cup, he gave thanks and said, "Take this and share it among yourselves. [18] For I tell you, I will not drink of the fruit of the vine until the kingdom of God comes." [19] And taking bread, he gave thanks, broke it, and gave it to them, saying, "This is my body, given for you. Do this in remembrance of me." [20] In the same way, after the supper, he took the cup, saying, "This cup is the new covenant in my blood, poured out for you. [21] Yet look, the hand of the one who is betraying me is with me on the table. [22] The Son of Man indeed goes as it has been decreed; but woe to that man through whom he is betrayed!" [23] They began to ask one another which of them it could be who was going to do this. [24] A quarrel also arose among them over which of them was to be regarded as the greatest. [25] He said to them, "The kings of the Gentiles lord it over them, and those in authority over them are called benefactors. [26] But not so with you. Instead, the greatest among you must become like the youngest, and the one who leads like the one who serves. [27] Who is greater, the one at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves. [28] "You are the ones who have stood by me in my trials; [29] and I confer on you a kingdom, just as my Father conferred one on me, [30] so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel." [31] The Lord said, "Simon, Simon, look: Satan has asked to have all of you, to sift you like wheat. [32] But I have prayed for you, that your faith may not give out. And you, once you have turned back, strengthen your brothers." [33] He said to him, "Lord, with you I am ready to go both to prison and to death." [34] But Jesus said, "I tell you, Peter, the rooster will not crow today before you deny three times that you know me."[*] [35] And he said to them, "When I sent you out with no money bag, pack, or sandals, did you lack anything?" "Nothing," they said. [36] He said to them, "But now whoever has a money bag should take it, and a pack as well; and whoever has no sword should sell his cloak and buy one. [37] For I tell you, what is written must yet be fulfilled in me: 'And he was counted among the lawless.' Indeed, what concerns me is reaching its end." [38] They said, "Lord, see, here are two swords." He told them, "That is enough." [39] He went out and made his way, as he usually did, to the Mount of Olives, and his disciples followed him too. [40] When he reached the place, he told them, "Pray that you do not come into temptation." [41] He himself went off from them about a stone's throw, knelt down, and began to pray, [42] "Father, if you are willing, take this cup away from me; yet let not my will but yours be done." [43] An angel from heaven appeared to him and gave him strength. [44] And in his anguish he prayed more intensely, and his sweat became like thick drops of blood falling to the ground. [45] Getting up from prayer, he came to his disciples and found them asleep, worn out with grief. [46] He said to them, "Why are you sleeping? Get up and pray, so that you do not come into temptation." [47] While he was still speaking, a crowd appeared, and the one called Judas, one of the twelve, was leading them. He came up to Jesus to kiss him. [48] Jesus said to him, "Judas, is it with a kiss that you betray the Son of Man?" [49] When those around him saw what was about to happen, they said, "Lord, should we strike with the sword?" [50] And one of them struck the high priest's servant and cut his right ear off. [51] But Jesus responded, "Let it go this far." And he touched the man's ear and healed him. [52] Then Jesus said to the chief priests, the officers of the temple guard, and the elders who had come out against him, "Have you come out with swords and clubs as if against a bandit? [53] Day after day I was with you in the temple, and you did not lift a hand against me. But this is your hour, and the authority of darkness." [54] They arrested him, led him off, and took him into the house of the high priest. Peter was following at a distance. [55] When they had lit a fire in the middle of the courtyard and sat down together, Peter sat down among them. [56] A servant girl saw him sitting in the firelight, stared at him, and said, "This man was with him too." [57] But he denied him: "Woman, I do not know him." [58] A little later someone else saw him and said, "You are one of them too." But Peter said, "Man, I am not." [59] About an hour later another man insisted, "Certainly this fellow was with him, for he is a Galilean too." [60] But Peter said, "Man, I do not know what you are talking about." At that moment, while he was still speaking, a rooster crowed. [61] The Lord turned and looked straight at Peter, and Peter remembered the Lord's word, how he had told him, "Before the rooster crows, you will deny me three times." [62] And he went outside and wept bitterly. [63] The men who were holding Jesus were mocking him and beating him. [64] They blindfolded him, kept hitting him in the face, and asked him, "Prophesy! Who is the one who hit you?" [65] And they said many other insulting things to him. [66] When day came, the council of the elders of the people met, chief priests and scribes alike, and they led him away to their Sanhedrin, saying, [67] "If you are the Christ, tell us." He said to them, "If I tell you, you will not believe at all; [68] and if I ask you a question, you will not answer me at all, or release me. [69] From now on the Son of Man will be seated at the right hand of the power of God." [70] They all said, "So you are the Son of God?" He answered them, "You are saying that I am." [71] Then they said, "Why do we need any more testimony? We have heard it ourselves from his own lips."

## CHAPTER 23

[1] Then the whole assembly of them got up and brought him before Pilate. [2] They began to bring charges against him: "We found this man leading our nation astray, forbidding people to pay tribute to Caesar, and claiming that he himself is Christ, a king." [3] Pilate questioned him: "Are you the King of the Jews?" He answered him, "It is as you say." [4] Pilate said to the chief priests and the crowds, "I find no ground for a charge against this man." [5] But they kept insisting all the more: "He is stirring up the people, teaching all over Judea, starting from Galilee and right up to here." [6] When Pilate heard the word Galilee, he asked

whether the man was a Galilean. [7] On learning that he came under Herod's authority, he sent him over to Herod, who was himself in Jerusalem at that time. [8] Herod was very pleased to see Jesus. He had been wanting to see him for a long time, because he had heard a great deal about him, and he was hoping to see some sign performed by him. [9] He put many questions to him, but Jesus gave him no answer at all. [10] Meanwhile the chief priests and scribes stood by, accusing him fiercely. [11] Herod and his troops treated him with scorn and ridiculed him; then he dressed him in a splendid robe and sent him back to Pilate. [12] On that same day Herod and Pilate became friends, though before this they had been enemies. [13] Pilate called together the chief priests, the leaders, and the people, [14] and said to them, "You brought this man to me as one who turns the people away. Now look, I have examined him in front of you and have found in this man no basis for the charges you bring against him. [15] Neither has Herod, for I sent you back to him; and you see, he has done nothing that deserves death. [16] So I will have him flogged and let him go." [17] (He was obliged to release one prisoner to them at the feast.) [18] But they all shouted out together, "Do away with this man! Release Barabbas to us!" [19] Barabbas had been put in prison for a riot that had taken place in the city, and for murder. [20] Wanting to set Jesus free, Pilate called out to them once more. [21] But they kept yelling, "Crucify, crucify him!" [22] A third time he said to them, "Why? What wrong has he done? I have found no ground for the death penalty in him. So I will have him flogged and let him go." [23] But they kept pressing with loud shouts, demanding that he be crucified, and their shouts and those of the chief priests won out. [24] So Pilate decided that their demand should be granted. [25] He released the man they were asking for, who had been thrown into prison for riot and murder; but Jesus he handed over to their will. [26] As they led him off, they seized a man, Simon of Cyrene, who was coming in from the countryside, and put the cross on him to carry behind Jesus. [27] A great number of people followed him, including women who were beating their breasts and wailing for him. [28] Jesus turned to them and said, "Daughters of Jerusalem, stop weeping for me; weep instead for yourselves and for your children. [29] For look, days are coming when people will say, 'Blessed are the barren, the wombs that never gave birth, and the breasts that never fed a child!' [30] Then they will start saying to the mountains, 'Fall on us,' and to the hills, 'Cover us.' [31] For if they do these things when the wood is green, what will happen when it is dry?" [32] Two others as well, who were criminals, were being led away with him to be executed. [33] When they reached the place called The Skull, they crucified him there, along with the criminals, one on his right and the other on his left.* [34] Jesus was saying, "Father, forgive them, for they do not know what they are doing." And they divided up his clothes by casting lots. [35] The people stood there watching. Even the leaders joined them in scoffing: "He saved others; let him save himself, if this is the Christ, God's chosen one." [36] The soldiers too made fun of him; they came up and offered him sour wine [37] and said, "If you are the King of the Jews, save yourself!" [38] There was also an inscription above him, written in Greek, Latin, and Hebrew letters: THIS IS THE KING OF THE JEWS. [39] One of the criminals hanging there kept insulting him: "If you are the Christ, save yourself and us!" [40] But the other answered with a rebuke: "Do you not fear God at all, when you are under the same sentence? [41] For us it is just, because we are getting what our deeds deserve; but this man has done nothing out of place." [42] And he said to Jesus, "Remember me, Lord, when you come in your kingdom." [43] Jesus said to him, "Truly I say to you, today you will be with me in Paradise." [44] It was by now about the sixth hour, and darkness came over the whole land until the ninth hour. [45] The sun was darkened, and the curtain of the temple was split down the middle. [46] Calling out with a loud voice, Jesus said, "Father, into your hands I commit my spirit." With these words he breathed his last. [47] When the centurion saw what had taken place, he gave glory to God and said, "Surely this man was righteous." [48] All the crowds who had gathered for this spectacle, when they saw what had happened, went home beating their breasts. [49] But all who knew him, including the women who had followed him from Galilee, stood far off and watched these things. [50] There was a man named Joseph, a member of the council, a good and just man, [51] who had not agreed with their plan and action. He came from Arimathea, a Jewish town, and he too was waiting for the kingdom of God. [52] He went to Pilate and asked for Jesus' body. [53] He took it down, wrapped it in a linen cloth, and placed it in a tomb cut into the rock, in which no one had yet been laid. [54] It was the day of Preparation, and the Sabbath was about to begin. [55] The women who had come with him from Galilee followed along and saw the tomb and how his body was placed. [56] Then they went back and prepared spices and perfumes. On the Sabbath they rested, as the commandment required.

## CHAPTER 24

[1] On the first day of the week, at early dawn, they came to the tomb carrying the spices they had prepared, and some other women with them. [2] They found the stone rolled back from the tomb, [3] and when they went in, they did not find the body of the Lord Jesus. [4] While they were at a loss over this, suddenly two men in gleaming clothes stood beside them. [5] The women were terrified and bowed their faces to the ground, but the men said to them, "Why are you looking for the living one among the dead? [6] He is not here; he has been raised. Remember what he told you while he was still in Galilee: [7] that the Son of Man must be handed over into the hands of sinful men, be crucified, and rise on the third day." [8] Then they remembered his words, [9] and returning from the tomb, they reported all these things to the eleven and to all the others. [10] The ones who told these things to the apostles were Mary Magdalene, Joanna, Mary the mother of James, and the other women with them. [11] But their report looked to them like idle talk, and they would not believe the women. [12] Peter, however, got up and ran to the tomb. Bending down, he saw the linen strips lying there by themselves, and he went away wondering to himself at what had happened. [13] That

very day two of them were on their way to a village named Emmaus, sixty stadia from Jerusalem. [14] They were talking with each other about everything that had taken place. [15] As they talked and discussed, Jesus himself came up and began walking along with them, [16] but their eyes were kept from recognizing him. [17] He said to them, "What are these things you are discussing with each other as you walk along, looking so downcast?" [18] One of them, named Cleopas, answered him, "Are you the only visitor in Jerusalem who does not know what has happened there in these days?" [19] He asked them, "What things?" They said to him, "The things about Jesus of Nazareth, who was a prophet, powerful in action and speech before God and all the people, [20] and how our chief priests and leaders handed him over to be sentenced to death, and crucified him. [21] We had been hoping that he was the one who would redeem Israel. And besides all this, it is now the third day since these things took place. [22] What is more, some women from our group amazed us. They went to the tomb early, [23] did not find his body, and came back saying they had even seen a vision of angels, who said he was alive. [24] Some of those with us went off to the tomb and found it just as the women had said; but him they did not see." [25] Then he said to them, "How dull you are, and how slow of heart to believe all that the prophets have spoken! [26] Did not the Christ have to suffer these things and enter into his glory?" [27] Then, starting from Moses and from all the prophets, he explained to them what was said about himself in all the Scriptures. [28] As they came near the village they were heading for, he made as if to go on farther. [29] But they pressed him: "Stay with us, because it is getting toward evening and the day is almost over." So he went in to stay with them. [30] When he was at the table with them, he took the bread, blessed it, broke it, and handed it to them. [31] Then their eyes were opened, and they recognized him; and he disappeared from their sight. [32] They said to each other, "Were not our hearts burning within us as he talked with us on the road and opened up the Scriptures to us?" [33] They got up at that very hour and went back to Jerusalem, where they found the eleven and their companions gathered together, [34] who were saying, "The Lord has really risen and has appeared to Simon!" [35] Then the two told what had happened on the road and how he had been recognized by them in the breaking of the bread. [36] While they were still talking about this, Jesus himself stood among them and said to them, "Peace to you." [37] Startled and terrified, they thought they were seeing a spirit. [38] He said to them, "Why are you shaken, and why are doubts rising in your hearts? [39] Look at my hands and my feet: it is I, myself. Touch me and see; a spirit does not have flesh and bones, as you can see that I have." [40] After saying this, he showed them his hands and his feet. [41] While in their joy they were still unable to believe and were amazed, he asked them, "Do you have anything to eat here?" [42] They gave him a piece of broiled fish and some of a honeycomb, [43] and he took it and ate it in front of them. [44] He said to them, "This is what I told you while I was still with you: everything written about me in the law of Moses, in the prophets, and in the Psalms had to be fulfilled." [45] Then he opened their minds to understand the Scriptures. [46] He told them, "So it is written, and so the Christ had to suffer and rise from the dead on the third day, [47] and repentance and forgiveness of sins had to be proclaimed in his name to all the nations, starting from Jerusalem. [48] You are witnesses of these things. [49] And look, I am sending what my Father promised upon you; but remain in the city of Jerusalem until you are clothed with power from on high." [50] He led them out as far as Bethany, and raising his hands, he blessed them. [51] While he was blessing them, he parted from them and was taken up into heaven. [52] They worshiped him and went back to Jerusalem full of joy, [53] and they were in the temple constantly, praising and blessing God. Amen.

# John

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## CHAPTER 1

[1] In the beginning was the Word, and the Word was with God, and the Word was God. [2] This one was with God in the beginning. [3] Through him all things came to be, and apart from him not a single thing came to be of what has come to be. [4] In him was life, and that life was the light of mankind. [5] The light is shining in the darkness, and the darkness has not overcome it. [*] [6] A man appeared, sent from God; his name was John. [7] This man came for a testimony, to testify concerning the light, so that through him all might believe. [8] He himself was not the light; he came to testify concerning the light. [9] That was the true light, which enlightens every man coming into the world. [10] He was in the world, and through him the world came to be, yet the world did not recognize him. [11] He came to what was his own, and his own people did not welcome him. [12] But to all who did receive him, who believe in his name, he gave the right to become children of God: [13] those born not of bloodlines, nor of fleshly desire, nor of the will of man, but of God. [14] And the Word became flesh and pitched his tent among us, and we gazed on his glory, glory such as belongs to the only begotten from the Father, full of grace and truth. [15] John testifies about him; he cried out, "This was the one I spoke of: 'The one coming after me ranks ahead of me, because he existed before me.'" [16] From his fullness all of us have received, grace upon grace. [17] For the law was given by way of Moses; grace and truth came by way of Jesus Christ. [18] No one has seen God at any time; the only begotten Son, who is in the bosom of the Father, he has made him known. [19] This is John's testimony, when the Jews from Jerusalem sent priests and Levites to ask him, "Who are you?" [20] He openly declared, and did not deny it; he declared, "I am not the Christ." [21] They asked him, "Then what? Are you Elijah?" He said, "I am not." "Are you the Prophet?" He answered, "No." [22] So they said to him, "Who are you? We have to give an answer to those who sent us. What do you say about yourself?" [23] He said, "I am a voice of one

calling out in the wilderness, 'Make the way of the Lord straight,' just as Isaiah the prophet said." [24] Now the men who had been sent were from among the Pharisees. [25] They questioned him further: "Why are you baptizing, then, if you are not the Christ, or Elijah, or the Prophet?" [26] John answered them, "I baptize with water; but standing among you is one you do not know. [27] He it is who comes after me and ranks ahead of me, whose sandal strap I am not fit to loosen." [28] This took place in Bethabara across the Jordan, where John was baptizing. [29] The following day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world! [30] This is the one I meant when I said, 'After me comes a man who ranks ahead of me, because he existed before me.' [31] I did not know him myself; but I came baptizing with water so that he might be made known to Israel." [32] John testified further: "I have watched the Spirit come down from heaven like a dove, and it stayed on him. [33] I did not know him myself, but the one who sent me to baptize with water told me, 'The one on whom you see the Spirit coming down and staying, he is the one who baptizes with the Holy Spirit.' [34] I have seen it, and I have testified that this is the Son of God." [35] The following day John was standing there again with two of his disciples. [36] He looked at Jesus as he walked by and said, "Look, the Lamb of God!" [37] The two disciples heard what he said and went after Jesus. [38] Jesus turned around, saw them following, and asked them, "What are you looking for?" They said to him, "Rabbi" (which means, when translated, Teacher), "where are you lodging?" [39] He told them, "Come and see." So they came and saw where he was lodging, and they spent that day with him. It was about the tenth hour. [40] Andrew, Simon Peter's brother, was one of the two who had heard John speak and had followed Jesus. [41] The first thing he did was to find his brother Simon and tell him, "We have found the Messiah" (which, translated, is Christ). [42] He brought him to Jesus. Jesus looked at him intently and said, "You are Simon, son of Jonah. You will be called Cephas" (which, translated, is Peter). [43] On the following day Jesus decided to set out for Galilee. He found Philip and told him, "Follow me." [44] Philip came from Bethsaida, the hometown of Andrew and Peter. [45] Philip found Nathanael and told him, "The one Moses wrote about in the law, and the prophets as well, we have found: Jesus, son of Joseph, from Nazareth." [46] Nathanael said to him, "From Nazareth can anything good come?" Philip told him, "Come and see." [47] Jesus saw Nathanael coming to him and said about him, "Look, here is a true Israelite, in whom there is nothing false!" [48] Nathanael asked him, "Where do you know me from?" Jesus answered him, "Before Philip called you, while you were under the fig tree, I saw you." [49] Nathanael answered him, "Rabbi, you are the Son of God; you are the King of Israel!" [50] Jesus responded, "Do you believe because I told you I saw you under the fig tree? You will see greater things than that." [51] Then he said to him, "Truly, truly, I say to you, from now on you will see heaven standing open and the angels of God going up and coming down on the Son of Man."

## CHAPTER 2

[1] On the third day a wedding took place at Cana in Galilee, and Jesus' mother was there. [2] Jesus and his disciples had also been invited to the wedding. [3] When the wine gave out, Jesus' mother said to him, "They have no wine." [4] Jesus said to her, "Woman, what does this have to do with me and with you? My hour has not come yet." [5] His mother told the servants, "Do whatever he tells you." [6] Six stone water jars stood there for the purification rites of the Jews, each one holding two or three measures. [7] Jesus told them, "Fill the jars with water." So they filled them to the top. [8] Then he told them, "Now draw some out and carry it to the headwaiter." And they carried it. [9] The headwaiter tasted the water, now turned into wine, without knowing where it had come from, though the servants who had drawn the water knew. Then the headwaiter called the bridegroom [10] and said to him, "Everyone serves the good wine first, and the poorer wine after the guests have drunk freely; but you have saved the good wine until now." [11] This, the first of his signs, Jesus did at Cana in Galilee; he displayed his glory, and his disciples believed in him. [12] After this he went down to Capernaum with his mother, his brothers, and his disciples, and they remained there only a few days. [13] The Passover of the Jews was near, so Jesus went up to Jerusalem. [14] In the temple he found people selling cattle, sheep, and doves, and money changers seated at their tables. [15] He made a whip of cords and drove them all out of the temple, sheep and cattle alike; he scattered the money changers' coins and knocked their tables over. [16] To those selling doves he said, "Get these out of here! Stop turning my Father's house into a marketplace!" [17] His disciples recalled that it is written, "Zeal for your house has consumed me." [18] The Jews responded by asking him, "What sign can you show us for doing these things?" [19] Jesus answered them, "Tear down this temple, and in three days I will raise it up." [20] The Jews then said, "This temple took forty-six years to build, and you will raise it up in three days?" [21] But the temple he meant was his body. [22] So after he was raised from the dead, his disciples recalled that he had said this, and they believed the Scripture and the word Jesus had spoken. [23] While he was in Jerusalem at the Passover feast, many put their faith in his name, seeing the signs he was doing. [24] But Jesus would not entrust himself to them, since he knew everyone; [25] he did not need anyone to testify about man, for he himself knew what was in man.

## CHAPTER 3

[1] Among the Pharisees there was a man named Nicodemus, a leader of the Jews. [2] He came to Jesus at night and said to him, "Rabbi, we know you are a teacher who has come from God; for no one could do the signs you are doing unless God were with him." [3] Jesus answered him, "Truly, truly, I say to you, unless someone is born again, he cannot see the kingdom of God." [*4] Nicodemus said to him, "How can anyone be born when he is old? He cannot go back into his mother's womb a second time and be born, can he?" [5] Jesus answered, "Truly, truly, I say to

you, unless someone is born of water and Spirit, he cannot enter into the kingdom of God. [6] What is born of the flesh is flesh, and what is born of the Spirit is spirit. [7] Do not be amazed that I told you, 'You must be born again.' [8] The wind blows wherever it pleases; you hear the sound of it, but you do not know where it comes from or where it is going. That is how it is with everyone born of the Spirit."[*] [9] Nicodemus replied, "How can these things happen?" [10] Jesus answered him, "You are the teacher of Israel, and you do not know these things? [11] Truly, truly, I say to you, we speak of what we know and testify to what we have seen, and yet you people do not accept our testimony. [12] If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly ones? [13] No one has gone up into heaven except the one who came down from heaven, the Son of Man, who is in heaven. [14] Just as Moses lifted up the serpent in the desert, so the Son of Man has to be lifted up, [15] so that everyone who believes in him may not perish but may have eternal life. [16] For God so loved the world that he gave his only begotten Son, so that everyone who believes in him may not perish but have eternal life. [17] God did not send his Son into the world to condemn the world, but so that the world might be saved through him. [18] The one who believes in him is not condemned; the one who does not believe has already been condemned, because he has not believed in the name of the only begotten Son of God. [19] And this is the condemnation: the light has come into the world, and people loved the darkness more than the light, because what they did was evil. [20] For everyone who practices wickedness hates the light and does not come to the light, so that his deeds will not be exposed. [21] But the one who does the truth comes to the light, so that it may be made plain that his deeds have been done in God." [22] After this Jesus went with his disciples into the Judean countryside, and he spent time with them there and was baptizing. [23] John too was baptizing, at Aenon near Salim, because water was plentiful there; and people kept coming and were baptized. [24] John had not yet been put in prison. [25] A dispute about purification broke out between some of John's disciples and the Jews. [26] They came to John and told him, "Rabbi, the man who was with you across the Jordan, the one you testified about, look, he is baptizing, and everyone is going to him." [27] John answered, "A person cannot receive even one thing unless it has been given to him from heaven. [28] You yourselves can testify that I said, 'I am not the Christ; rather, I have been sent ahead of him.' [29] The bride belongs to the bridegroom. The bridegroom's friend, who stands by and listens for him, is overjoyed at the bridegroom's voice. So this joy of mine is now complete. [30] He must grow greater, and I must grow less. [31] The one who comes from above is above all. The one who is from the earth belongs to the earth and speaks as one from the earth. The one who comes from heaven is above all. [32] He testifies to what he has seen and heard, and yet no one accepts his testimony. [33] The one who has accepted his testimony has put his seal on this: God is true. [34] For the one whom God sent speaks God's words, since God does not give the Spirit in limited measure. [35] The Father loves the Son and has put everything into his hands. [36] The one who believes in the Son has eternal life; the one who refuses to obey the Son will not see life, but God's wrath remains on him."

## CHAPTER 4

[1] When the Lord learned that the Pharisees had been told that Jesus was making and baptizing more disciples than John [2] (though it was not Jesus himself who baptized, but his disciples), [3] he left Judea and set off once more for Galilee. [4] His route had to take him through Samaria. [5] So he came to a Samaritan town called Sychar, close to the plot of land Jacob had given to his son Joseph. [6] Jacob's well was there, and Jesus, tired out from the journey, sat down just as he was beside the well. It was about the sixth hour. [7] A Samaritan woman came to draw water, and Jesus said to her, "Give me something to drink." [8] His disciples had gone off into the town to buy food. [9] The Samaritan woman said to him, "How is it that you, a Jew, ask me, a Samaritan woman, for a drink?" For Jews do not associate with Samaritans. [10] Jesus answered her, "If you knew God's gift, and who it is that is saying to you, 'Give me something to drink,' you would have asked him, and he would have given you living water." [11] The woman said to him, "Sir, you have no bucket, and the well is deep. So where do you get this living water? [12] You are not greater than our father Jacob, are you? He gave us the well and drank from it himself, along with his sons and his flocks." [13] Jesus answered her, "Everyone who drinks this water will be thirsty again; [14] but whoever drinks the water I will give him will never be thirsty again, ever. The water I will give him will become within him a spring of water welling up to eternal life." [15] The woman said to him, "Sir, give me this water, so that I will not get thirsty or have to keep coming here to draw water." [16] Jesus told her, "Go and call your husband, and come back here." [17] The woman answered, "I do not have a husband." Jesus said to her, "You are right to say, 'I do not have a husband'; [18] you have had five husbands, and the man you have now is not your husband. What you have said is the truth." [19] The woman said to him, "Sir, I can see that you are a prophet. [20] Our fathers worshiped on this mountain, but you people say that the place where one must worship is in Jerusalem." [21] Jesus said to her, "Believe me, woman, an hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. [22] You worship what you do not know; we worship what we know, because salvation comes from the Jews. [23] But an hour is coming, and is here now, when the true worshipers will worship the Father in spirit and truth; for such are the worshipers the Father is looking for. [24] God is Spirit, and those who worship him have to worship in spirit and truth." [25] The woman said to him, "I know that Messiah is coming, the one called Christ. When he comes, he will explain everything to us." [26] Jesus said to her, "I am he, the one speaking to you." [27] At this point his disciples came back, and they were surprised that he was talking with a woman. Yet none of them asked, "What do you want?" or "Why are you talking with her?" [28] Then the woman left her water jar, went off into the town, and said to the people, [29] "Come and see a man who

told me everything I ever did! Could he be the Christ?" [30] They left the town and began making their way to him. [31] In the meantime the disciples kept urging him, "Rabbi, eat something." [32] But he told them, "I have food to eat that you know nothing about." [33] So the disciples began asking one another, "No one has brought him anything to eat, have they?" [34] Jesus told them, "My food is to do the will of the one who sent me and to bring his work to completion. [35] Do you not say, 'Four months more, and then the harvest comes'? Look, I tell you, raise your eyes and see the fields: they are already white for harvest. [36] The reaper is receiving his pay and gathering a crop for eternal life, so that sower and reaper may rejoice together. [37] For here the saying holds true: 'One sows, another reaps.' [38] I sent you to reap what you have not worked for. Others have done the hard work, and you have come in on their labor." [39] Many Samaritans from that town believed in him because of the woman's word when she testified, "He told me everything I ever did." [40] So when the Samaritans came to him, they kept asking him to stay with them, and he stayed there two days. [41] And because of his word many more came to believe. [42] They told the woman, "We no longer believe just because of what you said; we have heard for ourselves, and we know that this man really is the Savior of the world, the Christ." [43] After the two days he left there and went on to Galilee. [44] For Jesus himself had testified that a prophet is not honored in his own homeland. [45] So when he reached Galilee, the Galileans received him, because they had seen everything he had done in Jerusalem during the feast; they themselves had gone to the feast too. [46] So he came once more to Cana in Galilee, where he had turned the water into wine. There was a royal official whose son lay sick in Capernaum. [47] When he heard that Jesus had come from Judea to Galilee, he went to him and begged him to come down and heal his son, who was at the point of death. [48] Jesus said to him, "Unless you people see signs and wonders, you will never believe." [49] The official said to him, "Sir, come down before my little boy dies." [50] Jesus told him, "Go; your son is alive." The man believed what Jesus said to him and set off. [51] While he was still on his way down, his servants met him with the news: "Your boy is alive!" [52] So he asked them at what hour he had begun to recover, and they told him, "The fever left him yesterday at the seventh hour." [53] The father realized that this was the very hour when Jesus had told him, "Your son is alive." And he and his whole household believed. [54] This was now the second sign Jesus performed after coming from Judea to Galilee.

## CHAPTER 5

[1] Some time later there was a feast of the Jews, and Jesus went up to Jerusalem. [2] In Jerusalem, near the Sheep Gate, there is a pool which in Hebrew is called Bethesda, with five covered colonnades. [3] In these lay a great number of sick people—blind, lame, and paralyzed—waiting for the water to move. [4] For from time to time an angel would go down into the pool and stir up the water; then whoever stepped in first after the stirring of the water was cured of whatever disease afflicted him. [5] One man there had been ill for thirty-eight years. [6] When Jesus saw him lying there and learned that he had been in this condition a long time, he asked him, "Do you want to get well?" [7] The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up; and while I am on my way, someone else goes down ahead of me." [8] Jesus told him, "Get up, pick up your mat, and walk." [9] At once the man became well; he picked up his mat and began to walk. That day was a Sabbath. [10] So the Jews said to the man who had been cured, "It is the Sabbath, and you are not permitted to carry your mat." [11] He replied, "The man who made me well is the one who told me, 'Pick up your mat and walk.'" [12] They asked him, "Who is the man who told you, 'Pick up your mat and walk'?" [13] But the man who had been healed did not know who it was, for Jesus had slipped off, since there was a crowd at the place. [14] Later Jesus found him in the temple and told him, "Look, you have become well. Do not sin any longer, so that something worse does not happen to you." [15] The man went off and informed the Jews that it was Jesus who had made him well. [16] That is why the Jews began persecuting Jesus and trying to kill him: he was doing these things on the Sabbath. [17] Jesus answered them, "My Father has been at work up to now, and I am at work as well." [18] For this the Jews tried all the harder to kill him, because he was not only breaking the Sabbath but was even calling God his own Father, making himself equal to God. [19] So Jesus responded, "Truly, truly, I say to you, the Son can do nothing on his own, except what he sees the Father doing; for whatever the Father does, the Son does in the same way. [20] The Father loves the Son and shows him everything he himself is doing, and he will show him works greater than these, so that you will be amazed. [21] Just as the Father raises the dead and makes them alive, so the Son too makes alive whomever he wishes. [22] The Father does not judge anyone; he has entrusted all judgment to the Son, [23] so that all may honor the Son as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him. [24] Truly, truly, I say to you, whoever hears my word and believes the one who sent me has eternal life; he does not come into condemnation but has crossed over from death into life. [25] Truly, truly, I say to you, an hour is coming, and is here now, when the dead will hear the voice of the Son of God, and those who hear will live. [26] For just as the Father has life in himself, so he has granted to the Son as well to have life in himself. [27] And he has given him authority to carry out judgment too, because he is the Son of Man. [28] Do not be amazed at this, for an hour is coming when all who are in the tombs will hear his voice [29] and come out: those who did good, to a resurrection of life; those who practiced evil, to a resurrection of condemnation. [30] On my own I can do nothing. I judge as I hear, and my judgment is just, because I seek not my own will but the will of the Father who sent me. [31] If I testify about myself, my testimony is not true. [32] Someone else testifies about me, and I know that the testimony he gives about me is true. [33] You sent messengers to John, and he has testified to the truth. [34] Not that I accept testimony from a man; I say these things so that you may be saved. [35] He was the

lamp that burned and shone, and for a while you were glad to delight in his light. [36] But the testimony I have is greater than John's: the works the Father has given me to complete, these very works I am doing, testify about me that the Father has sent me. [37] And the Father who sent me has himself testified about me. You have never heard his voice or seen his form, [38] and his word does not remain in you, because you do not believe the one he sent. [39] You search the Scriptures, because you think that in them you have eternal life; and these are the very ones that testify about me. [*] [40] Yet you refuse to come to me to have life. [41] I do not accept glory from people. [42] But I know you: you do not have the love of God within you. [43] I have come in the name of my Father, and you do not accept me; if someone else comes in his own name, you will accept him. [44] How can you believe, when you accept glory from one another but do not seek the glory that comes from the only God? [45] Do not suppose that I will accuse you before the Father. Your accuser is Moses, the one on whom you have pinned your hopes. [46] If you believed Moses, you would believe me, because it was about me that he wrote. [47] But if you do not believe what he wrote, how will you believe what I say?"

## CHAPTER 6

[1] After this Jesus went off across the Sea of Galilee, that is, of Tiberias. [2] A large crowd kept following him, because they were seeing the signs he was doing on the sick. [3] Jesus went up onto the mountainside and sat down there with his disciples. [4] The Passover, the feast of the Jews, was close at hand. [5] Jesus raised his eyes and, seeing that a large crowd was coming toward him, said to Philip, "Where are we to buy bread for these people to eat?" [6] He said this to test him, since he himself knew what he was going to do. [7] Philip answered him, "Two hundred denarii worth of bread would not be enough for each of them to have even a little." [8] Another of his disciples, Andrew, the brother of Simon Peter, said to him, [9] "There is a lad here with five barley loaves and two small fish; but what good are they for so many?" [10] Jesus said, "Have the people recline." There was plenty of grass in that place, so the men reclined, about five thousand in number. [11] Then Jesus took the loaves, gave thanks, and handed them out to the disciples, and the disciples to those reclining; and the same with the fish, as much as they wanted. [12] When they were full, he told his disciples, "Collect the leftover pieces, so that nothing goes to waste." [13] So they collected them and filled twelve baskets with pieces of the five barley loaves that the eaters had left over. [14] When the people saw the sign Jesus had done, they said, "This really is the Prophet who is coming into the world." [15] Jesus, aware that they were about to come and seize him to make him king, withdrew again to the mountain, all by himself. [16] As evening came on, his disciples went down to the sea, [17] got into a boat, and set out across the sea for Capernaum. By now it had grown dark, and Jesus had not yet come to them. [18] A strong wind was blowing, and the sea was getting rough. [19] When they had rowed some twenty-five or thirty stadia, they saw Jesus walking on the sea and drawing near the boat, and they were frightened. [20] But he told them, "It is I. Stop being afraid." [21] So they were glad to take him into the boat, and at once the boat reached the shore they were heading for. [22] The next day the crowd that had stayed on the other side of the sea noticed that only one small boat had been there, the one his disciples had got into, and that Jesus had not gone into the boat with his disciples; his disciples had left by themselves. [23] Other small boats, though, came from Tiberias near the spot where they had eaten the bread after the Lord had given thanks. [24] So when the crowd saw that neither Jesus nor his disciples were there, they got into the boats themselves and went to Capernaum looking for Jesus. [25] When they found him across the sea, they asked him, "Rabbi, when did you get here?" [26] Jesus answered them, "Truly, truly, I say to you, you are looking for me not because you saw signs, but because you ate the loaves and had your fill. [27] Do not work for food that spoils, but for the food that lasts to eternal life, which the Son of Man will give you; for God the Father has put his seal on him." [28] They asked him, "What must we do to carry out the works of God?" [29] Jesus answered them, "This is the work of God: that you believe in the one he has sent." [30] So they said to him, "Then what sign are you doing, so that we may see it and believe you? What work are you performing? [31] Our fathers ate the manna in the desert, as it is written: 'Bread from heaven he gave them to eat.'" [32] Jesus said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven; it is my Father who gives you the true bread from heaven. [33] For the bread of God is the one who comes down out of heaven and gives life to the world." [34] They said to him, "Lord, give us this bread always." [35] Jesus told them, "I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty again. [36] But I told you that you have seen me and still you do not believe. [37] Everyone the Father gives me will come to me, and whoever comes to me I will never turn away. [38] For I have come down from heaven to do not my own will but the will of the one who sent me. [39] And the will of the Father who sent me is this: that I should lose nothing of all he has given me, but raise it up on the last day. [40] This is the will of the one who sent me: that everyone who looks to the Son and believes in him should have eternal life; and I will raise him up on the last day." [41] At this the Jews began to complain about him, because he said, "I am the bread that came down out of heaven." [42] They were saying, "Is not this Jesus, Joseph's son? We know his father and mother. So how can he now say, 'I have come down out of heaven'?" [43] Jesus answered them, "Stop complaining among yourselves. [44] No one is able to come to me unless the Father who sent me draws him, and I will raise him up on the last day. [45] It stands written in the Prophets, 'And they will all be taught by God.' Everyone who has listened to the Father and learned from him comes to me. [46] Not that anyone has seen the Father except the one who is from God; he has seen the Father. [47] Truly, truly, I say to you, the one who believes in me has eternal life. [48] I am the bread of life. [49] Your fathers ate the manna in the desert, and yet they died. [50] Here is the bread that comes down out of heaven, so that anyone may eat of it and not die. [51] I am the living bread that came down

out of heaven. Anyone who eats of this bread will live forever; and the bread that I will give is my flesh, which I will give for the life of the world." [52] Then the Jews began quarreling among themselves: "How can this man give us his flesh to eat?" [53] Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life in yourselves. [54] The one who feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. [55] For my flesh is real food, and my blood is real drink. [56] The one who feeds on my flesh and drinks my blood remains in me, and I in him. [57] Just as the living Father sent me and I live because of the Father, so too the one who feeds on me will live because of me. [58] This is the bread that came down out of heaven. It is not like the manna your fathers ate, and died; the one who feeds on this bread will live forever." [59] He said these things while teaching in a synagogue at Capernaum. [60] When they heard this, many of his disciples said, "This teaching is hard. Who can accept it?" [61] Jesus, aware within himself that his disciples were complaining about it, said to them, "Does this make you stumble? [62] Then what if you were to see the Son of Man going up to where he was before? [63] The Spirit is the one who gives life; the flesh is of no help at all. The words I speak to you are spirit and they are life. [64] Yet some of you do not believe." For Jesus knew from the start who did not believe and who would betray him. [65] And he went on, "That is why I told you that no one can come to me unless it has been granted to him by my Father." [66] From then on many of his disciples turned back and no longer went about with him. [67] So Jesus asked the Twelve, "You do not want to go away too, do you?" [68] Simon Peter answered him, "Lord, to whom would we go? You have words of eternal life. [69] And we have come to believe and to know that you are the Christ, the Son of the living God." [70] Jesus answered them, "Did I not choose you, the Twelve? Yet one of you is a devil." [71] He meant Judas Iscariot, son of Simon; for he, one of the Twelve, was going to betray him.

## CHAPTER 7

[1] After this Jesus traveled about in Galilee; he chose not to travel in Judea, because the Jews were trying to kill him. [2] The Jewish feast of Tabernacles was approaching. [3] So his brothers told him, "Leave this place and go to Judea, so that your disciples there too can see the works you do. [4] No one who wants to be publicly known does things in secret. If you are doing these things, show yourself to the world." [5] For even his brothers did not believe in him. [6] Jesus told them, "My time is not here yet, but for you any time is right. [7] The world cannot hate you, but me it hates, because I testify against it that what it does is evil. [8] You go on up to this feast. I am not going up to this feast yet, because my time has not yet been fulfilled." [9] After telling them this, he stayed on in Galilee. [10] But once his brothers had gone up, he too went up to the feast, not publicly but, so to speak, in secret. [11] At the feast the Jews kept looking for him and asking, "Where is that man?" [12] Among the crowds there was a great deal of whispering about him. Some were saying, "He is a good man," while others said, "No, he is deceiving the people." [13] But no one would speak about him openly, for fear of the Jews. [14] When the feast was already half over, Jesus went up to the temple and began to teach. [15] The Jews were amazed and said, "How does this man know his letters, when he has never been taught?" [16] Jesus answered them, "My teaching is not my own; it belongs to the one who sent me. [17] If anyone is willing to do his will, he will know whether the teaching comes from God or whether I am speaking on my own. [18] The one who speaks on his own is after his own glory; but the one who seeks the glory of the one who sent him is truthful, and there is nothing false in him. [19] Has not Moses given you the law? Yet not one of you carries out the law. Why are you trying to kill me?" [20] The crowd answered, "You are demon-possessed! Who is trying to kill you?" [21] Jesus answered them, "I did one work, and you are all amazed. [22] Moses gave you circumcision—not that it comes from Moses, but from the fathers—and on the Sabbath you circumcise a man. [23] If a man receives circumcision on the Sabbath so that the law of Moses will not be broken, are you angry with me for making a whole man healthy on the Sabbath? [24] Stop judging by outward appearance; judge with a just judgment." [25] Some of the people of Jerusalem were saying, "Is this not the man they are trying to kill? [26] And here he is speaking in public, and they say nothing to him! Could it be that the authorities really know that this is indeed the Christ? [27] Yet we know where this man is from; but when the Christ comes, no one will know where he is from." [28] So Jesus, as he was teaching in the temple, called out, "You know me, and you know where I am from. I have not come on my own; but the one who sent me is true, and you do not know him. [29] I know him, because I come from him, and he is the one who sent me." [30] So they tried to arrest him, yet no one laid a hand on him, because his hour had not yet come. [31] But many in the crowd believed in him, and they kept saying, "When the Christ comes, will he do more signs than these that this man has done?" [32] The Pharisees heard the crowd whispering these things about him, and the Pharisees and chief priests sent officers to arrest him. [33] Jesus said to them, "I will be with you only a little while longer, and then I am going to the one who sent me. [34] You will look for me and not find me; and where I am, you cannot come." [35] So the Jews said to one another, "Where is this man about to go that we will not find him? He is not going to go to the Dispersion among the Greeks and teach the Greeks, is he? [36] What does he mean by saying, 'You will look for me and not find me; and where I am, you cannot come'?" [37] On the last and greatest day of the feast, Jesus stood up and called out, "If anyone is thirsty, let him come to me and drink. [38] The one who believes in me, as the Scripture has said, rivers of living water will flow from within him." [39] He said this about the Spirit, whom those who believed in him were going to receive; for the Holy Spirit was not yet given, since Jesus had not yet been glorified.* [40] Many in the crowd, on hearing these words, said, "This man really is the Prophet." [41] Others said, "This is the Christ." But some said, "Surely the Christ does not come from Galilee? [42] Does not the Scripture say that the Christ comes from the seed

of David and from Bethlehem, the village where David lived?" [43] So the crowd was split because of him. [44] Some of them wanted to arrest him, yet no one laid hands on him. [45] The officers went back to the chief priests and Pharisees, who asked them, "Why have you not brought him in?" [46] The officers replied, "Never has anyone spoken the way this man speaks." [47] The Pharisees answered them, "Have you been led astray too? [48] Has a single one of the rulers or of the Pharisees believed in him? [49] But this crowd, which does not know the law, is under a curse." [50] Nicodemus, who had come to Jesus by night and who was one of them, said to them, [51] "Our law does not judge a man without first hearing him and finding out what he is doing, does it?" [52] They answered him, "Are you from Galilee too? Search, and you will see that no prophet has arisen from Galilee." [53] Then everyone went home.

## CHAPTER 8

[1] Jesus, though, went to the Mount of Olives. [2] At daybreak he came back to the temple, and all the people were coming to him, and he sat down and began to teach them. [3] The scribes and Pharisees brought a woman who had been caught in adultery, made her stand in the middle, [4] and said to him, "Teacher, this woman has been caught in the very act of committing adultery. [5] In the law Moses commanded us to stone women like this. So what do you say?" [6] They were saying this to test him, so that they would have grounds to accuse him. But Jesus bent down and began writing on the ground with his finger, as if he did not hear them. [7] When they kept on questioning him, he stood up and said to them, "Whoever among you is without sin, let him throw the first stone at her." [8] And bending down again, he went on writing on the ground. [9] When they heard this, convicted by their conscience, they went away one at a time, starting with the oldest down to the last; and Jesus was left alone, with the woman still standing in the middle. [10] Jesus stood up and, seeing no one but the woman, said to her, "Woman, where are your accusers? Did no one condemn you?" [11] She said, "No one, Lord." Jesus said, "Neither do I condemn you. Go, and from now on sin no more." [12] Jesus spoke to them once more: "I am the light of the world. The one who follows me will never walk in darkness, but will have the light of life." [13] The Pharisees said to him, "You are testifying about yourself; your testimony is not true." [14] Jesus answered them, "Even if I do testify about 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. [15] You judge according to the flesh; I am not judging anyone. [16] Yet even if I do judge, my judgment is true, because I am not alone; it is I together with the Father who sent me. [17] In your own law, too, it is written that the testimony of two men is true. [18] I testify about myself, and the Father who sent me testifies about me." [19] So they asked him, "Where is this Father of yours?" Jesus answered, "You do not know me or my Father. If you knew me, you would know my Father as well." [20] He spoke these words in the treasury while teaching in the temple; and no one arrested him, because his hour had not yet come. [21] Again he said to them, "I am going away, and you will look for me, and you will die in your sin. Where I am going, you cannot come." [22] So the Jews were saying, "He is not going to kill himself, is he? Is that why he says, 'Where I am going, you cannot come'?" [23] He told them, "You are from below; I am from above. You belong to this world; I do not belong to this world. [24] That is why I told you that you will die in your sins: unless you believe that I am he, you will die in your sins." [25] So they said to him, "Who are you?" And Jesus said to them, "Just what I have been telling you from the beginning. [*] [26] I have many things to say about you and to judge; but the one who sent me is true, and what I have heard from him, that is what I declare to the world." [27] They did not realize that he was speaking to them about the Father. [28] So Jesus said, "When you lift up the Son of Man, then you will know that I am he, and that I do nothing on my own, but speak these things just as my Father taught me. [29] The one who sent me is with me. The Father has not left me by myself, because I always do what pleases him." [30] As he was saying these things, many believed in him. [31] Jesus then said to the Jews who had believed him, "If you remain in my word, you are truly my disciples; [32] you will know the truth, and the truth will make you free." [33] They answered him, "We are descendants of Abraham and have never been slaves to anyone. How can you say, 'You will become free'?" [34] Jesus answered them, "Truly, truly, I say to you, everyone who practices sin is a servant of sin. [35] The servant does not remain in the household forever; the son remains forever. [36] So if the Son makes you free, you will be free in reality. [37] I know you are descendants of Abraham; yet you are trying to kill me, because my word finds no room in you. [38] I speak of what I have seen with my Father, and you do what you have seen with your father." [39] They answered him, "Our father is Abraham." Jesus told them, "If you were children of Abraham, you would be doing what Abraham did. [40] As it is, you are trying to kill me, a man who has told you the truth I heard from God. Abraham did nothing like that. [41] You are doing the works of your father." They said to him, "We were not born of fornication; we have one Father: God." [42] Jesus said to them, "If God were your Father, you would love me, for I came out from God and am here. I have not come on my own; he sent me. [43] Why do you not understand what I am saying? Because you are unable to listen to my word. [44] You belong to your father the devil, and you want to carry out your father's desires. He was a murderer from the start and does not stand in the truth, because there is no truth in him. Whenever he lies, he speaks out of his own nature, for he is a liar and the father of lies. [45] But because I speak the truth, you do not believe me. [46] Which one of you can prove me guilty of sin? If I am telling the truth, why do you not believe me? [47] Whoever belongs to God listens to God's words. The reason you do not listen is that you do not belong to God." [48] The Jews answered him, "Are we not right to say that you are a Samaritan and demon-possessed?" [49] Jesus answered, "I am not demon-possessed; I honor my Father, and you dishonor me. [50] I am not seeking glory for myself; there is one who seeks it, and he is the judge. [51] Truly, truly, I say to you, if anyone keeps my

word, he will never ever see death." [52] The Jews said to him, "Now we are sure you are demon-possessed! Abraham died, and so did the prophets, yet you say, 'If anyone keeps my word, he will never ever taste death.' [53] You are not greater than our father Abraham, who died, are you? The prophets died too. Who are you making yourself out to be?" [54] Jesus answered, "If I glorify myself, my glory amounts to nothing. The one who glorifies me is my Father, the one you claim is your God. [55] You have not come to know him, but I know him. If I were to say that I do not know him, I would be a liar like you. But I do know him, and I keep his word. [56] Abraham your father was overjoyed that he would see my day; he saw it and was glad." [57] So the Jews said to him, "You are not yet fifty years old, and you have seen Abraham?" [58] Jesus said to them, "Truly, truly, I say to you, before Abraham came into being, I am."* [59] At that they picked up stones to throw at him. But Jesus hid himself and went out of the temple, passing through the middle of them, and so went on his way.

## CHAPTER 9

[1] As he went along, he saw a man who had been blind since birth. [2] His disciples asked him, "Rabbi, who sinned, this man or his parents, so that he was born blind?" [3] Jesus answered, "It was not that this man sinned, or his parents; it happened so that the works of God might be displayed in him. [4] While it is day, I must do the works of the one who sent me; night is coming, when no one is able to work. [5] While I am in the world, I am the light of the world." [6] After saying this, he spat on the ground, made mud with the spittle, and smeared the mud on the blind man's eyes. [7] Then he told him, "Go and wash in the pool of Siloam" (a name that means Sent). So the man went off, washed, and came back able to see. [8] His neighbors, and those who had earlier seen that he was blind, began asking, "Is this not the man who used to sit and beg?" [9] Some said, "That is the man." Others said, "He looks like him." He kept saying, "I am the man." [10] So they asked him, "Then how were your eyes opened?" [11] He answered, "A man called Jesus made mud, smeared it on my eyes, and told me, 'Go to the pool of Siloam and wash.' So I went, and once I had washed, I could see." [12] They asked him, "Where is that man?" He said, "I have no idea." [13] They took the man who had once been blind to the Pharisees. [14] The day on which Jesus had made the mud and opened his eyes was a Sabbath. [15] So the Pharisees too asked him once more how he had gained his sight. He told them, "He put mud on my eyes, I washed, and now I see." [16] Some of the Pharisees then said, "This man is not from God, because he does not keep the Sabbath." But others said, "How can a sinful man perform signs like these?" And they were divided. [17] So they spoke again to the blind man: "What do you have to say about him, since it was your eyes he opened?" He said, "He is a prophet." [18] The Jews refused to believe that he had been blind and had gained his sight until they called in the parents of the man who had gained his sight. [19] They asked them, "Is this your son, the one you say was born blind? Then how is it that he can see now?" [20] His parents answered them, "We know this is our son and that he was born blind. [21] But how he now sees, we do not know, and who opened his eyes, we do not know. He is old enough; ask him. He can speak for himself." [22] His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus as the Christ would be expelled from the synagogue. [23] That is why his parents said, "He is old enough; ask him." [24] So a second time they summoned the man who had been blind and told him, "Give glory to God. We know this man is a sinner." [25] He answered, "Whether he is a sinner I do not know. One thing I know: I was blind, and now I see." [26] They asked him again, "What did he do to you? How did he open your eyes?" [27] He replied, "I already told you, and you would not listen. Why do you want to hear it again? You do not want to become his disciples too, do you?" [28] They heaped insults on him and said, "You are that man's disciple; we are disciples of Moses. [29] We know that God has spoken to Moses, but as for this fellow, we do not know where he comes from." [30] The man answered them, "Well, here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. [31] We know that God does not listen to sinners; but if someone is devout toward God and does his will, God listens to him. [32] Never since the world began has anyone heard of someone opening the eyes of a man born blind. [33] If this man were not from God, he could do nothing." [34] They answered him, "You were born steeped in sin, and you are trying to teach us?" And they threw him out. [35] Jesus heard that they had thrown him out, and when he found him he asked, "Do you believe in the Son of God?" [36] He answered, "And who is he, Lord, so that I may believe in him?" [37] Jesus said to him, "You have seen him; in fact, he is the one talking with you." [38] He said, "I believe, Lord!" And he worshiped him. [39] Jesus said, "I came into this world for judgment, so that those who do not see may see, and those who see may become blind." [40] Some Pharisees who were with him heard this and asked him, "Surely we are not blind too, are we?" [41] Jesus told them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains.

## CHAPTER 10

[1] "Truly, truly, I say to you, whoever does not go into the sheepfold through the door but climbs in by another way is a thief and a bandit. [2] The one who goes in through the door is the sheep's shepherd. [3] The gatekeeper opens for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out. [4] When he has brought his own sheep out, he walks ahead of them, and the sheep follow him because they recognize his voice. [5] A stranger they will never follow; they will run away from him, because they do not recognize the voice of strangers." [6] Jesus used this figure of speech with them, but they did not grasp what he was telling them. [7] So Jesus spoke again: "Truly, truly, I say to you, I am the door for the sheep. [8] All who came before me are thieves and bandits; but the sheep did not listen to them. [9] I am the door. Whoever goes in through me will be saved; he will come in and go out and find pasture. [10] The thief comes

for nothing but to steal, slaughter, and destroy. I came so that they may have life, and have it in abundance. [11] I am the good shepherd. The good shepherd lays down his life on behalf of the sheep. [12] The hired man, who is not a shepherd and to whom the sheep do not belong, sees the wolf coming, abandons the sheep, and runs away; then the wolf seizes them and scatters the sheep. [13] The hired man runs away because he works for pay and has no concern for the sheep. [14] I am the good shepherd. I know my own, and I am known by my own, [15] just as the Father knows me and I know the Father; and I lay down my life on behalf of the sheep. [16] I have other sheep too, which are not of this fold. I must bring them as well, and they will listen to my voice; and there will be one flock, one shepherd.* [17] This is why the Father loves me: because I lay down my life so that I may take it back again. [18] No one takes it away from me; I lay it down of my own accord. I have authority to lay it down, and I have authority to take it back again. This is the command I received from my Father." [19] Once more the Jews were divided because of these words. [20] Many of them were saying, "He is demon-possessed and out of his mind. Why listen to him?" [21] Others said, "These are not the sayings of a demon-possessed man. A demon cannot open blind people's eyes, can it?" [22] It was then the Feast of Dedication in Jerusalem. It was winter, [23] and Jesus was walking about in the temple, in Solomon's colonnade. [24] So the Jews surrounded him and asked, "How long will you keep us in doubt? If you are the Christ, tell us openly." [25] Jesus answered them, "I have told you, and you do not believe. The works I do in my Father's name testify about me. [26] But you do not believe, because you are not among my sheep, as I told you. [27] My sheep listen to my voice; I know them, and they follow me. [28] I give them eternal life; they will never perish, and no one will tear them out of my hand. [29] My Father, who has given them to me, is greater than all, and no one can tear them out of my Father's hand. [30] I and the Father are one." [31] Again the Jews picked up stones to stone him. [32] Jesus responded, "I have shown you many good works from my Father. For which of these works are you going to stone me?" [33] The Jews answered him, "We are not stoning you for a good work, but for blasphemy: because you, a mere man, make yourself God." [34] Jesus answered them, "Has it not been written in your law, 'I said, you are gods'? [35] If he called them gods to whom the word of God came—and the Scripture cannot be set aside— [36] do you say of him whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? [37] If I am not doing my Father's works, do not believe me. [38] But if I am doing them, even if you do not believe me, believe the works, so that you may come to know and believe that the Father is in me and I am in him." [39] Once again they tried to arrest him, but he slipped out of their grasp. [40] He went away again across the Jordan to the place where John had been baptizing at first, and he stayed there. [41] Many came to him, and they kept saying, "John performed no sign, but all that John said about this man was true." [42] And there many believed in him.

## CHAPTER 11

[1] A man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha. [2] This Mary, whose brother Lazarus was sick, was the one who anointed the Lord with perfume and wiped his feet with her hair. [3] So the sisters sent word to him: "Lord, look, the one you love is sick." [4] On hearing this, Jesus said, "This sickness will not end in death; it is for God's glory, so that through it the Son of God may be glorified." [5] Jesus loved Martha, her sister, and Lazarus. [6] So when he heard that he was sick, he stayed on two more days in the place where he was. [7] Then, after this, he told the disciples, "Let us go back to Judea." [8] The disciples said to him, "Rabbi, only recently the Jews were trying to stone you, and you are going back there?" [9] Jesus answered, "Does the day not have twelve hours? Whoever walks during the day does not stumble, because he sees the light of this world. [10] But whoever walks during the night stumbles, because the light is not in him." [11] He said this, and then he told them, "Our friend Lazarus has fallen asleep; but I am going there to wake him." [12] His disciples said, "Lord, if he has fallen asleep, he will get better." [13] But Jesus had been speaking of his death, while they supposed he meant the rest of ordinary sleep. [14] So then Jesus told them openly, "Lazarus has died. [15] And for your sakes I am glad I was not there, so that you may believe. But let us go to him." [16] Then Thomas, called Didymus, said to his fellow disciples, "Let us go too, so that we may die with him." [17] When Jesus arrived, he found that Lazarus had already been in the tomb four days. [18] Bethany was close to Jerusalem, about fifteen stadia off, [19] and many of the Jews had come to Martha and Mary to comfort them about their brother. [20] When Martha heard that Jesus was coming, she went out to meet him, while Mary stayed sitting in the house. [21] Martha said to Jesus, "Lord, if you had been here, my brother would not have died. [22] And even now I know that God will give you whatever you ask of him." [23] Jesus told her, "Your brother will rise again." [24] Martha said to him, "I know he will rise again in the resurrection on the last day." [25] Jesus told her, "I am the resurrection and the life. The one who believes in me will live, even if he dies, [26] and everyone who is alive and believes in me will never die, ever. Do you believe this?" [27] She said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, the one coming into the world." [28] After saying this, she went off and called her sister Mary aside, telling her privately, "The Teacher is here and is asking for you." [29] When she heard this, she got up quickly and went to him. [30] Jesus had not yet entered the village; he was still at the spot where Martha had met him. [31] The Jews who were with Mary in the house comforting her saw her get up quickly and go out, so they followed her, saying, "She is going to the tomb to weep there." [32] When Mary reached the place where Jesus was and saw him, she fell at his feet and said to him, "Lord, if you had been here, my brother would not have died." [33] When Jesus saw her weeping, and the Jews who had come with her weeping too, he was deeply indignant in spirit and stirred up, [34] and he asked, "Where have you put him?" They told him, "Lord, come and see." [35] Jesus burst into tears. [36] So the Jews said, "See how much he loved him!" [37] But some of

them said, "This man opened the blind man's eyes; could he not also have prevented this man from dying?" [38] Once more deeply indignant within himself, Jesus came to the tomb. It was a cave, with a stone lying against the entrance. [39] Jesus said, "Remove the stone." Martha, the dead man's sister, told him, "Lord, there will be a stench by now; he has been dead four days." [40] Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" [41] So they removed the stone from where the dead man lay. Jesus raised his eyes upward and said, "Father, I thank you for hearing me. [42] I knew that you always hear me, but I said this for the sake of the crowd standing here, so that they may believe that you sent me." [43] Having said this, he shouted with a loud voice, "Lazarus, come out here!" [44] The dead man came out, his hands and feet bound with strips of cloth and his face wrapped in a cloth. Jesus told them, "Untie him and let him go." [45] So many of the Jews who had come to Mary and had seen what Jesus did believed in him. [46] But some of them went off to the Pharisees and told them what Jesus had done. [47] So the chief priests and Pharisees called a meeting of the council and said, "What are we to do? This man is performing many signs. [48] If we leave him alone like this, everyone will believe in him, and the Romans will come and take away both our place and our nation." [49] But one of them, Caiaphas, who was high priest that year, told them, "You know nothing at all. [50] You do not realize that it is to our advantage that one man die for the people, rather than the whole nation be destroyed." [51] He did not say this on his own; as high priest that year he prophesied that Jesus was going to die for the nation, [52] and not for the nation only, but also to gather into one the scattered children of God. [53] So from that day on they made plans to put him to death. [54] For that reason Jesus no longer went about openly among the Jews. He left there for the countryside near the wilderness, to a town called Ephraim, and stayed there with his disciples. [55] The Jewish Passover was near, and many went up to Jerusalem from the countryside before the Passover to purify themselves. [56] They kept looking for Jesus, and as they stood in the temple they said to one another, "What do you think? Will he not come to the feast at all?" [57] The chief priests and the Pharisees had given orders that anyone who knew where he was should let them know, so that they could arrest him.

## CHAPTER 12

[1] Six days before the Passover, Jesus came to Bethany, the home of Lazarus, the man who had died and whom he had raised from the dead. [2] They gave a dinner for him there; Martha was serving, and Lazarus was one of those at the table with him. [3] Mary then took a pound of pure nard, a very expensive perfume, anointed Jesus' feet, and wiped his feet dry with her hair; and the whole house was filled with the scent of the perfume. [*4] But one of his disciples, Judas Iscariot, son of Simon, the one who was going to betray him, said, [5] "Why was this perfume not sold for three hundred denarii and the money given to the poor?" [6] He said this not out of concern for the poor, but because he was a thief; he kept the money box and used to help himself to what was put in it. [7] So Jesus said, "Let her be; she has kept this for the day of my burial. [8] For you always have the poor among you, but you do not always have me." [9] A large crowd of the Jews found out that he was there, and they came not only because of Jesus but also to see Lazarus, whom he had raised from the dead. [10] So the chief priests made plans to kill Lazarus too, [11] since because of him many of the Jews were leaving them and believing in Jesus. [12] The following day the great crowd that had come for the feast heard that Jesus was on his way to Jerusalem. [13] They took palm branches and went out to meet him, shouting, "Hosanna! Blessed is he who comes in the name of the Lord, the King of Israel!" [14] Jesus found a young donkey and sat on it, as it is written: [15] "Stop being afraid, daughter of Zion; look, your King is coming, seated on a donkey's colt." [16] At first his disciples did not understand these things; but when Jesus had been glorified, they remembered that these things had been written about him and that they had done these things for him. [17] The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead went on testifying. [18] That was also why the crowd went out to meet him: they had heard that he had performed this sign. [19] So the Pharisees said to one another, "You see, you are getting nowhere. Look, the whole world has gone off after him!" [20] Among those going up to worship at the feast were some Greeks. [21] These came to Philip, who was from Bethsaida in Galilee, and made a request of him: "Sir, we would like to see Jesus." [22] Philip went and told Andrew; Andrew and Philip in turn went and told Jesus. [23] Jesus answered them, "The hour has come for the Son of Man to be glorified. [24] Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it stays just a single grain; but if it dies, it produces much fruit. [25] The one who loves his life will lose it, and the one who hates his life in this world will keep it for eternal life. [26] If anyone serves me, he must follow me; and where I am, my servant will be there too. If anyone serves me, the Father will honor him. [27] Now my soul is in turmoil, and what am I to say? 'Father, rescue me from this hour'? No, it was for this very reason that I came to this hour. [28] Father, glorify your name." Then a voice came out of heaven: "I have glorified it, and I will glorify it again." [29] The crowd standing there heard it and said it was thunder; others said, "An angel has spoken to him." [30] Jesus responded, "This voice did not come for my sake but for yours. [31] Now is the judgment of this world; now the ruler of this world will be driven out. [32] And I, when I am lifted up from the earth, will draw everyone to myself." [33] He said this to indicate the kind of death he was going to die. [34] The crowd answered him, "We have heard from the law that the Christ remains forever. So how can you say that the Son of Man must be lifted up? Who is this Son of Man?" [35] Jesus said to them, "For a little while longer the light is with you. Walk while you have the light, so that darkness does not overtake you; whoever walks in the darkness does not know where he is going. [36] While you have the light, believe in the light, so that you may become sons of light." After saying these things, Jesus went away and was hidden from them. [37] Although he had performed so many signs in front of them, they still did not believe in him, [38]

so that the word spoken by Isaiah the prophet would be fulfilled: "Lord, who has believed what we have heard? And to whom has the arm of the Lord been revealed?" [39] That is why they could not believe, for again Isaiah said, [40] "He has blinded their eyes and hardened their heart, so that they would not see with their eyes and perceive with their heart and turn back, and I would heal them." [41] Isaiah said this when he saw his glory and spoke of him. [42] Even so, many even of the leaders believed in him, but because of the Pharisees they would not confess it, so as not to be expelled from the synagogue; [43] for they loved praise from people more than praise from God. [44] Jesus called out, "Whoever believes in me believes not in me but in the one who sent me. [45] And whoever sees me sees the one who sent me. [46] I have come into the world as light, so that no one who believes in me should remain in the darkness. [47] If anyone hears my words and does not believe, I do not judge him; for I did not come to judge the world but to save the world. [48] The one who rejects me and does not accept my words has a judge: the word I have spoken will judge him on the last day. [49] For I have not spoken on my own; the Father who sent me has himself commanded me what to say and what to speak. [50] And I know that his command is eternal life. So what I speak, I speak just as the Father has told me."

## CHAPTER 13

[1] Before the feast of the Passover, Jesus knew that his hour had come to pass out of this world to the Father. Having loved his own who were in the world, he loved them to the very end. [2] When supper had begun, and the devil had already put it into the heart of Judas Iscariot, son of Simon, to betray him, [*] [3] Jesus, knowing that the Father had put everything into his hands, and that he had come out from God and was going back to God, [4] got up from the supper, took off his outer garments, and taking a towel, wrapped it around his waist. [5] Next he poured water into the basin and began washing the disciples' feet and drying them with the towel wrapped around him. [6] He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" [7] Jesus answered him, "What I am doing you do not understand now, but later you will understand." [8] Peter said to him, "Never shall you wash my feet, ever!" Jesus answered him, "Unless I wash you, you have no share with me." [9] Simon Peter said to him, "Lord, then not just my feet, but my hands and my head too!" [10] Jesus told him, "He who has bathed has no need to wash, except for his feet, but is clean all over. And you are clean, though not every one of you." [*] [11] He knew who was going to betray him; that was why he said, "Not all of you are clean." [12] After he had washed their feet, put his garments back on, and taken his place at the table again, he said to them, "Do you know what I have done for you? [13] You call me 'Teacher' and 'Lord,' and you are right, for that is what I am. [14] So if I, the Lord and Teacher, have washed your feet, you too ought to wash each other's feet. [15] I have given you an example, so that you also may do as I have done for you. [16] Truly, truly, I say to you, a servant is not greater than his master, and a messenger is not greater than the one who sent him. [17] Now that you know these things, you are blessed if you do them. [18] I am not speaking of all of you; I know the ones I have chosen. But the Scripture must be fulfilled: 'The one who eats bread with me has raised his heel against me.' [19] I am telling you this now, before it takes place, so that when it does take place you may believe that I am he. [20] Truly, truly, I say to you, whoever receives anyone I send receives me, and whoever receives me receives the one who sent me." [21] After saying this, Jesus was shaken in spirit and declared, "Truly, truly, I say to you, one of you is going to betray me." [22] The disciples kept looking at one another, uncertain which of them he meant. [23] One of his disciples, the one Jesus loved, was reclining close against Jesus' bosom. [24] So Simon Peter nodded to him to find out whom he was talking about. [25] Leaning back against Jesus' chest, that disciple asked him, "Lord, who is it?" [26] Jesus answered, "It is the one for whom I will dip this morsel and give it to him." So he dipped the morsel and handed it to Judas Iscariot, son of Simon. [27] After the morsel, Satan entered into him. So Jesus told him, "What you are going to do, do it quickly." [28] None of those at the table understood why he said this to him. [29] Since Judas kept the money box, some thought Jesus was telling him, "Buy what we need for the feast," or that he should give something to the poor. [30] So after taking the morsel he went out at once. And it was night. [31] When he had gone out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. [32] If God has been glorified in him, God will also glorify him in himself, and he will glorify him without delay. [33] Little children, I am with you only a little longer. You will look for me, and as I told the Jews, so now I tell you too: 'Where I am going, you cannot come.' [34] I am giving you a new commandment: love one another. Just as I have loved you, you too are to love one another. [35] This is how everyone will know that you are my disciples: if you have love among yourselves." [36] Simon Peter asked him, "Lord, where are you going?" Jesus answered, "Where I am going you cannot follow me now; but later you will follow me." [37] Peter said to him, "Lord, why can I not follow you right now? I will lay down my life for you!" [38] Jesus answered him, "You will lay down your life for me? Truly, truly, I say to you, no rooster will crow before you have denied me three times.

## CHAPTER 14

[1] "Stop letting your hearts be troubled. You believe in God; believe in me as well. [2] In my Father's house are many dwelling places; if that were not so, I would have told you. I am going to make a place ready for you. [*] [3] And if I go and make a place ready for you, I am coming back and will take you to be with me, so that where I am you may be too. [4] And you know where I am going, and you know the way." [5] Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" [6] Jesus told him, "I am the way and the truth and the life. No one comes to the Father except by me. [7] If you had known me, you would have known my Father too. From now on you know him, and you have seen him." [8] Philip said to him, "Lord, show us the Father, and that will be enough for us." [9] Jesus said to him, "All

this time I have been with you, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? [10] Do you not believe that I am in the Father and the Father is in me? The words I say to you I do not speak on my own; it is the Father, remaining in me, who does his works. [11] Believe me that I am in the Father and the Father is in me; or else believe on account of the works themselves. [12] Truly, truly, I say to you, the one who believes in me will also do the works that I do; and he will do greater works than these, because I am going to my Father. [13] Whatever you ask in my name, I will do it, so that the Father may be glorified in the Son. [14] If you ask anything in my name, I will do it. [15] If you love me, keep my commandments. [16] I will ask the Father, and he will give you another Helper, to remain with you forever: [17] the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he remains with you and will be in you. [18] I will not leave you as orphans; I am coming to you. [19] In a little while the world will no longer see me, but you will see me; because I live, you too will live. [20] On that day you will realize that I am in my Father, and you are in me, and I am in you. [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 show myself to him." [22] Judas (not Iscariot) said to him, "Lord, what has happened, that you are going to show yourself to us and not to the world?" [23] Jesus answered 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. [24] Whoever does not love me does not keep my words. And the word you are hearing is not mine; it is from the Father who sent me. [25] I have told you these things while I am still staying with you. [26] But the Helper, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of everything I have told you. [27] Peace I leave you; my own peace I give you. I do not give to you the way the world gives. Do not let your hearts be troubled or fearful. [28] You heard me tell you, 'I am going away and I am coming back to you.' If you loved me, you would be glad that I said, 'I am going to the Father,' because my Father is greater than I. [29] I have told you now, before it happens, so that when it does happen you may believe. [30] I will not talk with you much longer, because the ruler of this world is coming. and he has nothing in me; [31] but so that the world may know that I love the Father, I do exactly as the Father commanded me. Get up, let us leave here.

## CHAPTER 15

[1] "I am the true vine, and my Father is the one who tends it. [2] Every branch in me that bears no fruit he takes away, and every branch that does bear fruit he prunes, so that it will bear still more fruit. [*] [3] You are clean already because of the word I have spoken to you. [4] Remain in me, and I will remain in you. Just as the branch cannot bear fruit by itself unless it remains in the vine, so neither can you unless you remain in me. [5] I am the vine, you are the branches. Whoever remains in me, and I in him, is the one who bears much fruit, because apart from me you can do nothing. [6] If anyone does not remain in me, he is thrown away like a branch and dries up; such branches are gathered, thrown into the fire, and burned. [7] If you remain in me and my words remain in you, you will ask whatever you want, and it will happen for you. [8] My Father is glorified in this: that you bear much fruit; and so you will be my disciples. [9] Just as the Father has loved me, so have I loved you. Remain in my love. [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. [11] I have told you these things so that my joy may remain in you and your joy may be complete. [12] This is my commandment: love one another just as I have loved you. [13] No one has greater love than this: to lay down one's life for one's friends. [14] You are my friends if you do what I command you. [15] I no longer call you servants, because a servant does not know what his master is doing. Instead I have called you friends, because I have made known to you everything I heard from my Father. [16] It was not you who chose me; I chose you, and I appointed you to go and bear fruit, fruit that will last, so that whatever you ask the Father in my name he may give you. [17] This is what I command you: love one another. [18] If the world hates you, keep in mind that it hated me before you. [19] If you belonged to the world, the world would love its own. But because you do not belong to the world, and I chose you out of the world, for that reason the world hates you. [20] Remember what I told you: 'A servant is not greater than his master.' If they persecuted me, they will persecute you too; if they kept my word, they will keep yours as well. [21] But they will do all these things to you because of my name, since they do not know the one who sent me. [22] Had I not come and spoken to them, they would not have sin; but as it is, they have no excuse for their sin. [23] Whoever hates me hates my Father as well. [24] Had I not done among them works that no one else has done, they would not have sin; but as it is, they have seen and have hated both me and my Father. [25] Yet this has happened so that the word written in their law might be fulfilled: 'They hated me for no reason.' [26] When the Helper comes, whom I will send you from the Father, the Spirit of truth who goes out from the Father, he will testify about me. [27] And you too will testify, since you have been with me from the start.

## CHAPTER 16

[1] "I have told you these things to keep you from stumbling. [2] They will expel you from the synagogues; in fact, an hour is coming when anyone who kills you will think he is rendering service to God. [3] They will do these things to you because they have not known the Father or me. [4] But I have told you these things so that when the hour comes you may remember that I told you about them. I did not tell you this from the start, because I was with you. [5] But now I am going to the one who sent me, and not one of you asks me, 'Where are you going?' [6] Instead, because I have told you these things, grief has filled your hearts. [7] Yet I am telling you the truth: it is for your good that I go away. For if I do not go away, the Helper will not come to you; but if I go, I will send him to you. [8] When he comes, he will

convict the world about sin, about righteousness, and about judgment: * 9 about sin, because they do not believe in me; 10 about righteousness, because I am going to my Father and you will no longer see me; 11 about judgment, because the ruler of this world stands judged. 12 I have many more things to tell you, but you are not able to bear them now. 13 But when he comes, the Spirit of truth, he will lead you into all the truth. He will not speak on his own; he will speak whatever he hears, and he will announce to you what is to come. 14 He will glorify me, because he will take what is mine and announce it to you. 15 Everything the Father has is mine. That is why I said that he will take what is mine and announce it to you. 16 In a little while you will no longer see me, and again in a little while you will see me, because I am going to the Father." 17 At this some of his disciples said to one another, "What does he mean by telling us, 'In a little while you will not see me, and again in a little while you will see me,' and, 'because I am going to the Father'?" 18 They kept saying, "What does he mean by 'a little while'? We do not understand what he is saying." 19 Jesus knew they wanted to ask him, so he said to them, "Are you asking one another about this, that I said, 'In a little while you will not see me, and again in a little while you will see me'? 20 Truly, truly, I say to you, you will weep and wail, but the world will rejoice. You will grieve, but your grief will be turned into joy. 21 When a woman is giving birth, she has grief, because her hour has come; but once she has given birth to the child, she no longer remembers the distress, because of the joy that a human being has been born into the world. 22 So you too have grief now; but I will see you again, and your hearts will rejoice, and no one takes your joy away from you. 23 On that day you will ask me nothing. Truly, truly, I say to you, whatever you ask the Father in my name, he will give it to you. 24 Up to now you have asked nothing in my name. Ask and you will receive, so that your joy may be complete. 25 I have said these things to you in figures of speech. An hour is coming when I will no longer speak to you in figures, but will tell you openly about the Father. 26 On that day you will ask in my name. I am not telling you that I will ask the Father for you, 27 for the Father himself loves you, because you have loved me and have believed that I came out from God. 28 I came out from the Father and have come into the world; now I am leaving the world again and going to the Father." 29 His disciples said to him, "There, now you are speaking openly and not in any figure of speech. 30 Now we know that you know everything and do not need anyone to ask you questions. Because of this we believe that you came out from God." 31 Jesus answered them, "So now you believe? 32 Look, an hour is coming, and has already come, when you will be scattered, each to his own home, and you will leave me alone. Yet I am not alone, because the Father is with me. 33 I have told you these things so that in me you may have peace. In the world you will have trouble; but take heart, I have conquered the world."

## CHAPTER 17

1 After Jesus had said these things, he raised his eyes to heaven and said, "Father, the hour has come. Glorify your Son, so that your Son also may glorify you, 2 just as you gave him authority over all flesh, so that he may give eternal life to all those you have given him. 3 And this is eternal life: that they know you, the only true God, and Jesus Christ, whom you sent. 4 I have glorified you on earth; I have finished the work you gave me to do. 5 So now, Father, glorify me at your side with the glory I had with you before the world was. 6 I have made your name known to the people you gave me out of the world. They were yours; you gave them to me, and they have kept your word. 7 Now they know that everything you have given me comes from you, 8 because the words you gave me I have given to them. They accepted them, and they truly understood that I came out from you, and they believed that you sent me. 9 I am asking on their behalf. I am not asking on behalf of the world, but on behalf of those you have given me, because they are yours. 10 All that is mine is yours, and what is yours is mine; and I have been glorified in them. 11 I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, those you have given me, so that they may be one just as we are. 12 While I was with them in the world, I kept them in your name. I watched over those you gave me, and not one of them has been lost except the son of perdition, so that the Scripture would be fulfilled. 13 But now I am coming to you, and I am saying these things in the world so that they may have my joy made complete in themselves. 14 I have given them your word, and the world has hated them, because they do not belong to the world, just as I do not belong to the world. 15 My request is not that you take them out of the world, but that you keep them from the evil one. 16 They do not belong to the world, just as I do not belong to the world. 17 Make them holy by your truth; your word is truth. 18 Just as you sent me into the world, so I have sent them into the world. 19 And for their sake I consecrate myself, so that they too may be made holy in truth. 20 My request is not only for these, but also for those who will believe in me through their message, 21 that they may all be one; just as you, Father, are in me and I am in you, that they also may be one in us, so that the world may believe that you sent me. 22 The glory you have given me I have given to them, so that they may be one just as we are one, 23 I in them and you in me, so that they may be brought to complete unity, and the world may know that you sent me and that you loved them just as you loved me. 24 Father, it is my will that those you have given me may also be with me where I am, to see my glory, the glory you gave me because you loved me before the world was founded. 25 Righteous Father, the world has not known you, but I have known you, and these have come to know that you sent me. 26 I made your name known to them, and I will keep making it known, so that the love with which you loved me may be in them, and I may be in them."

## CHAPTER 18

1 After saying these things, Jesus went out with his disciples to the other side of the Kidron ravine. There was a garden there, and he and his disciples went into it. 2 Judas, his betrayer, also knew the place, because Jesus had often gathered there with his

disciples. [3] So Judas took the cohort of soldiers and some officers from the chief priests and the Pharisees and came there with lanterns, torches, and weapons. [4] Jesus, knowing everything that was about to happen to him, stepped forward and asked them, "Who is it you are looking for?" [5] They answered him, "Jesus of Nazareth." He told them, "I am he." Judas, his betrayer, was standing there with them too. [6] When he told them, "I am he," they stepped back and fell to the ground. [7] So he asked them again, "Who is it you are looking for?" They said, "Jesus of Nazareth." [8] Jesus answered, "I told you that I am he. So if it is me you want, let these men go." [9] This was to fulfill the word he had spoken: "Of those you have given me, I have not lost a single one." [10] Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. The servant's name was Malchus. [11] Jesus said to Peter, "Put your sword back into its sheath. The cup the Father has given me, am I not to drink it?" [12] So the cohort, its commander, and the officers of the Jews seized Jesus and tied him up. [13] They brought him first to Annas, the father-in-law of Caiaphas, who was high priest that year. [14] Caiaphas was the one who had counseled the Jews that it was better for one man to die on behalf of the people. [15] Simon Peter was following Jesus, along with another disciple. That disciple was an acquaintance of the high priest, and he went with Jesus into the high priest's courtyard, [16] while Peter stood outside at the door. So the other disciple, the high priest's acquaintance, went out, spoke to the woman at the door, and brought Peter in. [17] The servant girl at the door said to Peter, "Surely you are not one of this man's disciples too?" He said, "I am not." [18] The servants and officers had made a charcoal fire because it was cold, and they stood around it warming themselves. Peter too was standing with them, warming himself. [19] The high priest questioned Jesus about his disciples and his teaching. [20] Jesus answered him, "I have spoken publicly to the world. I always taught in synagogues and in the temple, where the Jews always come together; I said nothing in secret. [21] Why are you questioning me? Question those who heard what I told them. They know what I said." [22] When he said this, one of the officers standing nearby slapped Jesus and said, "Is this the way you answer the high priest?" [23] Jesus answered him, "If I said something wrong, testify to what was wrong; but if I spoke rightly, why do you hit me?" [24] So Annas sent him, still bound, to Caiaphas the high priest.* [25] Meanwhile Simon Peter was standing there warming himself. They said to him, "Surely you are not one of his disciples too?" He denied it: "I am not." [26] One of the high priest's servants, a relative of the man whose ear Peter had cut off, said, "Did I not see you with him in the garden?" [27] Again Peter denied it, and at that moment a rooster crowed. [28] Then they took Jesus from Caiaphas to the governor's headquarters. It was early morning. They did not go into the headquarters themselves, so as not to become defiled and be unable to eat the Passover. [29] So Pilate came out to them and asked, "What charge are you bringing against this man?" [30] They answered him, "If this man were not a criminal, we would not have handed him over to you." [31] Pilate told them, "You take him and judge him by your own law." The Jews said to him, "We are not permitted to put anyone to death." [32] This was to fulfill what Jesus had said when he indicated the kind of death he was going to die. [33] Pilate went back into the headquarters, summoned Jesus, and asked him, "Are you the King of the Jews?" [34] Jesus answered, "Are you saying this on your own, or did others tell you about me?" [35] Pilate answered, "I am not a Jew, am I? Your own nation and its chief priests handed you over to me. What have you done?" [36] Jesus answered, "My kingdom does not belong to this world. If my kingdom belonged to this world, my servants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." [37] Pilate said to him, "So you are a king?" Jesus answered, "You are saying that I am a king. For this I was born, and for this I came into the world: to testify to the truth. Everyone who belongs to the truth listens to my voice." [38] Pilate said to him, "What is truth?" With that he went out again to the Jews and told them, "I find no case against him at all. [39] But it is your custom that I release one man for you at the Passover. So do you want me to release the King of the Jews for you?" [40] Again they all shouted, "Not this one, but Barabbas!" Barabbas was a bandit.

## CHAPTER 19

[1] Then Pilate took Jesus and had him flogged. [2] The soldiers wove a crown out of thorns and set it on his head, and they threw a purple robe around him. [3] They kept saying, "Hail, King of the Jews!" and slapping him. [4] Pilate went outside once more and said to them, "See, I am bringing him out to you so that you will know that I find no case against him." [5] So Jesus came out wearing the crown of thorns and the purple robe. Pilate said to them, "Look, the man!" [6] When the chief priests and the officers saw him, they shouted, "Crucify! Crucify!" Pilate told them, "You take him and crucify him; I find no case against him." [7] The Jews answered him, "We have a law, and under that law he must die, because he made himself out to be the Son of God." [8] When Pilate heard this, he became even more afraid. [9] He went back into the headquarters and asked Jesus, "Where do you come from?" But Jesus gave him no reply. [10] So Pilate said to him, "You will not speak to me? Do you not realize that I have authority to crucify you and authority to release you?" [11] Jesus answered, "You would have no authority over me at all if it had not been given to you from above. That is why the one who handed me over to you has the greater sin." [12] From that moment Pilate kept trying to release him, but the Jews shouted, "If you release this man, you are no friend of Caesar! Anyone who makes himself a king sets himself against Caesar." [13] On hearing these words, Pilate brought Jesus outside and sat down on the judge's seat at a place called the Stone Pavement, in Hebrew Gabbatha. [14] It was the day of Preparation for the Passover, about the sixth hour. He said to the Jews, "Look, your King!" [15] But they shouted, "Take him away! Take him away! Crucify him!" Pilate said to them, "Am I to crucify your King?" The chief priests answered, "We have no king except Caesar." [16] Then he handed

him over to them to be crucified. So they took Jesus and led him
off. [17] Carrying his own cross, he went out to what is called the
Place of the Skull, in Hebrew Golgotha. [18] There they crucified
him, and two others with him, one on either side, with Jesus
between them. [19] Pilate also had a notice written and fastened to
the cross. It read: "JESUS OF NAZARETH, THE KING OF
THE JEWS." [20] Many of the Jews read this notice, because the
place where Jesus was crucified was close to the city, and it was
written in Hebrew, Greek, and Latin. [21] So the chief priests of
the Jews told Pilate, "Do not write, 'The King of the Jews,' but
rather, 'This man said, I am King of the Jews.'" [22] Pilate
answered, "What I have written stays written." [23] When the
soldiers had crucified Jesus, they took his clothes and divided
them into four parts, one part for each soldier. They also took
the tunic; but the tunic had no seam, being woven in one piece
from top to bottom. [24] So they said to one another, "Let us not
tear it; let us draw lots for it to see who gets it." This was to fulfill
the Scripture that says, "They divided my clothes among them,
and for my garment they cast lots." That is what the soldiers did.
[25] Standing near the cross of Jesus were his mother, his mother's
sister, Mary the wife of Clopas, and Mary Magdalene. [26] When
Jesus saw his mother and the disciple he loved standing nearby,
he said to his mother, "Woman, here is your son." [27] Then he
said to the disciple, "Here is your mother." And from that hour
the disciple took her into his home. [28] After this, Jesus, knowing
that everything was now completed, said, so that the Scripture
would be fulfilled, "I am thirsty." [29] A jar full of sour wine stood
there, so they soaked a sponge in the sour wine, put it on a stalk
of hyssop, and raised it to his mouth. [30] When Jesus had taken
the sour wine, he said, "It is finished." Then he bowed his head
and handed over his spirit. [31] Since it was the day of Preparation,
the Jews did not want the bodies to remain on the cross on the
Sabbath, for that Sabbath was a great day. So they asked Pilate to
have the men's legs broken and the bodies removed. [32] The
soldiers came and broke the legs of the first man, and then of the
other one crucified with him. [33] But when they came to Jesus and
saw that he was already dead, they did not break his legs. [34]
Instead, one of the soldiers jabbed his side with a spear, and at
once blood and water flowed out. [35] The one who saw this has
testified, and his testimony is true. He knows that he is telling the
truth, so that you may believe. [36] For these things took place to
fulfill the Scripture: "Not a bone of his will be broken." [37] And
another Scripture says, "They will look on the one they have
pierced." [38] Afterward Joseph of Arimathea, who was a disciple
of Jesus, though a secret one for fear of the Jews, asked Pilate for
permission to remove the body of Jesus. Pilate allowed it, so he
came and removed the body of Jesus. [39] Nicodemus, the man
who had first come to Jesus at night, came too, bringing a
mixture of myrrh and aloes weighing about a hundred pounds. [40]
They took Jesus' body and wrapped it in strips of linen with the
spices, following the burial custom of the Jews. [41] At the place
where he was crucified there was a garden, and in the garden a
new tomb where no one had ever been laid. [42] Since it was the
Jewish day of Preparation and the tomb was close by, they laid
Jesus there.

## CHAPTER 20

[1] Early on the first day of the week, while it was still dark, Mary
Magdalene went to the tomb and saw that the stone had been
removed from the tomb. [2] So she ran off to Simon Peter and to
the other disciple, the one Jesus loved, and told them, "They
have taken the Lord out of the tomb, and we do not know where
they have put him!" [3] So Peter and the other disciple set out and
made their way to the tomb. [4] The two of them were running
together, but the other disciple outran Peter and reached the
tomb first. [5] Bending down, he saw the strips of linen lying there,
but he did not go in. [6] Then Simon Peter, who had been
following him, arrived and went into the tomb. He saw the strips
of linen lying there, [7] and the cloth that had been around his
head, not lying with the linen strips but rolled up in a place by
itself. [8] Then the other disciple, who had reached the tomb first,
went in as well; he saw, and he believed. [9] For they did not yet
understand the Scripture, that he had to rise from the dead. [10] So
the disciples went back to their homes. [11] Mary, though, stood
weeping outside the tomb. As she wept, she bent down to look
into the tomb, [12] and she saw two angels in white seated where
Jesus' body had been lying, one at the head and the other at the
feet. [13] They said to her, "Woman, why are you weeping?" She
told them, "They have taken my Lord away, and I do not know
where they have put him." [14] After saying this, she turned
around and saw Jesus standing there, but she did not know that
it was Jesus. [15] Jesus said to her, "Woman, why are you weeping?
Who is it you are looking for?" Thinking he was the gardener,
she said to him, "Sir, if you have carried him off, tell me where
you have put him, and I will take him away." [16] Jesus said to her,
"Mary." She turned and said to him, "Rabboni!" (which means
Teacher). [17] Jesus told her, "Stop clinging to me, for I have not
yet gone up to my Father. But go to my brothers and tell them, 'I
am going up to my Father and your Father, to my God and your
God.'" [18] Mary Magdalene went and announced to the disciples
that she had seen the Lord and that he had told her these things.
[19] On the evening of that same day, the first day of the week, the
doors of the place where the disciples had gathered were locked
for fear of the Jews. Jesus came and stood among them and said
to them, "Peace to you." [20] After he said this, he showed them his
hands and his side. The disciples rejoiced when they saw the
Lord. [21] Jesus said to them again, "Peace to you. Just as the
Father has sent me, so I am sending you." [22] And after saying
this, he breathed on them and told them, "Receive the Holy
Spirit. [23] Whose sins you forgive, they are forgiven them; whose
sins you retain, they are retained." [24] Thomas, one of the twelve,
the one called Didymus, was not with them when Jesus came. [25]
The other disciples kept telling him, "We have seen the Lord!"
But he told them, "Unless I see the marks of the nails in his
hands, put my finger into the marks of the nails, and put my
hand into his side, I will never believe." [26] Eight days later his
disciples were inside again, and Thomas was with them. Though
the doors were locked, Jesus came and stood among them and

said, “Peace to you.” [27] Then he said to Thomas, “Bring your finger here and look at my hands; bring your hand and put it into my side. Stop being unbelieving, and believe.” [28] Thomas answered him, “My Lord and my God!” [29] Jesus told him, “Because you have seen me, Thomas, you have believed. Blessed are those who have not seen and yet have believed.” [30] Jesus performed many other signs in front of his disciples that are not written in this book. [31] But these have been written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

### CHAPTER 21

[1] After this Jesus showed himself to the disciples once more, by the Sea of Tiberias. This is how he showed himself. [2] Simon Peter, Thomas (called Didymus), Nathanael from Cana in Galilee, Zebedee’s sons, and two more of his disciples were together. [3] Simon Peter told them, “I am going out to fish.” They told him, “We will come with you too.” They went out and got into the boat at once, but that night they caught nothing. [4] Just as day was breaking, Jesus stood on the beach, but the disciples did not realize that it was Jesus. [5] Jesus called to them, “Lads, you do not have any fish, do you?” They answered him, “No.” [6] He told them, “Throw the net off the right side of the boat, and you will find some.” So they threw it, and now they could not haul it in because of the huge number of fish. [7] Then the disciple Jesus loved said to Peter, “It is the Lord!” When Simon Peter heard that it was the Lord, he tucked in his outer garment, for he was stripped for work, and threw himself into the sea.* [8] The other disciples came in the small boat, towing the net full of fish, for they were not far from land, only about two hundred cubits. [9] When they stepped ashore, they saw a charcoal fire burning, with fish lying on it, and bread. [10] Jesus told them, “Bring some of the fish you have just caught.” [11] Simon Peter went aboard and dragged the net ashore, full of big fish, a hundred and fifty-three of them; and even with so many, the net was not torn. [12] Jesus said to them, “Come, have breakfast.” None of the disciples dared to ask him, “Who are you?” for they knew it was the Lord. [13] Jesus came, took the bread, and gave it to them, and did the same with the fish. [14] This was now the third time Jesus appeared to his disciples after being raised from the dead. [15] When they had finished breakfast, Jesus said to Simon Peter, “Simon, son of Jonah, do you love me more than these?” He said to him, “Yes, Lord, you know that I have affection for you.” He told him, “Feed my lambs.”* [16] A second time he said to him, “Simon, son of Jonah, do you love me?” He said to him, “Yes, Lord, you know that I have affection for you.” He told him, “Tend my sheep.” [17] The third time he said to him, “Simon, son of Jonah, do you have affection for me?” Peter was hurt that he asked him the third time, “Do you have affection for me?” and he said to him, “Lord, you know everything; you know that I have affection for you.” Jesus told him, “Feed my sheep. [18] Truly, truly, I say to you, when you were young, you used to fasten your own belt and go wherever you wanted; but when you are old, you will stretch out your hands, and someone else will fasten your belt and take you where you do not want to go.” [19] He said this to indicate the kind of death by which Peter would glorify God. After saying this, he told him, “Follow me.” [20] Peter turned and saw the disciple Jesus loved following them, the one who had leaned back against his chest at the supper and asked, “Lord, who is it that is betraying you?” [21] Seeing him, Peter asked Jesus, “Lord, and what about him?” [22] Jesus told him, “If I want him to remain until I come, what concern is that of yours? As for you, follow me.” [23] So the word spread among the brothers that this disciple was not going to die. But Jesus had not said to him that he would not die, only, “If I want him to remain until I come, what concern is that of yours?” [24] This is the disciple who testifies about these things and who wrote them down, and we know that his testimony is true. [25] There are also many other things that Jesus did; if every one of them were written down, I suppose that not even the world itself could hold the books that would be written. Amen.

# ACTS

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### CHAPTER 1

[1] I composed the first account, O Theophilus, about all that Jesus began both to do and to teach, [2] until the day on which, having given charge through the Holy Spirit to the apostles whom he had chosen, he was taken up; [3] to whom also, after he had suffered, he presented himself alive by many sure proofs, appearing to them over forty days and speaking of the things concerning the kingdom of God. [4] And being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, “which you heard from me; [5] for John baptized with water, but you will be baptized with the Holy Spirit before many days have passed.” [6] They therefore, when they had come together, were asking him, “Lord, is it at this time that you are restoring the kingdom to Israel?” [7] And he said to them, “It is not for you to know the times or the seasons, which the Father has put within his own authority. [8] But you will receive power when the Holy Spirit has come upon you, and you will be witnesses to me both in Jerusalem and in all Judea and Samaria, and to the end of the earth.” [9] And when he had said these things, while they watched, he was taken up, and a cloud received him out of their sight. [10] And while they were gazing into heaven as he went, look, two men in white apparel stood by them, [11] who also said, “Men of Galilee, why do you stand gazing into heaven? This Jesus, who was taken up from you into heaven, will come in just the way you watched him going into heaven.” [12] Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day’s journey off. [13] And when they had come in, they went up into the upper room where they were staying, both

Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot, and Judas the brother of James.[*] [14] All these were continuing with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brothers. [15] And in those days Peter stood up in the midst of the disciples (a crowd of about a hundred and twenty names was gathered together) and said, [16] "Men and brothers, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became guide to those who took Jesus; [17] for he was numbered with us and had obtained a portion of this ministry." [18] (Now this man purchased a field with the wages of unrighteousness, and falling headlong he burst asunder in the middle, and all his bowels gushed out. [19] And it was known to all who live in Jerusalem, so that that field is called in their own tongue Akeldama, that is, Field of Blood.) [20] "For it is written in the book of Psalms: 'Let his habitation be desolate, and let no one dwell in it'; and 'His office of oversight let another take.' [21] Therefore of these men who have kept company with us all the time that the Lord Jesus went in and out among us, [22] starting from the baptism of John up to the day on which he was taken up from us, one of these should become with us a witness of his resurrection." [23] And they set forth two: Joseph called Barsabas, who was surnamed Justus, and Matthias. [24] And praying, they said, "You, Lord, who know the hearts of all, make plain which one of these two you have chosen [25] to take the share of this ministry and apostleship from which Judas by transgression fell away, to go to his own place." [26] And they gave their lots, and the lot fell on Matthias, and he was numbered with the eleven apostles.

## CHAPTER 2

[1] And when the day of Pentecost had fully come, they were all with one accord in one place. [2] And suddenly there came a sound from heaven as of a rushing violent wind, and it filled all the house where they were sitting. [3] And there appeared to them tongues as of fire, parting among them, and it sat upon each one of them. [4] And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. [5] And there were dwelling at Jerusalem Jews, devout men, from every nation of those under heaven. [6] And when this sound arose, the multitude came together and was thrown into confusion, because each one was hearing them speak in his own dialect. [7] And they were all beside themselves and marveling, saying to one another, "See, are not all these who are speaking Galileans? [8] And how is it that we hear, each of us in our own tongue in which we were born? [9] Parthians and Medes and Elamites, and those dwelling in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, [10] in Phrygia and Pamphylia, in Egypt and the parts of Libya around Cyrene, and sojourners from Rome, both Jews and proselytes,[*] [11] Cretans and Arabians: we hear them speaking in our tongues the mighty things of God." [12] And they were all amazed and at a loss, saying to one another, "What can this mean?" [13] But others mocked and said, "They are full of sweet wine." [14] But Peter, taking his stand with the eleven, lifted up his voice and declared to them: "Men of Judea, and all you who dwell at Jerusalem, let this be known to you, and give ear to my words. [15] For these men are not drunk, as you suppose, seeing it is but the third hour of the day. [16] But this is that which was spoken by the prophet Joel: [17] 'And it shall be in the last days, says God, that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; [18] and even upon my menservants and upon my maidservants in those days I will pour out of my Spirit, and they shall prophesy. [19] And I will show wonders in the heaven above and signs on the earth beneath, blood and fire and vapor of smoke; [20] the sun shall be turned into darkness and the moon into blood, before the great and notable day of the Lord comes. [21] And it shall be that whoever calls upon the name of the Lord shall be saved.' [22] "Men of Israel, hear these words: Jesus the Nazarene, a man approved by God among you by mighty works and wonders and signs, which God did by him in the midst of you, as you yourselves also know, [23] this man, delivered up by the determined counsel and foreknowledge of God, you took, and by lawless hands you fastened him to a cross and killed him. [24] God raised him up, having loosed the pangs of death, since it was not possible that he should be held by it. [25] For David speaks concerning him: 'I foresaw the Lord always before my face, for he is at my right hand, that I may not be moved. [26] Therefore my heart rejoiced and my tongue was glad; moreover my flesh also shall encamp in hope, [27] because you will not leave my soul in Hades, nor will you allow your Holy One to see decay. [28] You have made known to me the ways of life; you will fill me with gladness in your presence.' [29] "Men and brothers, let me speak freely to you of the patriarch David, that he both died and was buried, and his tomb is with us to this day. [30] Being therefore a prophet, and knowing that God had sworn to him with an oath that of the fruit of his loins, as to the flesh, he would raise up the Christ to sit upon his throne, [31] he, seeing this beforehand, spoke of the resurrection of the Christ, that his soul was not left in Hades, nor did his flesh see decay. [32] This Jesus God has raised up, of which we are all witnesses. [33] Therefore, being exalted by the right hand of God, and having received from the Father the promise of the Holy Spirit, he has shed forth this which you now see and hear. [34] For it was not David who ascended into the heavens, but he says himself, 'The Lord said to my Lord, "Sit at my right hand, [35] until I make your enemies a footstool for your feet."' [36] Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ." [37] When they heard this, they were stung to the heart, and they said to Peter and to the rest of the apostles, "Men and brothers, what shall we do?" [38] And Peter said to them, "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of sins, and you will receive the gift of the Holy Spirit. [39] For the promise is to you and to your children, and to all who are far off, as many as the Lord our God will call to himself." [40] And with many other words he testified and kept

exhorting, saying, "Be saved from this crooked generation." [41] Then those who gladly accepted his word were baptized, and on that day some three thousand souls were added. [42] And they continued steadfastly in the teaching of the apostles and in the fellowship, in the breaking of bread and in the prayers. [43] And fear came upon every soul, and many wonders and signs were being done through the apostles. [44] And all who believed were in one place and held all things in common. [45] and they sold their possessions and goods and distributed them to all, as anyone had need. [46] And day by day, continuing with one accord in the temple and breaking bread from house to house, they ate their food with gladness and simplicity of heart, [47] praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.

## CHAPTER 3

[1] Now Peter and John went up together into the temple at the hour of prayer, the ninth hour. [2] And a certain man, lame from his mother's womb, was being carried in, whom they laid daily at the gate of the temple called Beautiful, to ask alms from those entering the temple. [3] When he saw Peter and John about to go into the temple, he asked for alms. [4] And Peter, fixing his gaze on him together with John, said, "Look at us." [5] And he gave heed to them, expecting to receive something from them. [6] But Peter said, "Silver and gold I have none, but what I have, this I give to you: in the name of Jesus Christ the Nazarene, rise up and walk." [7] And seizing him by the right hand he lifted him up, and immediately his feet and ankle bones received strength; [8] and leaping up he stood and walked about, and he entered with them into the temple, walking and leaping and praising God. [9] And the whole people saw him walking about and praising God; [10] and they knew that it was he who used to sit for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him. [11] And as the lame man who had been healed held fast to Peter and John, all the people ran together to them at the porch called Solomon's, utterly amazed. [12] When Peter saw it, he answered the people: "Men of Israel, why do you marvel at this? Or why do you look so earnestly at us, as though by our own power or godliness we had made him walk? [13] The God of Abraham and of Isaac and of Jacob, the God of our fathers, has glorified his Son Jesus, whom you handed over and denied in the presence of Pilate, when that man had judged it right to set him free.* [14] You denied the Holy and Righteous One and requested that a man who was a murderer be granted to you, [15] and the Author of life you killed, whom God raised from the dead; we are witnesses of this.* [16] And by faith in his name, his name has made this man strong, whom you see and know; and the faith that comes through him has given him this perfect soundness in the presence of you all. [17] "And now, brothers, I know that you did it in ignorance, as your rulers also did. [18] But the things that God announced beforehand by the mouth of all his prophets, that the Christ should suffer, he has thus fulfilled. [19] Repent therefore and turn, so that your sins may be blotted out, in order that times of refreshing may come from the presence of the Lord, [20] and that he may send Jesus Christ, who was proclaimed to you beforehand, [21] whom heaven must receive until the times of the restoration of all things, of which God spoke by the mouth of all his holy prophets from of old. [22] For Moses truly said to the fathers, 'The Lord your God will raise up for you a prophet from among your brothers, like me; you shall listen to him in all things, whatever he says to you. [23] And it shall be that every soul that does not hear that prophet shall be utterly destroyed from among the people.' [24] Indeed, all the prophets from Samuel and those who came after him, as many as have spoken, have also foretold these days. [25] You are the sons of the prophets and of the covenant that God made with our fathers, saying to Abraham, 'And in your seed shall all the families of the earth be blessed.' [26] To you first, God, having raised up his Son Jesus, sent him blessing you, in turning away each one of you from your wickednesses."

## CHAPTER 4

[1] As they spoke to the people, the priests and the captain of the temple and the Sadducees came upon them, [2] being grieved because they were teaching the people and announcing in Jesus the resurrection from the dead. [3] And they laid hands on them and put them in custody until the next day, for it was already evening. [4] However, many of those who heard the word believed, and the number of the men was about five thousand. [5] Now it happened on the next day that their rulers and elders and scribes were brought together in Jerusalem, [6] and Annas the high priest and Caiaphas and John and Alexander, and as many as were of the kindred of the high priest. [7] And when they had set them in the midst, they asked, "By what power, or by what name, have you done this?" [8] Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people, and elders of Israel, [9] if we this day are being examined concerning a good deed done to a sick man, by what means this man has been made whole, [10] let it be known to all of you and to all the people of Israel that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead, by him this man stands here before you whole. [11] He is the stone that was despised by you, the builders, which has become the head of the corner. [12] Nor is there salvation in any other; for there is no other name under heaven given among men by which we must be saved." [13] Now as they observed the boldness of Peter and John, and realized that they were unlettered and untrained men, they marveled; and they took note that they had been with Jesus. [14] And seeing the man who had been cured standing with them, they had nothing to say against it. [15] But when they had commanded them to go aside out of the council, they conferred among themselves, [16] saying, "What shall we do to these men? For that a notable sign has been done through them is plain to all who live in Jerusalem, and we cannot deny it. [17] But so that it may spread no further among the people, let us strictly threaten them to speak no more in this name to anyone." [18] And they called them and commanded them not to speak at all nor teach in the name of Jesus. [19] But Peter and John answered them, "Whether it is right before God

to listen to you more than to God, judge for yourselves; [20] for we cannot keep from speaking the things we have seen and heard." [21] So when they had further threatened them, they let them go, finding nothing as to how they might punish them, because of the people; for all were glorifying God for what had been done. [22] For the man on whom this sign of healing had been wrought was above forty years old. [23] And being let go, they went to their own company and reported all that the chief priests and the elders had said to them. [24] When they heard it, they lifted up their voice to God with one accord and said, "Master, you are the God who made the heaven and the earth and the sea and all that is in them, [25] who by the mouth of your servant David said, 'Why did the nations rage, and the peoples plot vain things? [26] The kings of the earth took their stand, and the rulers were gathered together against the Lord and against his Christ.' [27] For in truth there were gathered together against your holy Son Jesus, whom you anointed, both Herod and Pontius Pilate, with Gentiles and peoples of Israel, [28] to do whatever your hand and your counsel determined beforehand to be done. [29] And now, Lord, look upon their threats, and grant to your servants that with all boldness they may speak your word, [30] while you stretch out your hand for healing, and signs and wonders come about through the name of your holy Son Jesus." [31] And when they had prayed, the place where they were gathered together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness. [32] And the multitude of those who believed had one heart and one soul; and not one of them said that any of his possessions was his own, but all things were common to them. [33] And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. [34] For neither was there anyone among them who lacked; for as many as owned lands or houses sold them and brought the prices of the things that were sold [35] and laid them at the feet of the apostles; and distribution was made to each according as anyone had need. [36] And Joses, who by the apostles was surnamed Barnabas (which, translated, is Son of Encouragement), a Levite, a Cypriot by birth, [37] having a field, sold it and brought the money and laid it at the feet of the apostles.

## CHAPTER 5

[1] But a certain man named Ananias, with Sapphira his wife, sold a piece of property [2] and kept back part of the price for himself, his wife also knowing it; and he brought a certain part and laid it at the feet of the apostles. [3] But Peter said, "Ananias, why has Satan filled your heart, that you should lie to the Holy Spirit and hold back part of the price of the land? [4] As long as it stayed unsold, was it not yours? And once sold, was it not in your own power? Why did you plan this deed in your heart? You have lied not to men but to God." [5] And Ananias, hearing these words, fell down and expired; and great fear came on all who heard these things. [6] And the young men got up, wrapped him up, carried him out, and buried him. [7] About three hours later his wife came in, not knowing what had happened. [8] And Peter answered her, "Tell me whether you sold the land for so much." And she said, "Yes, for so much." [9] Then Peter said to her, "How is it that you have agreed together to tempt the Spirit of the Lord? Look, the feet of those who buried your husband are at the door, and they will carry you out." [10] Then immediately she fell down at his feet and expired. And the young men came in and found her dead, and carrying her out, they buried her by her husband. [11] And great fear came upon the whole church and upon all who heard these things. [12] And through the hands of the apostles many signs and wonders were done among the people; and they were all with one accord in Solomon's porch. [13] And of the rest no one dared to join himself to them, but the people magnified them. [14] And believers were added to the Lord more and more, multitudes both of men and of women, [15] so that they brought the sick out into the streets and laid them on beds and pallets, that at least the shadow of Peter passing by might fall on some of them. [16] And a multitude also came together from the surrounding cities to Jerusalem, bringing sick people and those troubled by unclean spirits, and they were all healed. [17] Then the high priest rose up, and all who were with him, that is, the sect of the Sadducees, and they were filled with jealousy, [18] and they laid their hands on the apostles and put them in the public prison. [19] But an angel of the Lord opened the prison doors by night, and brought them out and said, [20] "Go, and standing in the temple, speak to the people all the words of this Life." [21] And when they heard this, they went into the temple early in the morning and taught. Now the high priest came, and those who were with him, and called together the council and all the senate of the children of Israel, and sent to the prison to have them brought. [22] But the officers, on arriving, did not find them in the prison; and they came back and reported, [23] "The prison we found shut with all security, and the guards standing outside before the doors; but when we opened it, we found no one within." [24] When the priest and the captain of the temple and the chief priests heard these words, they were perplexed about them, wondering where this would lead.* [25] Then someone came and reported to them, "Look, the men you placed in the prison are standing in the temple and teaching the people." [26] Then the captain went with the officers and brought them, but not by force, for they feared the people, lest they be stoned. [27] And having brought them, they stood them before the council. And the high priest asked them, [28] saying, "Did we not strictly charge you not to teach in this name? And look, you have filled Jerusalem with your teaching and intend to bring this man's blood upon us." [29] But Peter and the apostles answered, "We ought to obey God rather than men. [30] The God of our fathers raised up Jesus, whom you put to death by hanging him on a tree. [31] Him God has exalted with his right hand to be Prince and Savior, to give repentance to Israel and forgiveness of sins. [32] And we are his witnesses of these things, and so is the Holy Spirit, whom God gave to those who obey him." [33] When they heard this, they were cut to the quick and were planning to kill them. [34] Then there stood up in the council a certain Pharisee named Gamaliel, a teacher of the law, honored by all the people, and he commanded that the apostles

be put outside for a short time. [35] And he said to them, "Men of Israel, take heed to yourselves as to what you intend to do to these men. [36] For before these days Theudas rose up, saying that he was somebody, and a number of men, some four hundred, attached themselves to him; he was slain, and all who obeyed him were broken up and came to nothing. [37] After this man Judas the Galilean rose up in the days of the registration and drew away many people after him; he also perished, and all who obeyed him were scattered. [38] And now I say to you, stand away from these men and let them alone; for if this counsel or this work is of men, it will come to nothing; [39] but if it is from God, you cannot overthrow it; you might even be found fighting against God." [40] And they were persuaded by him; and having called for the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and released them. [41] So they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. [42] And daily, in the temple and from house to house, they did not stop teaching and announcing the good news of Jesus as the Christ.

## CHAPTER 6

[1] Now in those days, as the disciples were multiplying, a murmuring arose from the Hellenists against the Hebrews, because their widows were overlooked in the daily service. [2] And the twelve called the multitude of the disciples to them and said, "It is not fitting that we should leave the word of God and serve tables. [3] Therefore, brothers, look out from among you seven men of good report, full of the Holy Spirit and wisdom, whom we may set over this business; [4] but we will give ourselves continually to prayer and to the ministry of the word." [5] And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolas, a proselyte of Antioch, [6] whom they set before the apostles; and having prayed, they laid their hands on them. [7] And the word of God increased, and the number of the disciples in Jerusalem multiplied exceedingly, and a great company of the priests were obedient to the faith. [8] And Stephen, full of faith and power, was doing great wonders and signs among the people. [9] But some men rose up from the synagogue called the synagogue of the Freedmen, and of the Cyrenians and Alexandrians, and of those from Cilicia and Asia, disputing with Stephen. [10] And they were not able to withstand the wisdom and the Spirit with which he spoke. [11] Then they secretly induced men to say, "We have heard him speaking words of blasphemy against Moses and God." [12] And they stirred up the people and the elders and the scribes, and came upon him, caught him, and led him into the council, [13] and they set up false witnesses, who said, "This man does not cease speaking blasphemous words against this holy place and the law; [14] for we have heard him say that this Jesus the Nazarene will destroy this place and change the customs that Moses delivered to us." [15] And all who sat in the council, looking intently at him, saw his face like the face of an angel.

## CHAPTER 7

[1] And the high priest said, "Are these things so?" [2] And he said, "Men, brothers and fathers, listen. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran, [3] and said to him, 'Go out from your land and from your relatives, and come into the land that I will show you.' [4] Then he came out of the land of the Chaldeans and dwelt in Haran; and from there, when his father was dead, God moved him into this land in which you now dwell. [5] And he gave him no inheritance in it, not so much as a foot's breadth; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. [6] And God spoke thus: that his seed would be strangers in a foreign land, and that they would bring them into bondage and mistreat them four hundred years. [7] 'And the nation to which they will be in bondage I will judge,' said God, 'and after that they will come out and serve me in this place.' [8] And he gave him a covenant of circumcision; and so Abraham fathered Isaac and circumcised him on the eighth day; and Isaac fathered Jacob, and Jacob the twelve patriarchs. [9] "And the patriarchs, moved with envy, sold Joseph into Egypt. But God was with him, [10] and delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt, who made him governor over Egypt and all his house. [11] Then a famine came upon all the land of Egypt and Canaan, and great affliction, and our fathers found no sustenance. [12] But when Jacob heard that there was grain in Egypt, he sent out our fathers the first time. [13] And the second time Joseph was made known to his brothers, and Joseph's family was disclosed to Pharaoh. [14] Then Joseph sent and called for his father Jacob and all his relatives, seventy-five souls. [15] So Jacob went down into Egypt, and he died, he and our fathers, [16] and they were carried over to Shechem and placed in the tomb that Abraham had bought for a price in silver from the sons of Hamor of Shechem. [17] "But as the time of the promise drew near which God had sworn to Abraham, the people grew and multiplied in Egypt, [18] until another king arose who did not know Joseph. [19] He dealt craftily with our people and mistreated our fathers, forcing them to cast out their infants so that they would not survive. [20] At that time Moses was born, and he was exceedingly fair before God; and he was nourished three months in his father's house. [21] And when he was cast out, Pharaoh's daughter took him up and nourished him as her own son. [22] And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. [23] "When he was nearing forty years of age, it came into his heart to visit his brothers, the children of Israel. [24] And seeing one of them suffer wrong, he defended him and avenged the one who was oppressed, and struck the Egyptian. [25] For he supposed his brothers would have understood that God by his hand was giving them deliverance; but they did not understand. [26] And the next day he showed himself to them as they were fighting and urged them to be at peace, saying, 'Men, you are brothers; why do you wrong one another?' [27] But the one who did his neighbor wrong thrust him

away, saying, 'Who made you a ruler and a judge over us? [28] Do you want to kill me as you did the Egyptian yesterday?' [29] Then Moses fled at this saying, and was a stranger in the land of Midian, where he fathered two sons. [30] "And when forty years were fulfilled, there appeared to him in the wilderness of Mount Sinai an angel of the Lord in a flame of fire in a bush. [31] When Moses saw it, he wondered at the sight; and as he drew near to behold it, the voice of the Lord came to him: [32] 'I am the God of your fathers, the God of Abraham and the God of Isaac and the God of Jacob.' And Moses began to tremble and did not venture to look. [33] And the Lord said to him, 'Put off the sandals from your feet, for the place where you stand is holy ground. [34] I have seen, I have seen the oppression of my people who are in Egypt, and I have heard their groaning, and I have come down to rescue them; and now come, I will send you into Egypt.' [35] "This Moses whom they refused, saying, 'Who made you a ruler and a judge?', him God sent to be ruler and redeemer by the hand of the angel who appeared to him in the bush. [36] He brought them out, after he had shown wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years. [37] "This is the Moses who said to the children of Israel, 'The Lord your God will raise up for you a prophet from among your brothers, like me; you shall listen to him.' [38] This is he who was in the congregation in the wilderness with the angel who spoke to him on Mount Sinai, and with our fathers; who received living oracles to give to us; [*39] to whom our fathers would not be obedient, but thrust him away, and in their hearts turned back to Egypt, [40] saying to Aaron, 'Make us gods who will go before us; for this Moses who led us out of the land of Egypt, we do not know what has become of him.' [41] And they made a calf in those days, and offered a sacrifice to the idol, and rejoiced in the works of their own hands. [42] Then God turned and gave them up to serve the host of heaven, as it is written in the book of the prophets: 'Did you offer to me slain beasts and sacrifices forty years in the wilderness, O house of Israel? [43] Yes, you took up the tabernacle of Moloch and the star of your god Remphan, figures that you made in order to worship them; and I will carry you away beyond Babylon.' [44] "Our fathers had the tabernacle of the testimony in the wilderness, as he who spoke to Moses had appointed, that he should make it according to the pattern he had seen; [45] which our fathers also, having received it in turn, brought in with Joshua into the possession of the nations, whom God drove out before the face of our fathers, until the days of David, [46] who found favor before God and asked that he might find a dwelling for the God of Jacob. [47] But Solomon built him a house. [48] However, the Most High does not dwell in temples made by hands; as the prophet says, [49] 'Heaven is my throne, and earth the footstool of my feet. What house will you build me? says the Lord; or what is the place of my rest? [50] Has not my hand made all these things?' [51] "You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you. [52] Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Righteous One, of whom you have now become the betrayers and murderers; [53] you who received the law by the direction of angels and have not kept it." [54] When they heard these things, they were cut to the heart, and they gnashed their teeth at him. [55] But he, being full of the Holy Spirit, looked intently into heaven and saw the glory of God, and Jesus standing at the right hand of God, [56] and he said, "Look, I see the heavens opened, and the Son of Man standing at the right hand of God." [57] Then they cried out with a loud voice, stopped their ears, and rushed upon him with one accord; [58] and having driven him out of the city, they stoned him; and the witnesses laid aside their garments at the feet of a young man whose name was Saul. [59] And they stoned Stephen as he was calling upon the Lord and saying, "Lord Jesus, receive my spirit." [*60] Then he knelt down and cried with a loud voice, "Lord, do not lay this sin to their charge." And when he had said this, he fell asleep.

## CHAPTER 8

[1] And Saul was consenting to his death. On that day a great persecution arose against the church in Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles. [2] And devout men carried Stephen to burial and made great lamentation over him. [3] As for Saul, he was laying waste the church, entering every house, and dragging off men and women he delivered them to prison. [4] So those who had been scattered went everywhere preaching the word. [5] And Philip went down to a city of Samaria and preached the Christ to them. [6] And the crowds with one accord gave heed to the things spoken by Philip, as they heard and saw the signs he was doing. [7] For from many who had unclean spirits, they came out, crying with a loud voice; and many who were paralyzed and lame were cured. [8] And there was great joy in that city. [9] But a certain man named Simon had previously been practicing magic in the city and astonishing the nation of Samaria, saying that he himself was someone great. [10] To him they all gave heed, from the least to the greatest, saying, "This man is the great power of God." [11] And they gave heed to him, because for a long time he had astonished them with his magic arts. [12] But when they believed Philip, who was preaching the good news concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. [13] Then Simon himself also believed; and when he was baptized, he continued with Philip, and he was astonished, beholding the miracles and signs that were done. [14] Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, [15] who came down and prayed for them, that they might receive the Holy Spirit; [16] for as yet he had fallen upon none of them; they had only been baptized into the name of the Lord Jesus. [17] Then they laid their hands on them, and they received the Holy Spirit. [18] And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, [19] saying, "Give me also this authority, so that on whomever I lay hands, he may receive the Holy Spirit." [20] But Peter said to him, "Your silver perish with you, because you thought that the gift of God could be acquired with money! [21] You have neither part nor

lot in this matter, for your heart is not right in the sight of God. [22] Repent therefore of this wickedness of yours, and pray to God, if perhaps the thought of your heart may be forgiven you. [23] For I see that you are in the gall of bitterness and the bond of unrighteousness." [24] Then Simon answered, "Pray to the Lord for me, that none of the things you have spoken may come upon me." [25] And they, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans. [26] And an angel of the Lord spoke to Philip, saying, "Arise and go toward the south, along the way that goes down from Jerusalem to Gaza." That way is desert. [27] So he rose and went; and look, a man of Ethiopia, a eunuch, an official of Candace queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship, [28] was returning; and sitting in his chariot, he was reading the prophet Isaiah. [29] Then the Spirit said to Philip, "Go near and join yourself to this chariot." [30] Running up, Philip heard him reading the prophet Isaiah and said, "Do you really understand what you are reading?" [31] And he said, "Why, how could I, unless someone guides me?" And he begged Philip to come up and sit with him. [32] Now the passage of Scripture which he read was this: "He was led as a sheep to slaughter, and as a lamb is dumb before its shearer, so he does not open his mouth. [33] In his humiliation his judgment was taken away; and who will declare his generation? For his life is taken away from the earth." [34] And the eunuch said to Philip in reply, "Please tell me, about whom does the prophet say this? About himself, or about someone else?" [35] Then Philip opened his mouth, and beginning from this Scripture he preached Jesus to him. [36] And as they went on their way, they came to some water, and the eunuch said, "See, water! What hinders me from being baptized?" [37] And Philip said, "If you believe with all your heart, it is allowed." And he answered, "I believe that Jesus Christ is the Son of God." [38] And he commanded the chariot to stand still, and both Philip and the eunuch went down into the water, and he baptized him. [39] And when they came up out of the water, the Spirit of the Lord caught Philip away, and the eunuch saw him no more, for he went on his way rejoicing. [40] But Philip was found at Azotus, and passing through, he preached the gospel in all the cities until he came to Caesarea.

## CHAPTER 9

[1] But Saul, still breathing out threats and slaughter against the disciples of the Lord, went to the high priest [2] and requested from him letters to Damascus, to the synagogues, so that if he found any of the Way, whether men or women, he might bring them bound to Jerusalem. [3] And as he journeyed, he came near Damascus, and suddenly a light from heaven flashed around him; [4] and he fell to the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting me?" [5] And he said, "Who are you, Lord?" And the Lord said, "I am Jesus, whom you are persecuting. It is hard for you to kick against the goads." [6] And trembling and astonished he said, "Lord, what do you want me to do?" And the Lord said to him, "Rise and go into the city, and you will be told what you must do." [7] And the men who journeyed with him stood dumbfounded, hearing the voice but seeing no one. [8] And Saul was raised up from the ground, and though his eyes were open he saw no one; and leading him by the hand they brought him into Damascus. [9] And for three days he was unable to see, and he neither ate nor drank. [10] There was a certain disciple at Damascus named Ananias; and the Lord said to him in a vision, "Ananias." And he said, "Here I am, Lord." [11] And the Lord said to him, "Arise and go to the street called Straight, and inquire in the house of Judas for one called Saul, of Tarsus; for look, he is praying, [12] and he has seen in a vision a man named Ananias coming in and laying a hand on him so that he may receive his sight." [13] And Ananias answered, "Lord, I have heard from many about this man, how many evil things he has done to your saints in Jerusalem; [14] and here he has authority from the chief priests to bind all who call upon your name." [15] But the Lord said to him, "Go, for he is a chosen vessel of mine, to carry my name before Gentiles and kings and the children of Israel; [16] for I will show him how many things he must suffer for my name's sake." [17] And Ananias went his way and entered the house, and putting his hands on him he said, "Brother Saul, the Lord, Jesus, who appeared to you on the way as you came, has sent me so that you may receive your sight and be filled with the Holy Spirit." [18] And immediately there fell from his eyes something like scales, and he received sight at once; and he arose and was baptized; [19] and when he had taken food, he was strengthened. And Saul was with the disciples at Damascus for some days. [20] And immediately he proclaimed the Christ in the synagogues, that he is the Son of God. [21] And all who heard were astonished and said, "Is this not he who destroyed those who called on this name in Jerusalem, and came here for this purpose, that he might bring them bound to the chief priests?" [22] But Saul kept growing stronger, and he confounded the Jews who lived at Damascus, proving that this is the Christ. [23] And after many days were fulfilled, the Jews took counsel together to kill him; [24] but their plot was made known to Saul. And they watched the gates day and night to kill him; [25] but the disciples took him by night and let him down through the wall, lowering him in a basket. [26] And when Saul had come to Jerusalem, he tried to join himself to the disciples; but they were all afraid of him, not believing that he was a disciple. [27] But Barnabas took him and brought him to the apostles, and told them how he had seen the Lord on the road, and that he had spoken to him, and how at Damascus he had spoken boldly in the name of Jesus. [28] So he was with them, coming in and going out at Jerusalem, and speaking boldly in the name of the Lord Jesus. [29] And he talked and disputed with the Hellenists, but they went about to kill him. [30] And when the brothers learned of it, they brought him down to Caesarea and sent him off to Tarsus. [31] Then the churches throughout all Judea and Galilee and Samaria had rest and were edified; and walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied. [32] Now as Peter was passing through all parts, he came down also to the saints who lived at Lydda. [33] There he found a certain man named Aeneas, who had kept his

bed eight years and was paralyzed. [34] And Peter said to him, "Aeneas, Jesus the Christ heals you; rise and make your bed." And immediately he rose. [35] And all who lived at Lydda and Sharon saw him, and they turned to the Lord. [36] And at Joppa there was a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and acts of mercy which she did. [37] And in those days she fell sick and died; and having washed her, they laid her in an upper room. [38] And since Lydda was near Joppa, the disciples, having heard that Peter was there, sent two men to him, urging him not to delay in coming to them. [39] And Peter rose and went with them. When he arrived, they brought him up into the upper room, and all the widows stood by him weeping and showing the tunics and garments that Dorcas used to make while she was with them. [40] But Peter put them all out, knelt down and prayed; and turning to the body he said, "Tabitha, arise." And she opened her eyes, and seeing Peter she sat up. [41] And he gave her his hand and raised her up; and when he had called the saints and the widows, he presented her alive. [42] And it was known throughout all Joppa, and many believed in the Lord. [43] And he remained many days in Joppa with one Simon, a tanner.

## CHAPTER 10

[1] There was a certain man in Caesarea named Cornelius, a centurion of the cohort called the Italian cohort, [2] a devout man and one who feared God with all his house, who gave much alms to the people and prayed to God always. [3] He saw plainly in a vision, about the ninth hour of the day, an angel of God coming in to him and saying to him, "Cornelius." [4] And when he looked at him, he was afraid and said, "What is it, lord?" And he said to him, "Your prayers and your alms have come up for a memorial before God. [5] And now send men to Joppa and call for Simon, who is surnamed Peter; [6] he is lodging with a certain Simon, a tanner, whose house is by the sea. He will tell you what you must do." [7] And when the angel who spoke to Cornelius had departed, he called two of his household servants and a devout soldier from among those who waited on him continually, [8] and when he had explained everything to them, he sent them to Joppa. [9] On the next day, as they went on their journey and drew near the city, Peter went up on the housetop to pray, about the sixth hour. [10] And he became very hungry and wanted to eat; but while they made ready, a trance fell upon him, [11] and he saw heaven opened and a certain vessel descending to him, like a great sheet, bound at the four corners and let down to the earth, [12] in which were all the four-footed animals of the earth, and wild beasts and creeping things and birds of the air. [13] And a voice came to him: "Rise, Peter; kill and eat." [14] But Peter said, "Not so, Lord; for I have never eaten anything common or unclean." [15] And a voice came to him again a second time: "What God has cleansed, do not call common." [16] This was done three times, and the vessel was taken up again into heaven. [17] Now while Peter was at a loss within himself as to what the vision he had seen might be, look, the men sent from Cornelius, having asked their way to Simon's house, stood at the gate, [18] and calling out, they asked whether Simon, surnamed Peter, was a guest there. [19] And while Peter thought on the vision, the Spirit said to him, "Behold, three men seek you. [20] Arise therefore, go down, and go with them, doubting nothing, for I have sent them." [21] Then Peter went down to the men who had been sent to him from Cornelius and said, "Look, I am the one you seek. What is the cause for which you have come?" [22] And they said, "Cornelius, a centurion, a righteous man and one who fears God, of good report among all the nation of the Jews, was warned by a holy angel to send for you to come to his house and to hear words from you." [23] So he called them in and gave them lodging. And the next day Peter went out with them, and some of the brothers from Joppa went along with him. [24] And the day after, they entered Caesarea. And Cornelius was waiting for them and had called together his kinsmen and close friends. [25] And as Peter was coming in, Cornelius met him, and falling down at his feet, worshiped him. [26] But Peter raised him up, saying, "Stand up; I myself am also a man." [27] And as he talked with him, he went in and found many who had come together. [28] And he said to them, "You yourselves know that it is unlawful for a man who is a Jew to keep company with or come to someone of another race; but God has shown me that I should call no man common or unclean. [29] Therefore I came without objecting as soon as I was sent for. I ask, then, for what reason you have sent for me." [30] And Cornelius said, "Four days ago I was fasting until this hour, and at the ninth hour I was praying in my house, and suddenly a man stood before me in bright clothing, [31] and said, 'Cornelius, your prayer is heard, and your alms are remembered in the sight of God. [32] Send therefore to Joppa and call here Simon, whose surname is Peter; he is lodging in the house of one Simon, a tanner, by the seaside. When he comes, he will speak to you.' [33] So I sent for you at once, and you have done well to come. Now therefore we are all here present before God to hear all the things that God has commanded you." [34] Then Peter opened his mouth and said, "Truly I perceive that God is not one to show partiality, [35] but in every nation the one who fears him and works righteousness is acceptable to him. [36] The word that he sent to the children of Israel, announcing peace through Jesus Christ (he is Lord of all), [37] you yourselves know: the thing that happened throughout all Judea, beginning from Galilee after the baptism that John preached: [38] how God anointed Jesus of Nazareth with the Holy Spirit and with power; who went about doing good and healing all who were oppressed by the devil, for God was with him. [39] And we are witnesses of all that he did both in the land of the Jews and in Jerusalem; whom they killed by hanging him on a tree. [40] God raised him up on the third day and caused him to be seen, [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. [42] And he commanded us to preach to the people and to testify solemnly that it is he who was ordained by God to be judge of the living and the dead. [43] To him all the prophets bear witness, that through his name everyone who believes in him receives forgiveness of sins." [44] While Peter was yet speaking these words, the Holy Spirit fell on all who were hearing the

word. [45] And those of the circumcision who believed were astonished, as many as came with Peter, because on the Gentiles also the gift of the Holy Spirit had been poured out; [46] for they heard them speaking with tongues and magnifying God. Then Peter answered, [47] "Can anyone forbid water, that these should not be baptized, who have received the Holy Spirit just as we have?" [48] And he commanded them to be baptized in the name of the Lord. Then they asked him to stay for some days.

## CHAPTER 11

[1] Now the apostles and the brothers who were throughout Judea heard that the Gentiles too had received the word of God. [2] And when Peter had come up to Jerusalem, those of the circumcision contended with him, [3] saying, "You went in to uncircumcised men and ate with them!" [4] But Peter began and set it out to them in order, saying, [5] "I was in the city of Joppa, praying, and in a trance I saw a vision: a certain vessel descending like a great sheet let down out of heaven by four corners, and it came even to me. [6] When I had looked at it intently, I considered it and saw four-footed animals of the earth, and wild beasts and creeping things and birds of the air. [7] And I heard a voice saying to me, 'Rise, Peter; kill and eat.' [8] But I said, 'Not so, Lord; for nothing common or unclean has at any time entered my mouth.' [9] But a voice answered me a second time from heaven, 'What God has cleansed, do not call common.' [10] And this was done three times, and all were drawn up again into heaven. [11] And at that very moment three men stood at the house where I was, sent to me from Caesarea. [12] And the Spirit told me to go with them, doubting nothing. Moreover these six brothers went with me, and we entered the man's house. [13] And he told us how he had seen the angel standing in his house and saying to him, 'Send men to Joppa and call for Simon, who is surnamed Peter, [14] who will speak words to you by which you and all your household will be saved.' [15] And as I began to speak, the Holy Spirit fell upon them, just as on us at the beginning. [16] And I remembered the word of the Lord, how he used to say, 'John baptized with water, but you will be baptized with the Holy Spirit.' [17] If then God gave them the like gift as he did to us when we believed on the Lord Jesus Christ, who was I, that I could withstand God?" [18] When they heard these things, they held their peace and glorified God, saying, "So then God has also granted to the Gentiles repentance that brings life." [19] Now those who had been scattered abroad by the tribulation that arose over Stephen went through as far as Phoenicia and Cyprus and Antioch, speaking the word to none but Jews only. [20] But among them were some men of Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, proclaiming the good news of the Lord Jesus. [21] And the hand of the Lord was with them, and a great number believed and turned to the Lord. [22] And news of them came to the ears of the church in Jerusalem, and they sent out Barnabas to go as far as Antioch. [23] When he came and saw the grace of God, he was glad, and he exhorted them all to hold fast to the Lord with purpose of heart; [24] for he was a good man and full of the Holy Spirit and of faith. And a considerable crowd was added to the Lord. [25] Then Barnabas departed to Tarsus to seek Saul, [26] and when he had found him, he brought him to Antioch. For a whole year they assembled with the church and taught a large crowd; and the disciples were first called Christians at Antioch. [27] In those days prophets came down from Jerusalem to Antioch. [28] And one of them, named Agabus, stood up and signified by the Spirit that there was going to be a great famine throughout all the world; and it came to pass in the days of Claudius Caesar. [29] And the disciples, each according to his means, determined to send relief to the brothers who lived in Judea; [30] which they also did, sending it to the elders by the hands of Barnabas and Saul.

## CHAPTER 12

[1] Now about that time Herod the king stretched out his hands to mistreat some of the church. [2] And he killed James the brother of John with the sword. [3] And because he saw that it pleased the Jews, he went on to seize Peter also. (Those were the days of Unleavened Bread.) [4] And having apprehended him, he put him in prison and handed him over to four squads of four soldiers each to keep him, intending after the Passover to bring him forth to the people. [*5] So Peter was being kept in the prison; but prayer was being made earnestly by the church to God for him. [6] And when Herod was about to bring him forth, that same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door were guarding the prison. [7] And look, an angel of the Lord stood by him, and a light shone in the cell; and he struck Peter's side and raised him up, saying, "Arise quickly." And his chains fell off from his hands. [8] And the angel said to him, "Gird yourself and bind on your sandals." And he did so. And he said to him, "Cast your cloak about you and follow me." [9] And he went out and followed him, and did not know that it was true which was done by the angel, but thought he saw a vision. [10] When they were past the first and the second guard, they came to the iron gate that leads into the city, which opened to them by itself; and they went out and passed on through one street, and immediately the angel departed from him. [11] And when Peter had come to himself, he said, "Now I know of a truth that the Lord has sent his angel and has delivered me out of the hand of Herod and from all the expectation of the people of the Jews." [12] And when he had considered the matter, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together praying. [13] And as Peter knocked at the door of the gate, a servant girl named Rhoda came to listen; [14] and recognizing Peter's voice, for joy she did not open the gate, but ran in and told them that Peter stood before the gate. [15] But they said to her, "You are raving." But she kept affirming that it was so. Then they said, "It is his angel." [16] But Peter continued knocking; and when they had opened the door and saw him, they were astonished. [17] But beckoning to them with his hand to be silent, he declared to them how the Lord had led him out of the prison. And he said, "Report these things to James and to the brothers." And he went out and went to another place. [18] When day came, there was no

small stir among the soldiers over what had become of Peter. 19 And when Herod had sought for him and did not find him, he examined the guards and commanded that they be led away to execution. And he went down from Judea to Caesarea and stayed there.* 20 Now Herod was furiously angry with the people of Tyre and Sidon; but they came to him with one accord, and having made Blastus, the king's chamberlain, their friend, they asked for peace, because their country was fed by the king's country. 21 And on a set day Herod, arrayed in royal apparel, sat on the judgment seat and made a public address to them. 22 And the people kept shouting, "The voice of a god and not of a man!" 23 And immediately an angel of the Lord struck him, because he did not give the glory to God; and he was eaten by worms and expired. 24 But the word of God grew and multiplied. 25 And Barnabas and Saul returned from Jerusalem, having fulfilled their ministry, and took with them John, whose surname was Mark.

## CHAPTER 13

1 Now there were at Antioch, in the church that was there, certain prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius the Cyrenian, and Manaen, a foster brother of Herod the tetrarch, and Saul. 2 While they were ministering to the Lord and fasting, the Holy Spirit said, "Separate now for me Barnabas and Saul for the work to which I have called them." 3 Then, when they had fasted and prayed and laid their hands on them, they sent them away. 4 So they, being sent forth by the Holy Spirit, went down to Seleucia, and from there they sailed to Cyprus. 5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews; and they had John also as their attendant. 6 And when they had gone through the island as far as Paphos, they found a certain magician, a false prophet, a Jew, whose name was Bar-Jesus, 7 who was with the proconsul, Sergius Paulus, a prudent man. He called for Barnabas and Saul and desired to hear the word of God. 8 But Elymas the magician (for so his name is translated) withstood them, seeking to turn the proconsul aside from the faith. 9 But Saul, who is also Paul, filled with the Holy Spirit, fixed his eyes on him 10 and said, "O full of all deceit and all villainy, you son of the devil, you enemy of all righteousness, will you not stop perverting the straight ways of the Lord? 11 And now, see, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a season." And immediately there fell on him a mist and a darkness, and he went about seeking someone to lead him by the hand. 12 Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord. 13 Now when Paul and his company had set sail from Paphos, they came to Perga in Pamphylia; and John departed from them and returned to Jerusalem. 14 But when they departed from Perga, they came to Antioch of Pisidia, and went into the synagogue on the Sabbath day and sat down. 15 After the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, "Men and brothers, if you have any word of exhortation for the people, say on." 16 Then Paul stood up, and beckoning with his hand he said, "Men of Israel, and you who fear God, give ear. 17 The God of this people Israel chose our fathers and exalted the people when they dwelt as strangers in the land of Egypt, and with a high arm he brought them out of it. 18 And for a period of about forty years he bore with their ways in the wilderness. 19 And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. 20 And after these things, for about four hundred and fifty years, he gave them judges until Samuel the prophet.* 21 And afterward they desired a king, and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years. 22 And when he had removed him, he raised up David to be their king, to whom also he gave testimony and said, 'I have found David the son of Jesse, a man after my own heart, who will do all my will.' 23 From this man's seed God, according to his promise, has raised up for Israel a Savior, Jesus, 24 after John had first preached, before his coming, a baptism of repentance to all the people of Israel. 25 And as John was fulfilling his course, he said, 'Whom do you think I am? I am not he. But look, there comes one after me, whose sandal I am not worthy to loose from his feet.' 26 "Men and brothers, children of the stock of Abraham, and those among you who fear God, to you the word of this salvation has been sent. 27 For those who live in Jerusalem, and their rulers, not knowing him, nor yet the voices of the prophets that are read every Sabbath, fulfilled them by condemning him. 28 And though they found no cause of death in him, they asked Pilate that he should be put to death. 29 And when they had fulfilled all that was written of him, they took him down from the tree and laid him in a tomb. 30 But God raised him from the dead; 31 and for many days he was seen by those who had come up with him from Galilee to Jerusalem, who are his witnesses to the people. 32 And we bring you the good news that the promise which was made to the fathers, God has fulfilled to us their children, in that he raised up Jesus; 33 as it is also written in the second psalm, 'You are my Son; today I have begotten you.' 34 And concerning the fact that he raised him from the dead, no more to return to decay, he has spoken in this way: 'I will give you the holy and sure blessings of David.'* 35 Therefore he also says in another place, 'You will not allow your Holy One to see decay.' 36 For David, having served the counsel of God in his own generation, fell asleep and was laid beside his fathers and saw decay; 37 but he whom God raised up did not see decay. 38 Be it known to you therefore, men and brothers, that through this man is preached to you the forgiveness of sins; 39 and from all things from which you could not be justified by the law of Moses, by him everyone who believes is justified. 40 Beware therefore, lest that come upon you which is spoken in the prophets: 41 'Behold, you despisers, and wonder and perish; for I work a work in your days, a work that you will by no means believe, though someone declares it to you.'" 42 And as the Jews were going out of the synagogue, the Gentiles begged that these words be spoken to them the next Sabbath. 43 And when the congregation had broken up, many of the Jews and of the devout proselytes followed Paul and Barnabas, who spoke to them and urged them to continue in the

grace of God. [44] And on the next Sabbath almost the whole city gathered together to hear the word of God. [45] But when the Jews saw the crowds, they were filled with envy and spoke against the things spoken by Paul, contradicting and blaspheming. [46] Then Paul and Barnabas grew bold and said, "It was necessary that the word of God should first be spoken to you; but seeing you put it from you and judge yourselves unworthy of eternal life, look, we turn to the Gentiles. [47] For so the Lord has commanded us: 'I have set you as a light of the Gentiles, that you should be for salvation to the end of the earth.'" [48] And when the Gentiles heard this, they were glad and glorified the word of the Lord, and as many as were appointed to eternal life believed. [49] And the word of the Lord was published throughout all the region. [50] But the Jews stirred up the devout and honorable women and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them from their borders. [51] But they shook off the dust from their feet against them and came to Iconium. [52] And the disciples were filled with joy and with the Holy Spirit.

## CHAPTER 14

[1] And at Iconium they went together into the synagogue of the Jews, and so spoke that a great multitude both of Jews and of Greeks believed. [2] But the unbelieving Jews stirred up the souls of the Gentiles and embittered them against the brothers. [3] Therefore they stayed a long time, speaking boldly in the Lord, who gave testimony to the word of his grace and granted signs and wonders to be done by their hands. [4] But the multitude of the city was divided, and part held with the Jews, and part with the apostles. [5] And when a rush was made by both the Gentiles and the Jews with their rulers, to treat them shamefully and to stone them, [6] they became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and the region round about; [7] and there they preached the gospel. [8] And at Lystra there sat a certain man who had no strength in his feet, lame from his mother's womb, who had never walked. [9] This man heard Paul speaking; and Paul, steadfastly beholding him and perceiving that he had faith to be healed, [10] said with a loud voice, "Stand upright on your feet." And he leaped up and walked. [11] And when the crowds saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, "The gods have come down to us in the likeness of men!" [12] And they called Barnabas Zeus, and Paul Hermes, because he was the chief speaker.* [13] Then the priest of Zeus, whose temple was before their city, brought oxen and garlands to the gates, and wanted to sacrifice together with the crowds. [14] But when the apostles Barnabas and Paul heard of it, they tore their clothes and ran in among the crowd, crying out [15] and saying, "Men, why do you do these things? We also are men of like passions with you, and preach the gospel to you, that you should turn from these vanities to the living God, who made the heaven and the earth and the sea and all things that are in them; [16] who in times past permitted all the nations to walk in their own ways. [17] Yet he did not leave himself without witness, in that he did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." [18] Even by saying these things, they barely restrained the crowds from sacrificing to them. [19] And Jews came there from Antioch and Iconium, who won over the crowds; and having stoned Paul, they dragged him out of the city, supposing he was dead. [20] But as the disciples stood around him, he rose up and came into the city; and the next day he departed with Barnabas to Derbe. [21] And when they had preached the gospel to that city and made a good number of disciples, they returned to Lystra and to Iconium and to Antioch, [22] confirming the souls of the disciples, exhorting them to continue in the faith, and saying that we must enter the kingdom of God through many tribulations. [23] And when they had appointed elders for them in every church and had prayed with fasting, they commended them to the Lord, on whom they had believed. [24] And after passing through Pisidia, they came to Pamphylia; [25] and when they had preached the word in Perga, they went down to Attalia; [26] and from there they sailed to Antioch, from which they had been commended to the grace of God for the work that they had now accomplished. [27] And when they had come and gathered the church together, they recounted all that God had done with them, and that he had opened to the Gentiles a door of faith. [28] And they stayed there a long time with the disciples.

## CHAPTER 15

[1] And certain men who came down from Judea were teaching the brothers, "If you are not circumcised after the custom of Moses, you cannot be saved." [2] So when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem to the apostles and elders about this question. [3] And being brought on their way by the church, they passed through Phoenicia and Samaria, telling in full of the conversion of the Gentiles; and they caused great joy to all the brothers. [4] And arriving at Jerusalem, they were received by the church and the apostles and the elders, and they related all that God had done with them. [5] But there rose up some of the sect of the Pharisees who believed, saying, "They must be circumcised and commanded to keep the law of Moses." [6] So the apostles and the elders came together to consider this matter. [7] And when there had been much debate, Peter rose up and said to them, "Men and brothers, you know that a good while ago God chose among us, that the Gentiles by my mouth should hear the word of the gospel and believe. [8] And God, who knows the hearts, bore them witness, giving them the Holy Spirit even as he did to us; [9] and he put no difference between us and them, purifying their hearts by faith. [10] Now therefore, why do you tempt God, to put a yoke on the neck of the disciples which neither our fathers nor we were able to bear? [11] But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same way as they." [12] Then all the multitude kept silence and gave audience to Barnabas and Paul, who recounted what signs and wonders God had done among the Gentiles through them. [13] And after they had become silent, James answered, saying, "Men and brothers, hear me. [14]

Simeon has declared how God at the first visited the Gentiles, to take out of them a people for his name. [15] And to this agree the words of the prophets, as it is written: [16] 'After these things I will return and will build again the tabernacle of David, which has fallen down; and I will build again its ruins, and I will set it up, [17] so that the residue of men may seek after the Lord, and all the Gentiles upon whom my name is called, says the Lord, who does all these things.' [18] All his works are known to God from eternity. [19] Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, [20] but that we should write to them to abstain from the pollutions of idols and from sexual immorality and from what is strangled and from blood. [21] For Moses of old time has in every city those who preach him, being read in the synagogues every Sabbath." [22] Then it pleased the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas: Judas surnamed Barsabas, and Silas, leading men among the brothers; [23] and they wrote this letter by them: "The apostles and the elders and the brothers, to the brothers who are of the Gentiles in Antioch and Syria and Cilicia: greetings. [24] Since we have heard that certain who went out from us have troubled you with words, unsettling your souls, saying, 'You must be circumcised and keep the law,' to whom we gave no such commandment, [25] it seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul, [26] men who have hazarded their lives for the name of our Lord Jesus Christ. [27] We have sent, then, Judas and Silas, who themselves also will report the same things by word. [28] For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things: [29] that you abstain from things offered to idols and from blood and from what is strangled and from sexual immorality; if you keep yourselves from these, you will do well. Farewell." [30] So when they were dismissed, they came to Antioch; and when they had gathered the multitude together, they delivered the letter. [31] And having read it, they rejoiced over the encouragement. [32] And Judas and Silas, being prophets themselves also, exhorted the brothers with many words and confirmed them. [33] And after they had stayed there for a time, they were let go in peace from the brothers to the apostles. [34] But it seemed good to Silas to remain there.* [35] Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also. [36] And after some days Paul said to Barnabas, "Let us go back now and visit our brothers in every city where we have proclaimed the word of the Lord, and see how they are doing." [37] And Barnabas was determined to take with them John, who was called Mark. [38] But Paul thought it not good to take with them this man, who had departed from them from Pamphylia and had not gone with them to the work. [39] And the contention was so sharp that they parted from one another; and so Barnabas took Mark and sailed to Cyprus. [40] And Paul chose Silas and went out, being handed over by the brothers to the grace of God. [41] And he went through Syria and Cilicia, confirming the churches.

## CHAPTER 16

[1] Then he came to Derbe and Lystra. And look, a certain disciple was there named Timothy, the son of a certain Jewish woman who believed; but his father was a Greek. [2] He was well reported of by the brothers at Lystra and Iconium. [3] Paul wished this man to go out with him, and taking him he circumcised him because of the Jews who were in those parts; for they all knew his father, that he was a Greek. [4] And as they went through the cities, they delivered to them for keeping the decrees that had been ordained by the apostles and elders at Jerusalem. [5] And so the churches were established in the faith and increased in number daily. [6] And when they had gone through Phrygia and the region of Galatia, being prevented by the Holy Spirit from speaking the word in Asia, [7] they came toward Mysia and attempted to go into Bithynia, but the Spirit did not permit them. [8] And passing by Mysia, they came down to Troas. [9] And a vision appeared to Paul in the night: a man of Macedonia stood and appealed to him, saying, "Come over into Macedonia and help us." [10] And after he had seen the vision, immediately we endeavored to go into Macedonia, gathering that the Lord had called us to preach the gospel to them. [11] Therefore, putting out from Troas, we came with a straight course to Samothrace, and the next day to Neapolis, [12] and from there to Philippi, which is the chief city of that part of Macedonia, a colony. And we were staying in this city some days. [13] And on the Sabbath day we went out of the city to a riverside, where prayer was customarily made, and we sat down and spoke to the women who came together there. [14] And a certain woman named Lydia, a seller of purple from the city of Thyatira, who worshiped God, was listening; and the Lord opened her heart to heed the things spoken by Paul. [15] And when she was baptized, and her household, she pleaded with us, saying, "If you have judged me to be faithful to the Lord, come into my house and stay there." And she constrained us. [16] And as we were going to prayer, a certain slave girl met us who had a spirit of Python, who brought her masters much gain by soothsaying. [17] She followed Paul and us and cried out, saying, "These men are the servants of the Most High God, who proclaim to us the way of salvation." [18] And this she did for many days. But Paul, being worn out by it, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And it came out the same hour. [19] And when her masters saw that the hope of their gain was gone, they caught Paul and Silas and drew them into the marketplace to the rulers. [20] And when they had brought them to the magistrates, they said, "These men, being Jews, are greatly troubling our city, [21] and they proclaim customs that are not lawful for us to receive or to practice, since we are Romans." [22] And the crowd rose up together against them, and the magistrates tore their clothes off them and commanded that they be beaten with rods. [23] And when they had laid many stripes on them, they cast them into prison, charging the jailer to keep them securely. [24] He, having received such a charge, cast them into the inner prison and made their feet fast in the stocks. [25] But about midnight Paul and Silas, praying, were singing praises to

God, and the prisoners were listening to them. [26] And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and everyone's bonds were loosed. [27] And the jailer, waking out of his sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had fled. [28] But Paul called out with a loud voice, "Do yourself no harm, for we are all here!" [29] Then he called for lights and sprang in, and trembling for fear he fell down before Paul and Silas; [30] and he brought them out and said, "Sirs, what must I do to be saved?" [31] And they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your house." [32] Then they spoke the word of the Lord to him and to all who were in his house. [33] And he took them the same hour of the night and washed their stripes; and immediately he was baptized, he and all his household. [34] And bringing them up into his house, he set a table before them, and he rejoiced greatly with all his household, having believed in God. [35] And when it was day, the magistrates sent the officers, saying, "Let those men go." [36] And the jailer reported these words to Paul: "The magistrates have sent word to let you go; so now come out and go in peace." [37] But Paul said to them, "They have beaten us openly, uncondemned, being Romans, and have cast us into prison; and now do they thrust us out secretly? No indeed; but let them come themselves and bring us out." [38] And the officers reported these words to the magistrates, and they were afraid when they heard that they were Romans; [39] and they came and pleaded with them, and when they had brought them out, they asked them to leave the city. [40] So they went out of the prison and entered the house of Lydia; and when they had seen the brothers, they encouraged them and departed.

## CHAPTER 17

[1] Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was the synagogue of the Jews. [2] And Paul, as his manner was, went in to them, and on three Sabbaths reasoned with them from the Scriptures, [3] opening and setting forth that the Christ had to suffer and rise again from the dead, and that "this Jesus, whom I preach to you, is the Christ." [4] And some of them were persuaded and cast in their lot with Paul and Silas, and of the devout Greeks a great multitude, and of the leading women not a few. [5] But the Jews who did not believe, moved with envy, took to themselves some wicked men of the marketplace, gathered a crowd, and set the city in an uproar; and assaulting the house of Jason, they sought to bring them out to the people. [6] But when they did not find them, they dragged Jason and some brothers before the rulers of the city, shouting, "These men who have turned the world upside down have come here too, [7] and Jason has received them; and they all act contrary to the decrees of Caesar, saying that there is another king, Jesus." [8] And they troubled the crowd and the rulers of the city when they heard these things. [9] And when they had taken security from Jason and the rest, they let them go. [10] Then the brothers immediately sent Paul and Silas away by night to Berea; and when they arrived, they went into the synagogue of the Jews. [11] Now these were more noble-minded than those in Thessalonica, for they received the word with all readiness of mind and searched the Scriptures daily whether these things were so. [12] Therefore many of them believed, and of honorable Greek women and of men, not a few. [13] But when the Jews of Thessalonica had knowledge that the word of God was preached by Paul at Berea also, they came there too, stirring up the crowds. [14] Then the brothers immediately sent Paul away to go as it were toward the sea; but Silas and Timothy remained there. [15] And those who conducted Paul brought him as far as Athens; and receiving instruction for Silas and Timothy to come to him with all speed, they departed. [16] Now while Paul waited for them at Athens, his spirit was stirred within him as he saw the city given over to idols. [17] Therefore he disputed in the synagogue with the Jews and the devout persons, and in the marketplace daily with those who met with him. [18] Then certain philosophers of the Epicureans and of the Stoics encountered him. And some said, "What would this babbler say?" Others said, "He seems to be a setter forth of foreign divinities," because he preached to them Jesus and the resurrection. [19] And they took him and brought him to the Areopagus, saying, "May we know what this new teaching is, of which you speak? [20] For you bring certain strange things to our ears; we would like to know, therefore, what these things mean." [21] (For all the Athenians and the strangers who were there spent their time in nothing else but either to tell or to hear some new thing.) [22] Then Paul stood in the midst of the Areopagus and said, "Men of Athens, I observe that in all things you are exceedingly religious. [23] For as I passed by and beheld the objects of your worship, I found also an altar on which was inscribed, TO AN UNKNOWN GOD. Whom therefore you worship without knowing him, him I declare to you. [24] God, who made the world and all things in it, since he is Lord of heaven and earth, does not dwell in temples made with hands, [25] nor is he served by men's hands, as though he needed anything, seeing he gives to all life and breath and all things. [26] And he has made from one blood every nation of men to dwell on all the face of the earth, and has determined the times appointed beforehand and the bounds of their habitation, [27] so that they should seek the Lord, in the hope that they might grope for him and find him, though he is not far from each one of us. [28] For in him we live and move and have our being, as some of your own poets have also said, 'For we are also his offspring.' [29] Since then we are the offspring of God, we ought not to suppose that the Divine is like gold or silver or stone, graven by the art and device of man. [30] Therefore, having overlooked the times of ignorance, God now commands all men everywhere to repent, [31] because he has set a day on which he is going to judge the world in righteousness by the man whom he has appointed, having furnished proof of this to all by raising him from the dead." [32] And when they heard of the resurrection of the dead, some mocked, but others said, "We will hear you again on this matter." [33] So Paul went out from among them. [34] However, certain men attached themselves to

him and believed, among whom were Dionysius the Areopagite and a woman named Damaris, and others with them.

## CHAPTER 18

[1] After these things Paul departed from Athens and came to Corinth. [2] And he found a certain Jew named Aquila, born in Pontus, lately come from Italy with his wife Priscilla, because Claudius had ordered all the Jews to depart from Rome; and he came to them; [3] and because he was of the same craft, he lodged with them and worked, for by occupation they were tentmakers. [4] And he reasoned in the synagogue every Sabbath, and sought to persuade Jews and Greeks. [5] And when Silas and Timothy came down from Macedonia, Paul was pressed in the spirit and testified to the Jews that Jesus was the Christ. [6] But when they opposed him and blasphemed, 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." [7] And he departed from there and entered the house of a certain man named Justus, one who worshiped God, whose house adjoined the synagogue. [8] And Crispus, the ruler of the synagogue, believed in the Lord with all his household; and many of the Corinthians, when they heard, believed and were baptized. [9] And the Lord said to Paul in the night by a vision, "Do not be afraid, but speak and do not hold your peace, [10] for I am with you, and no one shall set on you to harm you; for I have many people in this city." [11] And he continued there a year and six months, teaching the word of God among them. [12] But when Gallio was proconsul of Achaia, the Jews rose up with one accord against Paul and brought him before the judgment seat, [13] saying, "This fellow persuades men to worship God contrary to the law." [14] And when Paul was about to open his mouth, Gallio said to the Jews, "If it were a matter of wrong or wicked villainy, O Jews, it would be reasonable that I should bear with you; [15] but if it is a question of words and names and your own law, look to it yourselves; for I do not want to be a judge of such matters." [16] And he drove them away from the judgment seat. [17] Then all the Greeks seized Sosthenes, the ruler of the synagogue, and beat him before the judgment seat; and Gallio cared nothing about these things. [18] And Paul, having remained there yet a good many days, took leave of the brothers and sailed for Syria, and with him Priscilla and Aquila, having had his head shaved at Cenchreae, for he had a vow. [19] And he came to Ephesus and left them there; but he himself entered the synagogue and reasoned with the Jews. [20] And when they asked him to stay a longer time with them, he did not consent, [21] but took leave of them, saying, "I must by all means keep this coming feast at Jerusalem; but I will return to you again, if God wills." And he set sail from Ephesus. [22] And when he had landed at Caesarea and gone up and greeted the church, he went down to Antioch. [23] And after he had spent some time there, he departed and went through the region of Galatia and Phrygia in order, strengthening all the disciples. [24] Now a certain Jew named Apollos, a native of Alexandria, an eloquent man, came to Ephesus; he was mighty in the Scriptures. [25] This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught diligently the things of the Lord, knowing only the baptism of John. [26] And he began to speak boldly in the synagogue. And when Aquila and Priscilla heard him, they took him to themselves and expounded to him the way of God more accurately. [27] And when he wanted to cross over to Achaia, the brothers wrote, urging the disciples to receive him; and when he arrived, he helped much those who had believed through grace; [28] for he mightily refuted the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ.

## CHAPTER 19

[1] And while Apollos was at Corinth, Paul passed through the upper regions and came to Ephesus; and finding certain disciples, [2] he said to them, "Did you receive the Holy Spirit when you believed?" And they said to him, "No, we have not so much as heard whether there is a Holy Spirit." [3] And he said to them, "Into what then were you baptized?" And they said, "Into John's baptism." [4] Then Paul said, "John indeed baptized with a baptism of repentance, telling the people that they should believe in the one who was coming after him, that is, in Christ Jesus." [5] When they heard this, they were baptized into the name of the Lord Jesus. [6] And when Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied. [7] And all the men were about twelve. [8] And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God. [9] But when some were hardened and did not believe, speaking evil of the Way before the multitude, he departed from them and separated the disciples, disputing daily in the lecture hall of one Tyrannus. [10] And this continued for two years, so that all who lived in Asia heard the word of the Lord Jesus, both Jews and Greeks. [11] And God worked special miracles by the hands of Paul, [12] so that from his body handkerchiefs or aprons were brought to the sick, and the diseases departed from them, and the evil spirits went out of them. [13] Then certain of the wandering Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had the evil spirits, saying, "We adjure you by the Jesus whom Paul preaches." [14] And there were seven sons of one Sceva, a Jew and chief of the priests, who did this. [15] But the evil spirit answered and said, "Jesus I know, and Paul I know; but who are you?" [16] Then the man in whom the evil spirit was leaped on them, overpowered them, and prevailed against them, so that they fled out of that house naked and wounded. [17] And this became known to all the Jews and Greeks who lived at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified. [18] And many of those who had believed came, confessing and declaring their deeds. [19] Many also of those who had practiced magic arts brought their books together and burned them before all; and they counted the price of them and found it fifty thousand pieces of silver. [20] So the word of the Lord grew mightily and prevailed. [21] After these things were accomplished, Paul purposed in the spirit, when he had passed through Macedonia

and Achaia, to go to Jerusalem, saying, "After I have been there, I must also see Rome." [22] So he sent into Macedonia two of those who ministered to him, Timothy and Erastus, but he himself stayed in Asia for a time. [23] And at that time there arose no small disturbance concerning the Way. [24] For a certain man named Demetrius, a silversmith who made silver shrines of Artemis, brought no small gain to the craftsmen; [*] [25] whom he called together with the workmen of like occupation, and said, "Men, you know that by this craft we have our prosperity. [26] And you see and hear that not only at Ephesus but almost throughout all Asia this Paul has persuaded and turned away many people, saying that they are no gods which are made with hands. [27] So not only is this trade of ours in danger of being set at nothing, but also the temple of the great goddess Artemis of being despised, and her magnificence of being destroyed, whom all Asia and the world worship." [28] And when they heard this, they were full of wrath and cried out, "Great is Artemis of the Ephesians!" [29] And the whole city was filled with confusion; and they rushed with one accord into the theater, dragging along Gaius and Aristarchus, Macedonians who were Paul's traveling companions. [30] And when Paul wanted to go in among the people, the disciples would not let him. [31] And some of the officials of Asia also, who were his friends, sent to him and begged him not to venture into the theater. [32] Some therefore cried one thing and some another; for the assembly was confused, and the greater part did not know why they had come together. [33] And they drew Alexander out of the crowd, the Jews pushing him forward; and Alexander motioned with his hand and wanted to make a defense to the people. [34] But when they recognized that he was a Jew, all with one voice cried out for about two hours, "Great is Artemis of the Ephesians!" [35] And when the town clerk had calmed the crowd, he said, "Men of Ephesus, what man is there who does not know that the city of the Ephesians is temple keeper of the great goddess Artemis and of the image that fell from Zeus? [36] Since, then, these things cannot be spoken against, you ought to be calm and do nothing rash. [37] For you have brought these men here who are neither robbers of temples nor blasphemers of your goddess. [38] If, then, Demetrius and the craftsmen with him have a matter against anyone, court days are held and there are proconsuls; let them bring charges against one another. [39] But if you inquire anything concerning other matters, it shall be determined in the lawful assembly. [40] For indeed we are in danger of being charged with riot over today's events, there being no cause by which we can give an account of this disorderly gathering." [41] And when he had thus spoken, he dismissed the assembly.

## CHAPTER 20

[1] After the uproar had ceased, Paul called the disciples to him, embraced them, and departed to go to Macedonia. [2] And when he had gone over those parts and had given them much exhortation, he came into Greece. [3] And having spent three months there, when the Jews laid a plot against him as he was about to sail into Syria, he purposed to return through Macedonia. [4] And Sopater of Berea accompanied him as far as Asia, and of the Thessalonians, Aristarchus and Secundus, and Gaius of Derbe, and Timothy, and of Asia, Tychicus and Trophimus. [5] These went on ahead and were waiting for us at Troas. [6] But we sailed from Philippi after the days of Unleavened Bread and came to them at Troas in five days, where we stayed seven days. [7] And on the first day of the week, when the disciples came together to break bread, Paul discoursed with them, ready to depart the next day, and he continued his speech until midnight. [8] And there were many lights in the upper room where they were gathered together. [9] And a certain young man named Eutychus, sitting at the window, was being borne down by a deep sleep as Paul kept discoursing on and on; overcome by sleep, he fell down from the third story and was picked up dead. [10] But Paul went down, threw himself on him, and embracing him said, "Do not be troubled, for his life is in him." [11] And when he had gone up again and had broken bread and eaten, and had talked with them a long while, until daybreak, he departed. [12] And they brought the boy in alive and were greatly comforted. [13] And we went ahead to the ship and sailed to Assos, there intending to take in Paul; for so he had appointed, meaning himself to go on foot. [14] And when he met us at Assos, we took him aboard and came to Mitylene. [15] And sailing from there, we came the next day opposite Chios; the following day we crossed over to Samos and stayed at Trogyllium, and the day after we came to Miletus. [16] For Paul had determined to sail past Ephesus, so that he would not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem on the day of Pentecost. [17] And from Miletus he sent to Ephesus and called for the elders of the church. [18] And when they had come to him, he said to them, "You yourselves know, from the first day that I came into Asia, in what manner I have been with you the whole time, [19] serving the Lord with all humility and with many tears and trials that befell me through the plots of the Jews; [20] how I kept back nothing that was profitable, but declared it to you and taught you publicly and from house to house, [21] testifying both to Jews and to Greeks repentance toward God and faith toward our Lord Jesus Christ. [22] And now, look, I go bound in the spirit to Jerusalem, not knowing the things that will befall me there, [23] except that the Holy Spirit testifies in every city, saying that bonds and afflictions await me. [24] But I take no account of any of these things, nor do I count my life dear to myself, so that I may finish my course with joy, and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God. [25] And now, look, I know that all of you, among whom I went about preaching the kingdom of God, will see my face no more. [26] Therefore I take you to witness this day that I am pure from the blood of all; [27] for I did not hold back from declaring to you the whole counsel of God. [28] Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God, which he purchased with his own blood. [29] For I know this, that after my departure grievous wolves will come in among you, not sparing the flock; [30] and from among yourselves

men will rise up speaking perverse things, to draw away the disciples after them. [31] Therefore watch, remembering that for the space of three years I did not cease to warn everyone night and day with tears. [32] And now, brothers, I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all those who are sanctified. [33] I coveted no one's silver or gold or clothing. [34] You yourselves know that these hands ministered to my needs and to those who were with me. [35] In all things I showed you that, laboring thus, we ought to support the weak, and remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive.'" [36] And when he had thus spoken, he knelt down and prayed with them all. [37] And they all wept freely, and fell on Paul's neck and kissed him repeatedly, [38] sorrowing most of all for the word he had spoken, that they would see his face no more. And they accompanied him to the ship.

## CHAPTER 21

[1] And when we had torn ourselves away from them and put to sea, we ran a straight course to Cos, and the next day to Rhodes, and from there to Patara. [2] And finding a ship sailing over to Phoenicia, we went aboard and set forth. [3] And when we had sighted Cyprus and left it on the left hand, we sailed on to Syria and landed at Tyre; for there the ship was to unload her cargo. [4] And finding the disciples, we stayed there seven days. They kept telling Paul through the Spirit not to go up to Jerusalem. [5] And when we had completed the days, we departed and went on our way, all of them escorting us with wives and children until we were outside the city; and kneeling down on the shore, we prayed. [6] And when we had said farewell to one another, we went on board the ship, and they returned home. [7] And having finished the voyage from Tyre, we arrived at Ptolemais, and greeting the brothers, we stayed one day with them. [8] And on the next day we who were Paul's companions departed and came to Caesarea, and entering the house of Philip the evangelist, who was one of the seven, we stayed with him. [9] This man had four unmarried daughters who prophesied. [10] And as we stayed on a good many days, a certain prophet named Agabus came down from Judea. [11] And when he had come to us, he took Paul's belt, bound his own hands and feet, and said, "Thus says the Holy Spirit: 'In this way the Jews at Jerusalem will bind the man who owns this belt and hand him over into the hands of the Gentiles.'" [12] And when we heard these things, both we and the people of the place begged him not to go up to Jerusalem. [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 at Jerusalem for the name of the Lord Jesus." [14] And since he would not be persuaded, we fell silent, saying, "The will of the Lord be done." [15] And after these days we packed up and went up to Jerusalem. [16] And some of the disciples from Caesarea also went with us, bringing with them one Mnason of Cyprus, an early disciple, with whom we were to lodge. [17] And when we had come to Jerusalem, the brothers received us gladly. [18] And on the following day Paul went in with us to James, and all the elders were present. [19] And when he had greeted them, he declared one by one what things God had done among the Gentiles through his ministry. [20] And hearing it, they glorified the Lord, and they said to him, "You see, brother, how many tens of thousands of Jews there are who have believed, and they are all zealous for the law; [21] and they have been informed about you, that you teach all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children or to walk according to the customs. [22] What is it, then? A multitude will surely come together, for they will hear that you have come. [23] So do this that we tell you: we have four men who are under a vow; [24] take these men, purify yourself with them, and pay their expenses so that they may shave their heads; and all will know that there is nothing in what they have been told about you, but that you yourself also walk orderly, keeping the law. [25] But as for the Gentiles who have believed, we have written and decided that they should observe no such thing, except that they keep themselves from what is offered to idols, from blood, from what is strangled, and from sexual immorality." [26] Then Paul took the men, and the next day, having purified himself with them, he entered the temple, announcing when the days of purification would be fulfilled, until the offering should be made for each one of them. [27] And when the seven days were almost ended, the Jews from Asia, when they saw him in the temple, stirred up all the crowd and laid hands on him, [28] crying out, "Men of Israel, help! This is the man who teaches everyone everywhere against the people and the law and this place; and besides, he has also brought Greeks into the temple and has defiled this holy place." [29] For they had previously seen Trophimus the Ephesian in the city with him, and they supposed that Paul had brought him into the temple. [30] And the whole city was set in motion, and the people ran together; and they took Paul and drew him out of the temple, and immediately the doors were shut. [31] And as they went about to kill him, news came up to the commander of the cohort that all Jerusalem was in an uproar. [32] He immediately took soldiers and centurions and ran down upon them; and when they saw the commander and the soldiers, they left off beating Paul. [33] Then the commander came near and took him, and commanded him to be bound with two chains; and he demanded who he was and what he had done. [34] And some among the multitude cried one thing and some another; and when he could not know the certainty because of the tumult, he commanded him to be brought into the barracks. [35] And when he came upon the stairs, it so happened that he was carried by the soldiers because of the violence of the crowd; [36] for the multitude of the people followed, crying out, "Away with him!" [37] And as Paul was about to be led into the barracks, he said to the commander, "May I speak to you?" He said, "Can you speak Greek? [38] Are you not that Egyptian who before these days made an uproar and led out into the wilderness the four thousand men of the Assassins?" [39] But Paul said, "I am a man who is a Jew of Tarsus in Cilicia, a citizen of no mean city; and I beg you, allow me to speak to the people." [40] And when he had given him leave, Paul stood on the stairs and beckoned with his hand to the

people; and when there was a great silence, he spoke to them in the Hebrew tongue, saying,

## CHAPTER 22

[1] "Men, brothers and fathers, hear the defense I now make before you." [2] And when they heard that he spoke to them in the Hebrew tongue, they kept the more silence. And he said: [3] "I am indeed a man who is a Jew, born in Tarsus of Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the exactness of the law of the fathers, being zealous toward God, as you all are this day. [4] I persecuted this Way to the death, binding and delivering into prisons both men and women, [5] as also the high priest bears me witness, and all the council of the elders; from them I also received letters to the brothers, and was on my way to Damascus to bring those who were there in chains to Jerusalem, to be punished. [6] And as I made my journey and drew near to Damascus, about noon suddenly there shone from heaven a great light around me. [7] And I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?' [8] And I answered, 'Who are you, Lord?' And he said to me, 'I am Jesus the Nazarene, whom you persecute.' [9] And those who were with me saw the light and were afraid, but they did not hear the voice of the one who spoke to me. [10] And I said, 'What shall I do, Lord?' And the Lord said to me, 'Arise and go into Damascus, and there it will be told you of all things that are appointed for you to do.' [11] And when I could not see for the glory of that light, being led by the hand by those who were with me, I came into Damascus. [12] And one Ananias, a devout man according to the law, having a good report of all the Jews who lived there, [13] came to me, and stood and said to me, 'Brother Saul, receive your sight.' And the same hour I looked up at him. [14] And he said, 'The God of our fathers has chosen you beforehand to know his will and to see the Righteous One and to hear the voice of his mouth; [15] for you will be his witness to all men of what you have seen and heard. [16] And now why do you delay? Arise and be baptized, and wash away your sins, calling on the name of the Lord.' [17] And when I had come again to Jerusalem, while I was praying in the temple, I was in a trance [18] and saw him saying to me, 'Make haste and get quickly out of Jerusalem, for they will not receive your testimony concerning me.' [19] And I said, 'Lord, they themselves know that I imprisoned and beat in every synagogue those who believed on you; [20] and when the blood of your witness Stephen was shed, I also was standing by and consenting to his death, and keeping the garments of those who killed him.' [21] And he said to me, 'Go, for I will send you far off to the Gentiles.'" [22] They listened to him up to this word, and then they lifted up their voices and said, "Away with such a fellow from the earth, for it is not fit that he should live!" [23] And as they cried out and threw off their garments and threw dust into the air, [24] the commander commanded him to be brought into the barracks, and said that he should be examined by scourging, so that he might know for what cause they cried out so against him. [25] And as they stretched him out with the thongs, Paul said to the centurion who stood by, "Is it lawful for you to scourge a man who is a Roman, and uncondemned?" [26] When the centurion heard that, he went to the commander and reported it, saying, "Take care what you are about to do, for this man is a Roman." [27] And the commander came and said to him, "Tell me, are you a Roman?" And he said, "Yes." [28] And the commander answered, "With a great sum I obtained this citizenship." And Paul said, "But I was born a citizen." [29] Then immediately those who were about to examine him withdrew from him; and the commander also was afraid when he found out that he was a Roman, and because he had bound him. [30] The next day, wanting to know for certain why he was accused by the Jews, he released him from his bonds and commanded the chief priests and all their council to come, and he brought Paul down and set him before them.

## CHAPTER 23

[1] Then Paul, looking intently at the council, said, "Men and brothers, I have lived in all good conscience before God until this day." [2] And the high priest Ananias commanded those who stood by him to strike him on the mouth. [3] Then Paul said to him, "God shall strike you, you whitewashed wall! For do you sit to judge me according to the law, and command me to be struck contrary to the law?" [4] And those who stood by said, "Do you revile God's high priest?" [5] And Paul said, "I did not know, brothers, that he was high priest; for it is written, 'You shall not speak evil of a ruler of your people.'" [6] But when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, "Men and brothers, I am a Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead I am being judged!" [7] And when he had said this, a dissension arose between the Pharisees and the Sadducees, and the multitude was divided. [8] For the Sadducees say that there is no resurrection, nor angel, nor spirit; but the Pharisees confess both. [9] Then there arose a great outcry; and the scribes of the Pharisees' party stood up and argued sharply, saying, "We find no evil in this man; but if a spirit or an angel has spoken to him, let us not fight against God." [10] And when there arose a great dissension, the commander, fearing lest Paul be pulled in pieces by them, commanded the soldiers to go down and take him by force from among them and bring him into the barracks. [11] And the following night the Lord stood by him and said, "Be of good courage, Paul; for as you have testified of me at Jerusalem, so you must bear witness at Rome also." [12] And when it was day, some of the Jews formed a conspiracy and bound themselves under a curse, saying that they would neither eat nor drink until they had killed Paul. [13] There were more than forty who had formed this conspiracy. [14] They went to the chief priests and the elders and said, "We have bound ourselves under a solemn curse to taste nothing until we have killed Paul. [15] Now therefore you with the council signify to the commander that he bring him down to you tomorrow, as though you would inquire more precisely concerning him; and we, before he comes near, are ready to kill him." [16] And when the son of Paul's sister heard of their lying in wait, he went and entered the barracks and told Paul. [17] Then

Paul called one of the centurions to him and said, "Bring this young man to the commander, for he has something to tell him." [18] So he took him and led him to the commander and said, "The prisoner Paul called me and asked me to bring this young man to you; he has something to tell you." [19] Then the commander took him by the hand and went with him aside privately and asked him, "What is it that you have to report to me?" [20] And he said, "The Jews have agreed to ask you to bring Paul down to the council tomorrow, as though they would inquire somewhat more precisely about him. [21] But do not yield to them; for more than forty of their men lie in wait for him, who have bound themselves under a curse neither to eat nor to drink until they have killed him; and now they are ready, looking for a promise from you." [22] So the commander let the young man depart, charging him, "Tell no one that you have shown these things to me." [23] And he called two of the centurions and said, "Make ready two hundred soldiers to go as far as Caesarea, with seventy horsemen and two hundred spearmen, at the third hour of the night; [24] and provide mounts to set Paul on, and bring him safely through to Felix the governor." [25] And he wrote a letter in this manner: [26] "Claudius Lysias, to the most excellent governor Felix: greetings. [27] This man was taken by the Jews and was about to be killed by them; then I came with the troops and rescued him, having learned that he was a Roman. [28] And wanting to know the cause for which they accused him, I brought him down into their council. [29] I perceived that he was accused about questions of their law, but had nothing laid to his charge worthy of death or of bonds. [30] And when it was told me that the Jews were going to lay wait for the man, I sent him to you immediately, and gave commandment to his accusers also to say before you what they have against him. Farewell." [31] So the soldiers, as they had been ordered, took Paul and brought him by night to Antipatris. [32] And the next day they left the horsemen to go on with him and returned to the barracks. [33] When they came to Caesarea and had delivered the letter to the governor, they also presented Paul to him. [34] And when the governor had read it, he asked of what province he was; and when he understood that he was of Cilicia, [35] he said, "I will hear your case when your accusers also arrive." And he commanded him to be kept in Herod's praetorium.

## CHAPTER 24

[1] And after five days the high priest Ananias came down with the elders and with a certain orator named Tertullus, and they brought their charges against Paul before the governor. [2] And when Paul had been called, Tertullus began to accuse him, saying, "Since through you we enjoy great peace, and very worthy deeds are being done for this nation by your foresight, [3] we accept it always and in all places, most excellent Felix, with all thankfulness. [4] But so that I may not be further tedious to you, I beg you of your clemency to hear us a few words. [5] For we have found this man a pestilent fellow and a mover of strife among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes; [6] who also tried to profane the temple; and we seized him and wanted to judge him according to our law. [7] But Lysias the commander came and with great violence took him away out of our hands,* [8] commanding his accusers to come before you. By examining him yourself you will be able to learn from him about all these things of which we accuse him." [9] And the Jews also assented, asserting that these things were so. [10] Then Paul, after the governor had beckoned to him to speak, answered: "Since I know that you have been for many years a judge to this nation, I make my defense for myself the more cheerfully, [11] since you can find out that it is no more than twelve days since I went up to Jerusalem to worship; [12] and they did not find me disputing with anyone in the temple, or stirring up a crowd, either in the synagogues or throughout the city; [13] nor can they prove the things of which they now accuse me. [14] But this I confess to you, that according to the Way, which they call a sect, so I worship the God of our fathers, believing all things that are written in the law and in the prophets, [15] having a hope toward God, which these men themselves also await, that there is going to be a resurrection of the dead, both of the just and of the unjust. [16] And in this I myself always strive to have a conscience without offense toward God and men. [17] Now after several years I came to bring alms to my nation, and offerings; [18] in the midst of which certain Jews from Asia found me purified in the temple, neither with a crowd nor with tumult. [19] They ought to have been present before you to make accusation, if they had anything against me. [20] Or else let these men themselves say what wrongdoing they found in me when I stood before the council, [21] unless it is for this one voice that I cried out standing among them: 'Concerning the resurrection of the dead I am being judged by you today.'" [22] And when Felix heard these things, having more exact knowledge of the Way, he deferred them, saying, "When Lysias the commander comes down, I will determine your matter." [23] And he commanded the centurion to keep Paul and to let him have liberty, and to forbid none of his own people to minister to him or come to him. [24] And after some days, when Felix came with his wife Drusilla, who was a Jew, he sent for Paul and heard him concerning the faith in Christ. [25] And as he reasoned about righteousness, self-control, and the judgment to come, Felix trembled and answered, "Go your way for this time; when I have a convenient season, I will call for you." [26] At the same time he was also hoping that money would be given him by Paul, so that he might release him; therefore he sent for him often and talked with him. [27] But when two years had been completed, Felix received Porcius Festus as his successor; and wishing to do the Jews a favor, Felix left Paul bound.

## CHAPTER 25

[1] Now when Festus had come into his province, after three days he went up from Caesarea to Jerusalem. [2] And the high priest and the leading men of the Jews brought charges before him against Paul, and they urged him, [3] and desired a favor against him, that he would send for him to Jerusalem, while they laid wait along the way to kill him. [4] Festus, however, answered that

Paul was being kept at Caesarea and that he himself was about to set out there shortly. [5] "Therefore," he said, "let those among you who are able go down with me, and if there is anything amiss in this man, let them accuse him." [6] And when he had stayed among them more than ten days, he went down to Caesarea; and the next day he sat on the judgment seat and commanded Paul to be brought. [7] And when he had come, the Jews who had come down from Jerusalem stood around and laid many grievous complaints against Paul, which they could not prove, [8] while Paul said in his defense, "Neither against the law of the Jews, nor against the temple, nor against Caesar have I committed any offense." [9] But Festus, wanting to do the Jews a favor, answered Paul, "Are you willing to go up to Jerusalem and be judged there before me concerning these things?" [10] And Paul said, "I am standing at Caesar's judgment seat, where I ought to be judged. To the Jews I have done no wrong, as you yourself know very well. [11] For if I am an offender and have committed anything worthy of death, I do not refuse to die; but if there is nothing in the things of which these men accuse me, no one can deliver me to them as a favor. I appeal to Caesar." [12] Then Festus, having conferred with his council, answered, "You have appealed to Caesar; to Caesar you shall go." [13] And after some days King Agrippa and Bernice came to Caesarea to greet Festus. [14] And when they had been there many days, Festus declared Paul's case to the king, saying, "There is a certain man left in bonds by Felix, [15] about whom, when I was at Jerusalem, the chief priests and the elders of the Jews brought charges, asking for a judgment against him. [16] To them I answered that it is not the manner of the Romans to deliver any man to destruction as a favor before the accused has the accusers face to face and has had opportunity to answer for himself concerning the charge laid against him. [17] Therefore, when they had come together here, without any delay, on the next day I sat on the judgment seat and commanded the man to be brought. [18] When the accusers stood up around him, they brought no accusation of such things as I supposed, [19] but had certain questions against him about their own religion and about a certain Jesus, who was dead, whom Paul affirmed to be alive. [20] And because I was at a loss how to inquire into these questions, I asked whether he would be willing to go to Jerusalem and be judged there concerning these matters. [21] But when Paul had appealed to be reserved for the decision of the Emperor, I commanded him to be kept until I could send him to Caesar." [22] Then Agrippa said to Festus, "I would also like to hear the man myself." "Tomorrow," he said, "you shall hear him." [23] So the next day, when Agrippa and Bernice had come with great pomp and had entered the place of hearing with the commanders and the principal men of the city, at Festus' command Paul was brought in. [24] And Festus said, "King Agrippa and all you men who are here present with us, you see this man about whom the whole multitude of the Jews have dealt with me, both at Jerusalem and here, crying out that he ought not to live any longer. [25] But when I found that he had done nothing worthy of death, and since he himself had appealed to the Emperor, I decided to send him. [26] I have nothing definite to write to my lord about him. Therefore I have brought him before you, and especially before you, King Agrippa, so that after the examination has taken place I may have something to write. [27] For it seems to me unreasonable to send a prisoner without also indicating the charges against him."

## CHAPTER 26

[1] And Agrippa said to Paul, "You are permitted to speak for yourself." Then Paul stretched out his hand and began his defense: [2] "Concerning all the things of which I am accused by the Jews, King Agrippa, I count myself fortunate that I am to make my defense before you today, [3] especially because I know you to be an expert in all the customs and questions among the Jews. Therefore I beg you to hear me patiently. [4] My manner of life from my youth, which was spent from the beginning among my own nation at Jerusalem, all the Jews know, [5] since they have known me from the first, if they are willing to testify, that according to the strictest sect of our religion I lived as a Pharisee. [6] And now I stand here on trial for the hope of the promise made by God to our fathers, [7] to which our twelve tribes hope to attain, earnestly serving God night and day. For this hope's sake, King Agrippa, I am accused by the Jews. [8] Why should it be thought incredible by you that God raises the dead? [9] I myself indeed thought that I ought to do many things contrary to the name of Jesus of Nazareth. [10] And 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 put to death, I cast my vote against them. [11] And I punished them often in all the synagogues and tried to compel them to blaspheme; and being exceedingly enraged against them, I persecuted them even to foreign cities. [12] While thus occupied, as I was going to Damascus with authority and commission from the chief priests, [13] at midday, O king, I saw on the road a light from heaven, above the brightness of the sun, shining around me and those who journeyed with me. [14] And when we had all fallen to the ground, I heard a voice speaking to me and saying in the Hebrew tongue, 'Saul, Saul, why do you persecute me? It is hard for you to kick against the goads.' [15] And I said, 'Who are you, Lord?' And he said, 'I am Jesus, whom you persecute. [16] But rise and stand on your feet; for I have appeared to you for this purpose, to appoint you a servant and a witness both of the things you have seen and of the things in which I will appear to you, [17] rescuing you from the people and from the Gentiles, to whom I now send you, [18] to open their eyes and to turn them from darkness to light and from the authority of Satan to God, so that they may receive forgiveness of sins and a share among those who are sanctified by faith in me.' [19] For this reason, King Agrippa, I was not disobedient to the heavenly vision, [20] but declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and then to the Gentiles, that they should repent and turn to God, and do works worthy of repentance. [21] For these causes the Jews caught me in the temple and went about to kill me. [22] Therefore, having obtained help from God, I continue to this day, testifying both to small and great, saying nothing

other than what the prophets and Moses said would come to pass: [23] that the Christ would suffer, and that he, as the first to rise from the dead, would proclaim light to the people and to the Gentiles." [24] And as he was making his defense in this way, Festus said with a loud voice, "You are out of your mind, Paul; your great learning is driving you mad." [25] But he said, "I am not out of my mind, most excellent Festus, but I am speaking words of truth and soberness. [26] For the king knows of these things, before whom I also speak boldly; for I am persuaded that none of these things are hidden from him, since this was not done in a corner. [27] King Agrippa, do you believe the prophets? I know that you believe." [28] And Agrippa said to Paul, "With a little more you are persuading me to become a Christian."* [29] And Paul said, "I would pray to God that, whether with little or with much, not only you but also all who hear me today would become such as I am, apart from these bonds." [30] And when he had thus spoken, the king rose, and the governor and Bernice and those who sat with them; [31] and when they had gone aside, they spoke with one another, saying, "This man is doing nothing worthy of death or of bonds." [32] And Agrippa said to Festus, "This man could have been set free if he had not appealed to Caesar."

## CHAPTER 27

[1] And when it was determined that we should sail to Italy, they delivered Paul and some other prisoners to a centurion named Julius, of the Augustan cohort. [2] So, boarding a ship of Adramyttium, we put to sea, intending to sail along the coasts of Asia, Aristarchus, a Macedonian of Thessalonica, being with us. [3] And the next day we touched at Sidon; and Julius treated Paul courteously and gave him liberty to go to his friends and receive their care. [4] And when we had put to sea from there, we sailed under the shelter of Cyprus, because the winds were contrary. [5] And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra in Lycia. [6] There the centurion found a ship of Alexandria sailing to Italy, and he put us on board. [7] And when we had sailed slowly many days and had scarcely come opposite Cnidus, the wind not permitting us, we sailed under the shelter of Crete, opposite Salmone; [8] and passing along it with difficulty, we came to a place called Fair Havens, near which was the city of Lasea. [9] Now when much time had been spent, and sailing was now dangerous because the Fast was now already past, Paul admonished them, [10] saying to them, "Men, I perceive that this voyage will be with hurt and much damage, not only of the cargo and the ship but also of our lives." [11] But the centurion was more persuaded by the pilot and the owner of the ship than by the things spoken by Paul. [12] And because the harbor was not fit to winter in, the majority advised to set sail from there also, if by any means they could reach Phoenix, a harbor of Crete facing southwest and northwest, and winter there. [13] And when a south wind blew gently, thinking they had gained their purpose, they weighed anchor and sailed along Crete, close in shore. [14] But not long after, a tempestuous wind called Euroclydon rushed down from it. [15] And when the ship was caught and could not bear up into the wind, we gave way and were carried along. [16] And running under the shelter of a small island called Clauda, we were barely able to get the ship's boat under control. [17] And when they had taken it up, they used helps, undergirding the ship; and fearing lest they should run aground on the Syrtis, they lowered the gear, and so were carried along. [18] And because we were exceedingly tossed by the storm, the next day they began to throw the cargo overboard; [19] and on the third day we threw out the ship's tackle with our own hands. [20] And when neither sun nor stars appeared for many days, and no small tempest pressed upon us, all hope that we would be saved was finally taken away. [21] But after long abstinence Paul stood up in the midst of them and said, "Men, you ought to have listened to me and not have set sail from Crete, and so have spared yourselves this damage and loss. [22] And now I exhort you to be of good courage, for there will be no loss of any life among you, but only of the ship. [23] For there stood by me this night an angel of the God to whom I belong and whom I serve, [24] saying, 'Fear not, Paul; you must stand before Caesar; and look, God has given you all those who sail with you.' [25] Therefore be of good courage, men, for I believe God that it will be just as it was told me. [26] But we must run aground on a certain island." [27] But when the fourteenth night had come, as we were driven up and down in the Adriatic Sea, about midnight the sailors supposed that they were drawing near some land. [28] And they sounded and found it twenty fathoms; and when they had gone a little farther, they sounded again and found it fifteen fathoms. [29] Then fearing lest we should fall upon rough places, they cast four anchors out of the stern and wished for day to come. [30] And as the sailors were seeking to flee out of the ship and had let down the boat into the sea, under pretense of being about to run out anchors from the bow, [31] Paul said to the centurion and the soldiers, "Unless these men stay in the ship, you cannot be saved." [32] Then the soldiers cut away the ropes of the boat and let it fall off. [33] And while the day was coming on, Paul begged them all to take food, saying, "This day is the fourteenth day that you have waited and continued fasting, having taken nothing. [34] Therefore I beg you to take some food, for this is for your preservation; for not a hair shall fall from the head of any of you." [35] And when he had said these things, he took bread and gave thanks to God in the presence of them all; and when he had broken it, he began to eat. [36] Then they were all of good courage, and they also took food. [37] And in all we were two hundred and seventy-six souls in the ship. [38] And when they had eaten enough, they lightened the ship by throwing the wheat out into the sea. [39] And when it was day, they did not know the land, but they discovered a certain bay with a beach, onto which they were minded, if they could, to drive the ship. [40] And casting off the anchors, they left them in the sea, at the same time loosening the bands of the rudders; and hoisting the foresail to the wind, they made toward the shore. [41] But they struck a place where two seas met and ran the ship aground; and the bow stuck fast and remained immovable, but the stern was being broken up by the violence of the waves. [42] And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape. [43] But the centurion, wanting to save Paul, kept them from their

purpose, and commanded that those who could swim should cast themselves first into the sea and get to land, [44] and the rest to follow, some on planks and some on pieces of the ship. And so it was that they all escaped safely to land.

## CHAPTER 28

[1] And when they had been brought safely through, they then learned that the island was called Melita.* [2] And the natives showed us no ordinary kindness; for they kindled a fire and received us all, because of the rain that had set in and because of the cold. [3] But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out because of the heat and fastened on his hand. [4] And when the natives saw the creature hanging from his hand, they said to one another, "This man must surely be a murderer, whom Justice has not let live, even though he has been brought safely out of the sea."* [5] And he shook off the creature into the fire and felt no harm. [6] But they were expecting him to swell up or suddenly fall down dead; and after they had waited a long time and seen nothing unusual happen to him, they changed their minds and said that he was a god. [7] Now in the region around that place were lands belonging to the chief man of the island, whose name was Publius, who received us and lodged us courteously for three days. [8] And the father of Publius lay sick with fever and dysentery; to whom Paul went in and prayed, and laid his hands on him and healed him. [9] So when this was done, the others also on the island who had diseases came and were healed. [10] They also honored us with many honors, and when we departed, they put on board such things as were necessary. [11] And after three months we set sail in a ship of Alexandria that had wintered at the island, with the Twin Brothers as its emblem.* [12] And landing at Syracuse, we stayed there three days; [13] from there we sailed around and came to Rhegium; and after one day the south wind blew, and on the second day we came to Puteoli, [14] where we found brothers and were invited to stay with them seven days; and so we came to Rome. [15] And from there, when the brothers heard about us, they came to meet us as far as the Forum of Appius and Three Taverns; and when Paul saw them, he thanked God and took courage. [16] And when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was allowed to live by himself, with the soldier who guarded him. [17] And after three days Paul called together the leading men of the Jews; and when they had come together, he said to them, "Men and brothers, though I had done nothing against the people or the customs of our fathers, I was delivered as a prisoner from Jerusalem into the hands of the Romans, [18] who, when they had examined me, wanted to release me, because there was no cause for death in me. [19] But when the Jews spoke against it, I was compelled to appeal to Caesar, not that I had anything to accuse my nation of. [20] For this reason therefore I have called for you, to see you and speak with you; because for the hope of Israel I am bound with this chain." [21] And they said to him, "We have neither received letters from Judea concerning you, nor has any of the brothers who came reported or spoken any evil about you. [22] But we want to hear from you what you think; for concerning this sect, we know that it is spoken against everywhere." [23] And when they had appointed him a day, many came to him at his lodging; and he explained the matter to them, solemnly testifying to the kingdom of God and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning until evening. [24] And some were persuaded by the things spoken, but others did not believe. [25] And when they disagreed among themselves, they departed, after Paul had said one word: "Well did the Holy Spirit speak through Isaiah the prophet to our fathers, [26] saying, 'Go to this people and say, "Hearing, you will hear and will not understand, and seeing, you will see and will not perceive; [27] for the heart of this people has grown dull, and with their ears they have been dull of hearing, and their eyes they have closed; lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I should heal them."' [28] Be it known to you, then, that the salvation of God has been sent to the Gentiles; they will also listen." [29] And when he had said these words, the Jews departed and had a great dispute among themselves. [30] And Paul stayed two whole years in his own rented house and received all who came to him, [31] preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.

# ROMANS

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## CHAPTER 1

[1] Paul, a servant of Jesus Christ, called as an apostle, set apart for the gospel of God, [2] which he promised beforehand through his prophets in the holy Scriptures, [3] concerning his Son, who came of the seed of David according to the flesh, [4] who was declared to be the Son of God in power, according to the Spirit of holiness, by the resurrection from the dead: Jesus Christ our Lord, [5] through whom we received grace and apostleship for the obedience of faith among all the Gentiles, for his name's sake, [6] among whom you also are, the called of Jesus Christ; [7] to all who are in Rome, beloved of God, called to be saints: grace to you and peace from God our Father and the Lord Jesus Christ. [8] First, I thank my God through Jesus Christ for you all, that your faith is proclaimed in the whole world. [9] For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, [10] always asking in my prayers whether somehow, now at last, the way may be opened for me by the will of God to come to you. [11] For I long to see you, that I may impart to you some spiritual gift, so that you may be established; [12] and that is, that I may be comforted together with you while I am among you, through the faith we have in common, both yours and mine. [13] Now I do not want you to be unaware, brothers, that I often planned to come to you (but was

hindered until now), so that I might have some fruit among you also, even as among the rest of the Gentiles. [14] I am a debtor both to Greeks and to barbarians, both to the wise and to the foolish. [15] So, as far as it depends on me, I am ready to preach the gospel to you who are in Rome as well. [16] For I am not ashamed of the gospel of Christ; for it is the power of God to salvation to everyone who believes, to the Jew first and also to the Greek. [17] For in it the righteousness of God is revealed from faith to faith; as it is written, "The righteous will live by faith."* [18] For the wrath of God is revealed from heaven upon all ungodliness and unrighteousness of men who hold down the truth in unrighteousness; [19] because what may be known of God is evident among them, for God made it evident to them. [20] For since the creation of the world his invisible things are clearly seen, being understood through the things that are made, both his eternal power and divinity, so that they are without excuse; [21] because, although they knew God, they did not glorify him as God nor give thanks, but became empty in their reasonings, and their senseless heart was darkened. [22] Professing to be wise, they became foolish, [23] and changed the glory of the incorruptible God into an image made in the likeness of corruptible man, and of birds, and of four-footed beasts, and of creeping things. [24] Therefore God also gave them up, in the desires of their hearts, to uncleanness, to dishonor their bodies among themselves; [25] who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. [26] For this reason God gave them up to dishonorable passions; for even their women exchanged the natural use for what is against nature; [27] and likewise also the men, leaving the natural use of the woman, burned in their lust toward one another, men with men committing what is shameful, and receiving in themselves the recompense of their error which was due. [28] And even as they did not think it worth having God in their knowledge, God gave them up to a reprobate mind, to do the things that are not fitting; [29] being filled with all unrighteousness, sexual immorality, wickedness, covetousness, malice; full of envy, murder, strife, deceit, malignity; whisperers, [30] backbiters, haters of God, insolent, proud, boasters, inventors of evil things, disobedient to parents, [31] without understanding, covenant-breakers, without natural affection, implacable, unmerciful; [32] who, knowing the righteous ordinance of God, that those who practice such things are worthy of death, not only do them but also take pleasure in those who practice them.

## CHAPTER 2

[1] Therefore you are without excuse, O man, everyone who judges; for in the matter in which you judge another, you condemn yourself; for you who judge practice the same things. [2] But we know that the judgment of God is according to truth upon those who practice such things. [3] And do you suppose this, O man, you who judge those who practice such things and do the same, that you will escape the judgment of God? [4] Or do you despise the riches of his kindness and forbearance and longsuffering, not knowing that the kindness of God leads you to repentance? [5] But according to your hardness and impenitent heart you are storing up wrath for yourself in the day of wrath and of the revelation of the righteous judgment of God, [6] who will render to each according to his works: [7] to those who by endurance in good work seek glory and honor and incorruption, eternal life; [8] but to those who are contentious and disobey the truth but obey unrighteousness, indignation and wrath, [9] tribulation and distress upon every soul of man that works evil, of the Jew first and also of the Greek; [10] but glory and honor and peace to everyone who works good, to the Jew first and also to the Greek. [11] For there is no respect of persons with God. [12] For as many as sinned without law will also perish without law; and as many as sinned under law will be judged by law; [13] for it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. [14] For when Gentiles, who do not have the law, do by nature the things of the law, these, not having the law, are a law to themselves, [15] who show the work of the law written in their hearts, their conscience bearing witness with them, and their reasonings accusing or else excusing one another between themselves, [16] in the day when God will judge the secrets of men according to my gospel through Jesus Christ. [17] Look, you are named a Jew, and rest upon the law, and boast in God, [18] and know his will, and approve the things that differ, being instructed from the law, [19] and are confident that you yourself are a guide of the blind, a light of those in darkness, [20] an instructor of the foolish, a teacher of infants, having the form of knowledge and of the truth in the law. [21] You, then, who teach another, do you not teach yourself? You who preach that one should not steal, do you steal? [22] You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? [23] You who boast in the law, do you dishonor God through breaking the law? [24] For the name of God is blasphemed among the Gentiles because of you, even as it is written. [25] For circumcision indeed profits, if you keep the law; but if you are a transgressor of the law, your circumcision has become uncircumcision. [26] If, then, the uncircumcision keeps the righteous ordinances of the law, will not his uncircumcision be reckoned as circumcision? [27] And the uncircumcision that is by nature, if it fulfills the law, will judge you, who with the letter and circumcision are a transgressor of the law. [28] For he is not a Jew who is one outwardly, nor is that circumcision which is outward in the flesh; [29] but he is a Jew who is one inwardly, and circumcision is of the heart, in spirit, not in letter; whose praise is not from men but from God.

## CHAPTER 3

[1] What, then, is the advantage of the Jew? Or what is the profit of circumcision? [2] Much in every way. First indeed, that they were entrusted with the oracles of God. [3] For what if some did not believe? Will their unbelief make the faithfulness of God of no effect? [4] May it never be! But let God be true, and every man a liar; as it is written, "That you may be justified in your words, and may overcome when you are judged." [5] But if our

unrighteousness commends the righteousness of God, what shall we say? Is God unrighteous who inflicts wrath? (I speak as a man.) [6] May it never be! Otherwise, how will God judge the world? [7] For if the truth of God has abounded to his glory through my lie, why am I also still judged as a sinner? [8] And why not say (as we are slandered, and as some affirm that we say), "Let us do evil things, that good things may come"? Their condemnation is just. [9] What then? Are we better than they? Not at all; for we previously brought the charge against both Jews and Greeks that they are all under sin; [10] as it is written: "There is none righteous, not even one; [11] there is none who understands; there is none who seeks out God. [12] All have turned aside; together they have become unprofitable; there is none who does good, there is not even one." [13] "Their throat is an open grave; with their tongues they have practiced deceit"; "the poison of asps is under their lips"; [14] "whose mouth is full of cursing and bitterness"; [15] "their feet are swift to shed blood; [16] destruction and misery are in their ways; [17] and the way of peace they did not know"; [18] "there is no fear of God before their eyes." [19] Now we know that whatever things the law says, it speaks to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God; [20] because by works of law no flesh will be justified before him; for through law is the knowledge of sin. [21] But now apart from law the righteousness of God has been manifested, being witnessed by the law and the prophets; [22] even the righteousness of God through faith in Jesus Christ, to all and upon all who believe; for there is no distinction; [*] [23] for all sinned and fall short of the glory of God, [24] being justified freely by his grace through the redemption that is in Christ Jesus; [25] whom God set forth as a propitiation, through faith, in his blood, as a demonstration of his righteousness, because of the passing over of the sins previously committed, [*] [26] in the forbearance of God; for the demonstration of his righteousness at the present time, that he might be righteous and the one who justifies him who is of the faith of Jesus. [*] [27] Where then is the boasting? It was excluded. By what law? Of works? No, but by the law of faith. [28] We reckon, then, that a man is justified by faith apart from works of law. [29] Or is he the God of Jews only? Is he not also of Gentiles? Yes, of Gentiles also, [30] since God is one, who will justify circumcision by faith and uncircumcision through faith. [31] Do we, then, make the law void through faith? May it never be! Rather, we establish the law.

## CHAPTER 4

[1] What, then, shall we say that Abraham our father has found according to the flesh? [2] For if Abraham was justified by works, he has something to boast of, but not before God. [3] For what does the Scripture say? "And Abraham believed God, and it was reckoned to him for righteousness." [4] Now to him who works, the wage is not reckoned according to grace, but according to debt; [5] but to him who does not work, but believes on him who justifies the ungodly, his faith is reckoned for righteousness. [6] Even as David also speaks of the blessedness of the man to whom God reckons righteousness apart from works: [7] "Blessed are they whose lawless deeds were forgiven, and whose sins were covered; [8] blessed is the man to whom the Lord will by no means reckon sin." [9] This blessedness, then, is it upon the circumcision, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. [10] How, then, was it reckoned? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised. [11] And he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, that he might be the father of all who believe though they are uncircumcised, that righteousness might be reckoned to them also, [12] and the father of the circumcised, to those who are not of the circumcision only, but who also walk in the steps of the faith which our father Abraham had while uncircumcised. [13] For the promise to Abraham or to his seed, that he would be heir of the world, was not through the law but through the righteousness of faith. [14] For if those who are of the law are heirs, faith is made void and the promise made of no effect; [15] for the law works wrath; for where there is no law, neither is there transgression. [16] For this reason it is of faith, that it may be according to grace, so that the promise may be sure to all the seed, not only to that which is of the law, but also to that which is of the faith of Abraham, who is the father of us all [17] (as it is written, "I have made you a father of many nations"), in the presence of God, whom he believed, who gives life to the dead and calls the things that are not as though they were; [18] who against hope believed in hope, that he might become the father of many nations, according to what had been spoken, "So shall your seed be." [19] And not being weak in faith, he did not consider his own body, already dead (he being about a hundred years old), nor the deadness of Sarah's womb; [20] but he did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, [21] and being fully assured that what he has promised he is able also to do. [22] Therefore also it was reckoned to him for righteousness. [23] Now it was not written for his sake alone that it was reckoned to him, [24] but for our sake also, to whom it will be reckoned, to us who believe on him who raised Jesus our Lord from the dead, [25] who was delivered up for our trespasses and was raised for our justification.

## CHAPTER 5

[1] Having been justified, then, by faith, we have peace toward God through our Lord Jesus Christ, [2] through whom also we have obtained access by faith into this grace in which we stand, and we boast in hope of the glory of God. [3] And not only so, but we also boast in tribulations, knowing that tribulation brings about endurance, [4] and endurance, tested character; and tested character, hope; [5] and hope does not put to shame, because the love of God has been poured out in our hearts through the Holy Spirit who was given to us. [6] For when we were still without strength, Christ in due season died for the ungodly. [7] For scarcely for a righteous man will anyone die; yet perhaps for the good man someone would even dare to die. [8] But God commends his own love toward us, in that while we were still sinners, Christ

died for us. [9] Much more, then, having now been justified by his blood, we will be saved from wrath through him. [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 by his life. [11] And not only so, but we also boast in God through our Lord Jesus Christ, through whom we have now received the reconciliation. [12] Therefore, even as through one man sin entered into the world, and death through sin, and so death passed to all men, because all sinned; [13] for until the law sin was in the world, but sin is not imputed when there is no law. [14] Nevertheless death reigned from Adam until Moses, even over those who had not sinned after the likeness of Adam's transgression, who is a type of him who was to come. [15] But the free gift is not as the trespass. For if by the trespass of the one the many died, much more the grace of God, and the gift by grace, which is of the one man Jesus Christ, abounded to the many. [16] And the gift is not as it was through the one who sinned; for the judgment came from one offense to condemnation, but the free gift came from many trespasses to justification. [17] For if by the trespass of the one death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the one, Jesus Christ. [18] So then, as through one trespass condemnation came to all men, so also through one righteous act justification of life came to all men. [19] For as through the disobedience of the one man the many were made sinners, so also through the obedience of the one the many will be made righteous. [20] Moreover the law came in alongside, that the trespass might abound; but where sin abounded, grace abounded all the more, [21] that as sin reigned in death, so also grace might reign through righteousness to eternal life through Jesus Christ our Lord.

## CHAPTER 6

[1] What, then, shall we say? Shall we continue in sin, that grace may abound? [2] May it never be! How shall we who died to sin live any longer in it? [3] Or do you not know that as many of us as were baptized into Christ Jesus were baptized into his death? [4] So we were buried with him through baptism into death, that as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. [5] For if we have been planted together in the likeness of his death, we will also be in the likeness of his resurrection; [6] knowing this, that our old man was crucified with him, that the body of sin might be rendered powerless, so that we should no longer serve sin. [7] For he who has died has been justified from sin.* [8] And if we died with Christ, we believe that we will also live with him, [9] knowing that Christ, having been raised from the dead, dies no more; death no longer has dominion over him. [10] For in that he died, he died to sin once for all; but in that he lives, he lives to God. [11] So also you, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. [12] Do not, then, let sin reign in your mortal body, so that you obey it in its lusts; [13] neither present your members to sin as instruments of unrighteousness; but present yourselves to God as alive from the dead, and your members to God as instruments of righteousness. [14] For sin will not have dominion over you; for you are not under law, but under grace. [15] What then? Shall we sin, because we are not under law but under grace? May it never be! [16] Do you not know that to whom you present yourselves as servants to obey, you are servants of the one you obey, whether of sin to death, or of obedience to righteousness? [17] But thanks be to God that, though you were servants of sin, you obeyed from the heart the form of teaching to which you were delivered. [18] And having been freed from sin, you became servants to righteousness. [19] I speak in human terms because of the weakness of your flesh. For just as you presented your members as servants to uncleanness and to lawlessness, resulting in lawlessness, so now present your members as servants to righteousness, resulting in sanctification. [20] For when you were servants of sin, you were free in regard to righteousness. [21] What fruit, then, did you have at that time in the things of which you are now ashamed? For the end of those things is death. [22] But now, having been freed from sin and having become servants to God, you have your fruit for sanctification, and the end, eternal life. [23] For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

## CHAPTER 7

[1] Or do you not know, brothers (for I speak to those who know the law), that the law has dominion over a man as long as he lives? [2] For the woman who has a husband is bound by law to her husband while he lives; but if the husband dies, she is released from the law of the husband. [3] So then, while the husband lives, she will be called an adulteress if she is joined to another man; but if the husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man. [4] So, my brothers, you also were made dead to the law through the body of Christ, that you might belong to another, to him who was raised from the dead, that we might bear fruit to God. [5] For when we were in the flesh, the sinful passions, which were through the law, were at work in our members to bear fruit to death. [6] But now we have been released from the law, that being dead in which we were held fast, so that we serve in newness of spirit and not in oldness of letter.* [7] What, then, shall we say? Is the law sin? May it never be! But I would not have known sin except through the law; for I would not have known lust if the law had not said, "You shall not lust." [8] But sin, taking occasion through the commandment, produced in me every kind of lust; for apart from the law sin was dead. [9] Once I was alive apart from the law; but when the commandment came, sin revived, and I died. [10] And the commandment that was for life, this very one I found to be for death. [11] For sin, taking occasion through the commandment, deceived me, and through it killed me. [12] So the law indeed is holy, and the commandment holy and righteous and good. [13] Did, then, that which is good become death to me? May it never be! But sin, that it might be shown to be sin, worked death in me through what is good, so that sin through the commandment might become exceedingly sinful. [14] For we know that the law is spiritual; but I am fleshly, sold under sin. [15]

For what I am doing, I do not understand; for what I will, that I
do not practice; but what I hate, that I do. [16] But if I do what I do
not will, I agree with the law that it is good. [17] But now it is no
longer I who do it, but the sin that dwells in me. [18] For I know
that in me, that is, in my flesh, dwells no good thing; for to will is
present with me, but how to perform what is good I do not find.
[19] For the good that I will, I do not do; but the evil that I do not
will, that I practice. [20] But if I do what I do not will, it is no
longer I who do it, but the sin that dwells in me. [21] I find, then,
this law: that when I will to do good, evil is present with me. [22]
For I delight in the law of God according to the inward man, [23]
but I see another law in my members, warring against the law of
my mind, and bringing me into captivity to the law of sin which
is in my members. [24] Wretched man that I am! Who will deliver
me out of the body of this death? [25] I thank God through Jesus
Christ our Lord. So then I myself with the mind serve the law of
God, but with the flesh the law of sin.

## CHAPTER 8

[1] There is therefore now no condemnation to those who are in
Christ Jesus, who do not walk according to the flesh but
according to the Spirit.* [2] For the law of the Spirit of life in
Christ Jesus freed me from the law of sin and of death. [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
for sin, he condemned sin in the flesh, [4] that the righteous
ordinance of the law might be fulfilled in us, who do not walk
according to the flesh but according to the Spirit. [5] For those
who are according to the flesh mind the things of the flesh; but
those who are according to the Spirit, the things of the Spirit. [6]
For the mind of the flesh is death, but the mind of the Spirit is
life and peace; [7] because the mind of the flesh is enmity toward
God; for it is not subject to the law of God, for neither can it be;
[8] and those who are in the flesh cannot please God. [9] But you are
not in the flesh but in the Spirit, if indeed the Spirit of God
dwells in you. But if anyone does not have the Spirit of Christ, he
is not his. [10] And if Christ is in you, the body indeed is dead
because of sin, but the spirit is life because of righteousness. [11]
And if the Spirit of him who raised Jesus from the dead dwells in
you, he who raised Christ from the dead will also give life to your
mortal bodies through his Spirit who dwells in you. [12] So then,
brothers, we are debtors, not to the flesh, to live according to the
flesh; [13] for if you live according to the flesh, you will die; but if
by the Spirit you put to death the deeds of the body, you will
live. [14] For as many as are led by the Spirit of God, these are sons
of God. [15] For you did not receive a spirit of bondage again to
fear, but you received the Spirit of adoption, by whom we cry
out, "Abba, Father." [16] The Spirit himself bears witness with our
spirit that we are children of God; [17] and if children, also heirs:
heirs indeed of God, and joint heirs with Christ, if indeed we
suffer with him, that we may also be glorified with him. [18] For I
reckon that the sufferings of the present time are not worthy to
be compared with the glory that will be revealed to us. [19] For the
earnest expectation of the creation waits for the revealing of the
sons of God. [20] For the creation was subjected to vanity, not
willingly, but because of him who subjected it, in hope, [21]
because the creation itself also will be freed from the bondage of
corruption into the liberty of the glory of the children of God. [22]
For we know that the whole creation groans and travails in pain
together until now. [23] And not only so, but we ourselves also,
who have the firstfruits of the Spirit, even we ourselves groan
within ourselves, eagerly waiting for the adoption, the
redemption of our body. [24] For in hope we were saved; but hope
that is seen is not hope; for why does anyone still hope for what
he sees? [25] But if we hope for what we do not see, through
endurance we await it. [26] And likewise the Spirit also helps us in
our weaknesses; for we do not know what we should pray for as
we ought; but the Spirit himself intercedes for us with groanings
that cannot be uttered. [27] And he who searches the hearts knows
what is the mind of the Spirit, because according to God he
intercedes for the saints. [28] And we know that all things work
together for good to those who love God, to those who are called
according to his purpose. [29] For whom he foreknew, he also
predestined to be conformed to the image of his Son, that he
might be the firstborn among many brothers; [30] and whom he
predestined, these he also called; and whom he called, these he
also justified; and whom he justified, these he also glorified. [31]
What, then, shall we say to these things? If God is for us, who is
against us? [32] He who did not spare his own Son, but delivered
him up for us all, how will he not also with him freely give us all
things? [33] Who will bring a charge against God's chosen ones? It
is God who justifies; [34] Who is the one who condemns? It is
Christ who died, yes rather, who was also raised, who is also at
the right hand of God, who also intercedes for us. [35] Who will
separate us from the love of Christ? Tribulation, or distress, or
persecution, or famine, or nakedness, or peril, or sword? [36] Even
as it is written: "For your sake we are put to death all day long; we
were reckoned as sheep for slaughter." [37] But in all these things
we are more than conquerors through him who loved us. [38] For I
am persuaded that neither death nor life, nor angels nor
principalities nor powers, nor things present nor things to come,
[39] nor height nor depth, nor any other created thing, will be able
to separate us from the love of God which is in Christ Jesus our
Lord.

## CHAPTER 9

[1] I say the truth in Christ, I do not lie, my conscience bearing
witness with me in the Holy Spirit, [2] that I have great sorrow and
unceasing anguish in my heart. [3] For I could wish that I myself
were anathema from Christ for the sake of my brothers, my
kinsmen according to the flesh, [4] who are Israelites; theirs are the
adoption and the glory and the covenants and the giving of the
law and the service and the promises; [5] theirs are the fathers, and
from them, according to the flesh, is the Christ, who is over all,
God blessed forever. Amen.* [6] But it is not as though the word of
God has come to nothing. For not all who are of Israel are Israel;
[7] nor, because they are the seed of Abraham, are they all children;
but, "In Isaac your seed will be called." [8] That is, it is not the

children of the flesh who are children of God, but the children of the promise are reckoned as seed. [9] For this is the word of promise: "At this season I will come, and Sarah will have a son." [10] And not only so, but Rebecca also, when she had conceived by one man, our father Isaac; [11] for though the children were not yet born, nor had done anything good or evil, that the purpose of God according to election might stand, not of works but of him who calls,* [12] it was said to her, "The older will serve the younger." [13] Even as it is written, "Jacob I loved, but Esau I hated." [14] What, then, shall we say? Is there unrighteousness with God? May it never be! [15] For he says to Moses, "I will have mercy on whom I have mercy, and I will have pity on whom I have pity." [16] So then it is not of him who wills, nor of him who runs, but of God who has mercy. [17] For the Scripture says to Pharaoh, "For this very thing I raised you up, that I might show in you my power, and that my name might be declared in all the earth." [18] So then on whom he wills he has mercy, and whom he wills he hardens. [19] You will say to me, then, "Why does he still find fault? For who has withstood his will?" [20] No, but who are you, O man, to answer back to God? Will the thing formed say to him who formed it, "Why did you make me like this?" [21] Or does the potter not have authority over the clay, to make from the same lump one vessel for honor and another for dishonor? [22] And what if God, willing to show his wrath and to make known his power, endured with much longsuffering vessels of wrath fitted for destruction, [23] and that he might make known the riches of his glory upon vessels of mercy, which he prepared beforehand for glory, [24] even us, whom he also called, not of the Jews only but also of the Gentiles? [25] As he says also in Hosea, "I will call that which was not my people, my people; and her who was not beloved, beloved." [26] "And it will be, in the place where it was said to them, 'You are not my people,' there they will be called sons of the living God." [27] And Isaiah cries out concerning Israel, "Though the number of the children of Israel be as the sand of the sea, the remnant will be saved; [28] for he is bringing the word to completion and cutting it short in righteousness; for the Lord will carry out a word cut short upon the earth." [29] And even as Isaiah said before, "Unless the Lord of Sabaoth had left us a seed, we would have become like Sodom, and been made like Gomorrah." [30] What, then, shall we say? That Gentiles who did not pursue righteousness laid hold of righteousness, even the righteousness that is of faith; [31] but Israel, pursuing a law of righteousness, did not attain to the law of righteousness. [32] Why? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at the stone of stumbling, [33] even as it is written, "Look, I lay in Zion a stone of stumbling and a rock of offense; and everyone who believes on him will not be put to shame."

## CHAPTER 10

[1] Brothers, the desire of my heart and my supplication to God for Israel is for their salvation. [2] For I bear them witness that they have a zeal for God, but not according to knowledge. [3] For, being ignorant of the righteousness of God, and seeking to establish their own righteousness, they did not subject themselves to the righteousness of God. [4] For Christ is the end of the law for righteousness to everyone who believes. [5] For Moses writes of the righteousness which is of the law, that the man who does those things will live by them. [6] But the righteousness of faith speaks thus: "Do not say in your heart, 'Who will ascend into heaven?'" that is, to bring Christ down; [7] or, "'Who will descend into the abyss?'" that is, to bring Christ up from the dead. [8] But what does it say? "The word is near you, in your mouth and in your heart"; that is, the word of faith which we proclaim: [9] that if you confess with your mouth the Lord Jesus, and believe in your heart that God raised him from the dead, you will be saved. [10] For with the heart one believes to righteousness, and with the mouth confession is made to salvation. [11] For the Scripture says, "Everyone who believes on him will not be put to shame." [12] For there is no distinction between Jew and Greek; for the same Lord over all is rich toward all who call upon him. [13] For "whoever calls upon the name of the Lord will be saved." [14] How, then, will they call on him in whom they have not believed? And how will they believe in him of whom they have not heard? And how will they hear without a preacher? [15] And how will they preach unless they are sent? Even as it is written, "How beautiful are the feet of those who bring good tidings of peace, who bring good tidings of good things!" [16] But they did not all obey the gospel; for Isaiah says, "Lord, who has believed our report?" [17] So then faith is by hearing, and hearing by the word of God. [18] But I say, did they not hear? Yes indeed: "Their sound went out into all the earth, and their words to the ends of the world." [19] But I say, did Israel not know? First Moses says, "I will provoke you to jealousy by those who are no nation; by a foolish nation I will anger you." [20] And Isaiah is very bold and says, "I was found by those who did not seek me; I was made manifest to those who did not ask for me." [21] But to Israel he says, "All the day long I stretched out my hands to a people who disobey and contradict."

## CHAPTER 11

[1] I say, then, has God cast away his people? May it never be! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. [2] God has not cast away his people whom he foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying, [3] "Lord, they killed your prophets and dug down your altars, and I alone am left, and they seek my life"? [4] But what does the divine answer say to him? "I have kept for myself seven thousand men, who have not bowed the knee to Baal." [5] Even so, then, at the present time also there is a remnant according to the election of grace. [6] And if by grace, it is no longer of works; otherwise grace is no longer grace. But if of works, it is no longer grace; otherwise work is no longer work. [7] What then? What Israel seeks, it did not obtain, but the election obtained it, and the rest were hardened; [8] even as it is written, "God gave them a spirit of stupor, eyes not to see and ears not to hear, until this day." [9] And David says, "Let their table become a snare and a trap, and a stumbling block and a recompense to them; [10] let their eyes be darkened, not to see, and

bow down their back always." [11] I say, then, did they stumble so that they should fall? May it never be! But by their trespass salvation has come to the Gentiles, to provoke them to jealousy. [12] Now if their trespass is the riches of the world, and their loss the riches of the Gentiles, how much more their fullness! [13] For I speak to you, the Gentiles; inasmuch as I am an apostle of the Gentiles, I magnify my ministry, [14] if by any means I may provoke to jealousy those who are my flesh and may save some of them. [15] For if their casting away is the reconciliation of the world, what will the receiving of them be, but life from the dead? [16] And if the firstfruit is holy, the lump is also; and if the root is holy, so are the branches. [17] And if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became a fellow partaker of the root and fatness of the olive tree, [18] do not boast against the branches. But if you boast, it is not you who bear the root, but the root bears you. [19] You will say, then, "Branches were broken off, that I might be grafted in." [20] That is true: by unbelief they were broken off, and you stand by faith. Do not be high-minded, but fear; [21] for if God did not spare the natural branches, take heed, or he may not spare you either. [22] See, then, the goodness and severity of God: upon those who fell, severity; but upon you, goodness, if you continue in his goodness; otherwise you also will be cut off. [23] And they also, if they do not continue in unbelief, will be grafted in; for God is able to graft them in again. [24] For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree, how much more will these, who are according to nature, be grafted into their own olive tree? [25] For I do not want you to be unaware, brothers, of this mystery, so that you may not be wise in your own estimation: that hardening in part has come to Israel, until the fullness of the Gentiles comes in; [26] and so all Israel will be saved; even as it is written, "There will come out of Zion the Deliverer, and he will turn away ungodliness from Jacob; [27] and this is the covenant from me to them, when I take away their sins." [28] As regards the gospel, they are enemies for your sake; but as regards the election, beloved for the fathers' sake. [29] For the gifts and the calling of God are without regret. [30] For as you also once disobeyed God, but now have obtained mercy through their disobedience, [31] so also these now have disobeyed, that through your mercy they also may obtain mercy. [32] For God has shut up all in disobedience, that he might have mercy upon all. [33] O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past tracing out! [34] "For who has known the mind of the Lord? Or who has been his counselor?" [35] "Or who has first given to him, that it should be repaid to him?" [36] For of him and through him and to him are all things. To him be the glory forever. Amen.

## CHAPTER 12

[1] I exhort you, then, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, well-pleasing to God, which is your reasonable service. [2] And do not be conformed to this age, but be transformed by the renewing of your mind, so that you may prove what is the will of God, the good and well-pleasing and perfect. [3] For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith. [4] For even as in one body we have many members, but all the members do not have the same function, [5] so we, being many, are one body in Christ, and individually members of one another. [6] And having gifts differing according to the grace given to us: if prophecy, let us prophesy according to the proportion of faith; [7] or ministry, let us be occupied in ministering; or he who teaches, in teaching; [8] or he who exhorts, in exhortation; he who gives, with simplicity; he who leads, with diligence; he who shows mercy, with cheerfulness. [9] Let love be without hypocrisy. Abhor what is evil; cleave to what is good. [10] Be tenderly affectionate to one another in brotherly love; in honor preferring one another; [11] not slothful in diligence; fervent in spirit; serving the Lord; [*] [12] rejoicing in hope; enduring in tribulation; continuing steadfastly in prayer; [13] contributing to the needs of the saints; pursuing hospitality. [14] Bless those who persecute you; bless, and do not curse. [15] Rejoice with those who rejoice, and weep with those who weep. [16] Be of the same mind toward one another; do not set your mind on high things, but associate with the lowly. Do not be wise in your own estimation. [17] Repay no one evil for evil. Take thought for what is honorable in the sight of all men. [18] If it is possible, as much as depends on you, be at peace with all men. [19] Do not avenge yourselves, beloved, but give place to wrath; for it is written, "Vengeance is mine; I will repay, says the Lord." [20] Therefore, "If your enemy is hungry, feed him; if he is thirsty, give him drink; for in doing this you will heap coals of fire upon his head." [21] Do not be overcome by evil, but overcome evil with good.

## CHAPTER 13

[1] Let every soul be subject to the higher authorities. For there is no authority except from God, and the authorities that exist are ordained by God. [2] Therefore whoever resists the authority resists the ordinance of God, and those who resist will receive condemnation on themselves. [3] For rulers are not a terror to good works, but to evil. Do you want to have no fear of the authority? Do what is good, and you will have praise from it; [4] for it is God's minister to you for good. But if you do what is evil, be afraid; for it does not bear the sword in vain; for it is God's minister, an avenger to execute wrath on him who practices evil. [5] Therefore it is necessary to be subject, not only because of wrath but also for conscience' sake. [6] For this reason you also pay tribute; for they are public servants of God, devoting themselves continually to this very thing. [7] Render, then, to all what is due them: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor. [8] Owe no one anything, except to love one another; for he who loves another has fulfilled the law. [9] For this, "You shall not commit adultery, you shall not murder, you shall not steal, you shall not bear false witness, you shall not lust," and if there is any

other commandment, it is summed up in this word, namely, "You shall love your neighbor as yourself."[*] [10] Love works no evil to the neighbor; love, then, is the fullness of the law. [11] And do this, knowing the time, that it is already the hour for us to awake out of sleep; for now our salvation is nearer than when we believed. [12] The night is far spent, and the day is at hand. Let us, then, cast off the works of darkness, and let us put on the armor of light. [13] Let us walk decently, as in the day, not in revelry and drunkenness, not in lewdness and wantonness, not in strife and envy. [14] But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.

## CHAPTER 14

[1] Receive him who is weak in the faith, but not to pass judgment on his reasonings. [2] One believes that he may eat all things; but he who is weak eats herbs. [3] Let not him who eats despise him who does not eat; and let not him who does not eat judge him who eats; for God received him. [4] Who are you to judge another man's servant? To his own master he stands or falls. Yes, he will be made to stand; for God is able to make him stand. [5] One man esteems one day above another; another esteems every day alike. Let each be fully assured in his own mind. [6] He who regards the day regards it to the Lord, and he who does not regard the day does not regard it to the Lord. He who eats eats to the Lord, for he gives thanks to God; and he who does not eat, to the Lord he does not eat, and gives thanks to God. [7] For none of us lives to himself, and none dies to himself. [8] For whether we live, we live to the Lord; and whether we die, we die to the Lord. Whether, then, we live or whether we die, we are the Lord's. [9] For to this end Christ both died and rose and lived again, that he might be Lord both of the dead and of the living. [10] But you, why do you judge your brother? Or you also, why do you despise your brother? For we will all stand before the judgment seat of Christ. [11] For it is written, "As I live, says the Lord, to me every knee will bow, and every tongue will confess to God." [12] So then each of us will give account concerning himself to God. [13] Let us, then, no longer judge one another; but judge this rather, not to put a stumbling block or an occasion of falling in a brother's way. [14] I know and am persuaded in the Lord Jesus that nothing is common of itself; except that to him who reckons anything to be common, to him it is common. [15] But if your brother is grieved because of food, you are no longer walking in love. Do not destroy with your food the one for whom Christ died. [16] So do not let your good be spoken of as evil. [17] For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. [18] For he who in these things serves Christ is well-pleasing to God and approved by men. [19] So then let us pursue the things that make for peace and the things by which we may build up one another. [20] Do not destroy the work of God for the sake of food. All things indeed are clean, but it is evil for the man who eats with offense. [21] It is good not to eat meat nor to drink wine, nor to do anything by which your brother stumbles or is offended or is made weak. [22] Do you have faith? Keep it to yourself before God. Blessed is he who does not condemn himself in what he approves. [23] But he who doubts is condemned if he eats, because it is not of faith; and all that is not of faith is sin.

## CHAPTER 15

[1] And we who are strong ought to bear the weaknesses of those who are not strong, and not to please ourselves. [2] Let each of us please his neighbor for his good, to build him up. [3] For even Christ did not please himself; but, as it is written, "The reproaches of those who reproached you fell upon me." [4] For whatever things were written beforehand were written for our instruction, that through endurance and through the consolation of the Scriptures we might have hope. [5] Now may the God of endurance and of consolation grant you to be like-minded toward one another according to Christ Jesus, [6] that with one accord, with one mouth, you may glorify the God and Father of our Lord Jesus Christ. [7] Therefore receive one another, even as Christ also received us, to the glory of God. [8] Now I say that Jesus Christ has become a minister of the circumcision for the truth of God, to confirm the promises made to the fathers, [9] and that the Gentiles might glorify God for mercy; even as it is written, "For this cause I will confess to you among the Gentiles, and sing to your name." [10] And again he says, "Rejoice, Gentiles, with his people." [11] And again, "Praise the Lord, all you Gentiles, and laud him, all you peoples." [12] And again Isaiah says, "There will be the root of Jesse, and he who rises to rule over the Gentiles; in him the Gentiles will hope." [13] Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit. [14] And I myself also am persuaded concerning you, my brothers, that you yourselves also are full of goodness, filled with all knowledge, able also to admonish one another. [15] Nevertheless I have written to you more boldly in part, as reminding you, because of the grace given to me by God, [16] that I should be a minister of Jesus Christ to the Gentiles, ministering the gospel of God as a priestly service, that the offering up of the Gentiles might be acceptable, sanctified by the Holy Spirit. [17] Therefore I have my boasting in Christ Jesus in the things that pertain to God. [18] For I will not dare to speak of any of the things which Christ has not worked through me for the obedience of the Gentiles, in word and deed, [19] by the power of signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about as far as Illyricum, I have fully preached the gospel of Christ; [20] and so I have made it my aim to preach the gospel, not where Christ was named, that I might not build upon another man's foundation; [21] but, as it is written, "Those to whom nothing was announced concerning him will see; and those who have not heard will understand." [22] For this reason also I have often been hindered from coming to you. [23] But now, no longer having room in these regions, and having had a longing these many years to come to you, [24] whenever I journey to Spain I will come to you; for I hope to see you as I pass through, and to be sent on my way there by you, if first I may be partly filled with your company. [25] But now I am going to Jerusalem, ministering to the saints. [26] For it

pleased Macedonia and Achaia to make a certain contribution for the poor among the saints who are in Jerusalem. [27] For it pleased them indeed, and they are their debtors; for if the Gentiles have shared in their spiritual things, they ought also to minister to them in fleshly things. [28] When, then, I have completed this, and have sealed to them this fruit, I will set out by way of you into Spain. [29] And I know that, coming to you, I will come in the fullness of the blessing of the gospel of Christ. [30] Now I exhort you, brothers, through our Lord Jesus Christ and through the love of the Spirit, to strive together with me in your prayers to God on my behalf, [31] that I may be delivered from the unbelievers in Judea, and that my ministry for Jerusalem may be acceptable to the saints, [32] that I may come to you in joy through the will of God, and may be refreshed together with you. [33] Now the God of peace be with you all. Amen.

### CHAPTER 16

[1] And I commend to you Phoebe our sister, who is a servant of the church that is in Cenchreae,* [2] that you receive her in the Lord in a manner worthy of the saints, and help her in whatever matter she may need you; for she herself has been a helper of many, and of myself also. [3] Greet Priscilla and Aquila, my fellow workers in Christ Jesus, [4] who for my life laid down their own necks; to whom not only I give thanks, but also all the churches of the Gentiles. [5] And greet the church in their house. Greet Epaenetus my beloved, who is the firstfruit of Achaia for Christ. [6] Greet Mary, who labored much for us. [7] Greet Andronicus and Junia, my kinsmen and my fellow captives, who are of note among the apostles, who also were in Christ before me. [8] Greet Amplias, my beloved in the Lord. [9] Greet Urbanus, our fellow worker in Christ, and Stachys my beloved. [10] Greet Apelles, approved in Christ. Greet those of the household of Aristobulus. [11] Greet Herodion my kinsman. Greet those of the household of Narcissus who are in the Lord. [12] Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis the beloved, who labored much in the Lord. [13] Greet Rufus, the chosen one in the Lord, and his mother and mine. [14] Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brothers with them. [15] Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints with them. [16] Greet one another with a holy kiss. The churches of Christ greet you. [17] Now I exhort you, brothers, to mark those who cause the divisions and the occasions of stumbling contrary to the teaching which you learned, and turn away from them. [18] For such do not serve our Lord Jesus Christ, but their own belly; and by smooth words and fair speeches they deceive the hearts of the innocent. [19] For your obedience has reached all; I rejoice, therefore, over you; but I want you to be wise toward what is good, and simple toward what is evil. [20] And the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. [21] Timothy my fellow worker greets you, and Lucius and Jason and Sosipater, my kinsmen. [22] I, Tertius, who wrote the letter, greet you in the Lord. [23] Gaius, host to me and to the whole church, greets you. Erastus the steward of the city greets you, and Quartus the brother. [24] The grace of our Lord Jesus Christ be with you all. Amen. [25] Now to him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret through eternal ages, [26] but now made manifest, and through the prophetic Scriptures, according to the command of the eternal God, made known to all the Gentiles for the obedience of faith, [27] to the only wise God, through Jesus Christ, be glory forever. Amen.*

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### CHAPTER 1

[1] Paul, called by the will of God to be an apostle of Jesus Christ, and our brother Sosthenes, [2] to the church of God which is in Corinth, to those sanctified in Christ Jesus, called to be saints, with all who in every place call upon the name of our Lord Jesus Christ, both theirs and ours: [3] Grace to you and peace from God our Father and the Lord Jesus Christ. [4] I thank my God always concerning you for the grace of God given you in Christ Jesus, [5] that in everything you were enriched in him, in all utterance and all knowledge, [6] even as the testimony of Christ was confirmed in you, [7] so that you fall short in no gift, waiting for the revelation of our Lord Jesus Christ, [8] who will also confirm you to the end, blameless in the day of our Lord Jesus Christ. [9] God is faithful, by whom you were called into the fellowship of his Son Jesus Christ our Lord. [10] Now I exhort you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. [11] For it has been made plain to me about you, my brothers, by those of Chloe's household, that there are contentions among you. [12] And I mean this, that each of you says, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I of Christ." [13] Has Christ been divided? Was Paul crucified for you? Or were you baptized into the name of Paul? [14] I thank God that I baptized none of you except Crispus and Gaius, [15] so that no one should say that I baptized into my own name. [16] And I also baptized the household of Stephanas; besides that, I do not know whether I baptized any other. [17] For Christ did not send me to baptize but to preach the gospel, not with wisdom of words, lest the cross of Christ be made of no effect. [18] For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. [19] For it is written, "I will destroy the wisdom of the wise, and the understanding of the intelligent I will bring to nothing." [20] Where is the wise man? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? [21] For since, in the wisdom of God, the world through its wisdom did not know God, it pleased God through the foolishness of preaching to save

those who believe. [22] For indeed Jews ask for a sign, and Greeks seek after wisdom; [23] but we preach Christ crucified, to Jews a stumbling block and to Greeks foolishness, [24] but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God; [25] because the foolishness of God is wiser than men, and the weakness of God is stronger than men. [26] For consider your calling, brothers: not many wise according to the flesh, not many mighty, not many noble; [27] but the foolish things of the world God chose, that he might put the wise to shame; and the weak things of the world God chose, that he might put to shame the strong things; [28] and the base things of the world and the things despised God chose, and the things that are not, that he might bring to nothing the things that are, [29] that no flesh should boast in his presence. [30] But of him are you in Christ Jesus, who became to us wisdom from God, both righteousness and sanctification and redemption, [31] that, even as it is written, "He who boasts, let him boast in the Lord."

## CHAPTER 2

[1] And I, when I came to you, brothers, did not come with excellence of speech or of wisdom, proclaiming to you the testimony of God. [2] For I determined not to know anything among you except Jesus Christ, and him crucified. [3] And I was with you in weakness and in fear and in much trembling; [4] and my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, [5] that your faith should not be in the wisdom of men but in the power of God. [6] Yet we do speak wisdom among the mature; but a wisdom not of this age, nor of the rulers of this age, who are coming to nothing. [7] But we speak God's wisdom in a mystery, the wisdom that has been hidden, which God foreordained before the ages for our glory, [8] which none of the rulers of this age knew; for had they known it, they would not have crucified the Lord of glory. [9] But as it is written: "Things which eye has not seen, nor ear heard, and which have not entered into the heart of man, the things which God has prepared for those who love him." [10] But to us God revealed them through his Spirit; for the Spirit searches all things, even the depths of God. [11] For who among men knows the things of a man except the spirit of the man which is in him? So also the things of God no one knows except the Spirit of God. [12] Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God; [13] which things we also speak, not in words taught by human wisdom, but in those taught by the Holy Spirit, comparing spiritual things with spiritual. [14] But the natural man does not receive the things of the Spirit of God, for they are foolishness to him, and he cannot know them, because they are spiritually discerned. [15] But he who is spiritual discerns all things, yet he himself is discerned by no one. [16] For "who has known the mind of the Lord, that he may instruct him?" But we have the mind of Christ.

## CHAPTER 3

[1] And I, brothers, could not speak to you as to spiritual men, but as to fleshly, as to infants in Christ. [2] I gave you milk to drink, not solid food; for you were not yet able to bear it, and even now you are still not able, [3] for you are still fleshly. For since there is jealousy and strife and divisions among you, are you not fleshly and walking in a merely human way? [4] For whenever one says, "I am of Paul," and another, "I of Apollos," are you not fleshly? [5] Who then is Paul, and who Apollos, but ministers through whom you believed, even as the Lord gave to each? [6] I planted, Apollos watered, but God gave the increase. [7] So neither he who plants is anything, nor he who waters, but God who gives the increase. [8] Now he who plants and he who waters are one, and each will receive his own reward according to his own labor. [9] For we are God's fellow workers; you are God's cultivated field, God's building. [10] According to the grace of God that was given to me, as a wise master builder I have laid a foundation, and another builds upon it. But let each one take heed how he builds upon it. [11] For no one can lay another foundation than the one that is laid, which is Jesus Christ. [12] Now if anyone builds upon this foundation gold, silver, precious stones, wood, grass, stubble, [13] each one's work will become manifest; for the Day will make it plain, because it is revealed by fire; and the fire will test each one's work, of what sort it is. [14] If anyone's work which he has built upon it remains, he will receive a reward. [15] If anyone's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire. [16] Do you not know that you are a temple of God, and the Spirit of God dwells in you? [17] If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, which you are. [18] Let no one deceive himself. If anyone among you seems to be wise in this age, let him become foolish, so that he may become wise. [19] For the wisdom of this world is foolishness with God. For it is written, "He is the one who catches the wise in their craftiness"; [20] and again, "The Lord knows the thoughts of the wise, that they are futile." [21] So let no one boast in men; for all things are yours, [22] whether Paul or Apollos or Cephas or the world or life or death or things present or things to come, all are yours, [23] and you are Christ's, and Christ is God's.

## CHAPTER 4

[1] So let a man regard us as attendants of Christ and stewards of the mysteries of God. [2] Moreover, it is required in stewards that one be found faithful. [3] But to me it is a very small thing that I should be examined by you or by man's day of judgment; indeed, I do not even examine myself. [4] For I am conscious of nothing against myself, yet I am not justified by this; but the one who examines me is the Lord. [5] So do not judge anything before the time, until the Lord comes, who will both bring to light the hidden things of darkness and make manifest the counsels of the hearts; and then each one will have his praise from God. [6] Now these things, brothers, I have applied in a figure to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you be puffed up for one against another. [7] For who makes you differ from another? And

what do you have that you did not receive? And if you did receive it, why do you boast as if you had not received it? [8] Already you are full! Already you have become rich! You have reigned as kings without us! And I wish indeed that you did reign, so that we too might reign with you! [9] For I think that God has displayed us, the apostles, last, as men condemned to death; for we have become a spectacle to the world, both to angels and to men. [10] We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you are glorious, but we are without honor. [11] To this present hour we both hunger and thirst, and are poorly clothed, and are beaten, and have no settled home, [12] and we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure it; [13] being slandered, we entreat. We have become as the filth of the world, the offscouring of all things, until now. [14] I do not write these things to shame you, but as my beloved children I warn you. [15] For though you have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I begot you through the gospel. [16] Therefore I exhort you, be imitators of me. [17] For this reason I sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways that are in Christ, even as I teach everywhere in every church. [18] Now some are puffed up, as though I were not coming to you. [19] But I will come to you shortly, if the Lord wills, and I will know, not the speech of those who are puffed up, but the power. [20] For the kingdom of God is not in word but in power. [21] What do you want? Shall I come to you with a rod, or in love and a spirit of meekness?

## CHAPTER 5

[1] It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles, that someone has his father's wife. [2] And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you. [3] For I, absent in body but present in spirit, have already judged, as though I were present, him who has done this thing, [4] in the name of our Lord Jesus Christ, when you are gathered together along with my spirit, with the power of our Lord Jesus Christ, [5] to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. [6] Your boasting is not good. Do you not know that a little leaven leavens the whole lump? [7] Purge out, then, the old leaven, that you may be a new lump, even as you are unleavened. For indeed Christ our Passover was sacrificed for us. [8] So let us keep the feast, not with old leaven, nor with leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. [9] I wrote to you in the letter not to keep company with sexually immoral people; [10] not at all meaning the sexually immoral of this world, or the covetous, or extortioners, or idolaters, since then you would have to go out of the world. [11] But now I have written to you not to keep company with anyone who is called a brother, if he is sexually immoral or covetous or an idolater or a reviler or a drunkard or an extortioner; not even to eat with such a one. [12] For what have I to do with judging those who are outside? Do you not judge those who are inside? [13] But God judges those who are outside. And put away the wicked man from among yourselves.

## CHAPTER 6

[1] Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints? [2] Do you not know that the saints will judge the world? And if the world is judged by you, are you unworthy to judge the smallest matters? [3] Do you not know that we will judge angels? How much more, then, things that pertain to this life? [4] If, then, you have courts for matters of this life, set those to judge who are least esteemed in the church. [5] I say it to your shame. Is it so, that there is not a wise man among you, not even one, who will be able to judge between his brothers, [6] but brother goes to law with brother, and that before unbelievers? [7] Already, then, it is altogether a defeat for you that you have lawsuits with one another. Why not rather suffer wrong? Why not rather be defrauded? [8] But you yourselves do wrong and defraud, and that to your brothers. [9] Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor effeminate men, nor men who lie with males, [10] nor thieves, nor the covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. [11] And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God. [12] All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be brought under the power of any. [13] Foods are for the belly and the belly for foods; but God will bring to nothing both it and them. Now the body is not for sexual immorality but for the Lord, and the Lord for the body. [14] And God both raised up the Lord and will also raise us up through his power. [15] Do you not know that your bodies are members of Christ? Shall I, then, take the members of Christ and make them members of a harlot? May it never be! [16] Or do you not know that he who is joined to the harlot is one body with her? For "the two," he says, "will become one flesh." [17] But he who is joined to the Lord is one spirit. [18] Flee sexual immorality. Every sin that a man does is outside the body; but he who commits sexual immorality sins against his own body. [19] Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? [20] For you were bought with a price; therefore glorify God in your body and in your spirit, which are God's.*

## CHAPTER 7

[1] Now concerning the things of which you wrote to me: it is good for a man not to touch a woman. [2] But because of the cases of sexual immorality, let each man have his own wife, and let each woman have her own husband. [3] Let the husband render to the wife the goodwill due to her, and likewise also the wife to the husband.* [4] The wife does not have authority over her own body,

but the husband; and likewise the husband also does not have authority over his own body, but the wife. [5] Do not deprive one another, except by agreement for a time, that you may give yourselves to fasting and prayer; and come together again, so that Satan may not tempt you because of your lack of self-control. [*] [6] But this I say as a concession, not as a command. [7] For I wish that all men were even as I myself am. But each has his own gift from God, one in this way and another in that. [8] But I say to the unmarried and to the widows: it is good for them if they remain even as I am. [9] But if they do not have self-control, let them marry; for it is better to marry than to burn. [10] And to the married I give this charge, not I but the Lord: that a wife not be separated from her husband; [11] but if she is indeed separated, let her remain unmarried, or else be reconciled to her husband; and that a husband not send away his wife. [12] But to the rest I speak, not the Lord: if any brother has a wife who does not believe, and she is willing to dwell with him, let him not send her away. [13] And if a woman has a husband who does not believe, and he is willing to dwell with her, let her not send him away. [14] For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband; otherwise your children would be unclean, but now they are holy. [15] But if the unbelieving one separates, let him separate; the brother or the sister is not under bondage in such cases; but God has called us in peace. [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? [17] Only, as God has apportioned to each, as the Lord has called each, so let him walk. And so I ordain in all the churches. [18] Was anyone called when already circumcised? Let him not become uncircumcised. Was anyone called while uncircumcised? Let him not be circumcised. [19] Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. [20] Let each remain in the calling in which he was called. [21] Were you called as a servant? Do not be concerned about it; but if you are also able to become free, use it rather. [22] For the servant who was called in the Lord is the Lord's freedman; likewise also the free man who was called is Christ's servant. [23] You were bought with a price; do not become servants of men. [24] Brothers, let each one remain with God in the state in which he was called. [25] Now concerning virgins I have no command of the Lord; but I give my judgment, as one who has received mercy from the Lord to be faithful. [26] I think, then, that this is good because of the present necessity: that it is good for a man to remain as he is. [27] Are you bound to a wife? Do not seek to be released. Are you released from a wife? Do not seek a wife. [28] But even if you marry, you have not sinned; and if the virgin marries, she has not sinned. Yet such will have trouble in the flesh, and I would spare you. [29] But this I say, brothers: the time is short; from now on let those who have wives be as though they had none, [30] and those who weep as though they did not weep, and those who rejoice as though they did not rejoice, and those who buy as though they did not possess, [31] and those who use this world as not using it to the full; for the fashion of this world is passing away. [32] But I want you to be without care. The unmarried man cares for the things of the Lord, how he may please the Lord; [33] but he who is married cares for the things of the world, how he may please his wife. [34] There is a difference also between the wife and the virgin. The unmarried woman cares for the things of the Lord, that she may be holy both in body and in spirit; but she who is married cares for the things of the world, how she may please her husband. [35] And this I say for your own profit, not that I may put a noose on you, but for what is proper, and that you may attend upon the Lord without distraction. [36] But if anyone thinks he is behaving improperly toward his virgin, if she is past the flower of her youth, and need so requires, let him do what he wills; he does not sin; let them marry. [37] But he who stands steadfast in his heart, having no necessity, but has authority concerning his own will, and has judged this in his heart, to keep his own virgin, does well. [38] So then he also who gives in marriage does well, but he who does not give in marriage does better. [39] A wife is bound by law as long as her husband lives; but if her husband falls asleep, she is free to be married to whom she wills, only in the Lord. [40] But she is happier if she so remains, according to my judgment; and I think that I also have the Spirit of God.

## CHAPTER 8

[1] Now concerning the things sacrificed to idols, we know that we all have knowledge. Knowledge puffs up, but love builds up. [2] And if anyone thinks that he knows anything, he knows nothing yet as he ought to know. [3] But if anyone loves God, he is known by him. [4] Concerning, then, the eating of things sacrificed to idols, we know that an idol is nothing in the world, and that there is no other God but one. [5] For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), [6] yet for us there is one God, the Father, of whom are all things, and we for him; and one Lord Jesus Christ, through whom are all things, and we through him. [7] However, not all have this knowledge; for some, with consciousness of the idol until now, eat it as a thing sacrificed to an idol, and their conscience, being weak, is defiled. [8] But food does not commend us to God; for neither, if we eat, do we abound, nor, if we do not eat, do we lack. [9] But take heed lest by any means this right of yours become a stumbling block to those who are weak. [10] For if anyone sees you, who have knowledge, reclining at table in an idol's house, will not the conscience of him who is weak be built up to eat the things sacrificed to idols? [11] And through your knowledge the weak brother will perish, for whom Christ died. [12] And so, sinning against the brothers and wounding their weak conscience, you sin against Christ. [13] Therefore, if food causes my brother to stumble, I will never eat meat, that I may not cause my brother to stumble.

## CHAPTER 9

[1] Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord? [2] If to others I am not an apostle, yet at least I am to you; for you are the seal of my apostleship in the Lord. [3] My defense to those who examine

me is this: [4] Do we not have the right to eat and to drink? [5] Do we not have the right to take along a sister as a wife, as also the other apostles do, and the brothers of the Lord, and Cephas? [6] Or is it only Barnabas and I who have no right to refrain from working? [7] Who ever serves as a soldier at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock? [8] Do I say these things as a mere man? Or does not the law say the same also? [9] For in the law of Moses it is written, "You shall not muzzle a threshing ox." Is it for the oxen that God is concerned? [10] Or does he say it entirely for our sake? For our sake it was written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. [11] If we have sown spiritual things for you, is it a great thing if we reap your fleshly things? [12] If others share in this right over you, do not we even more? Yet we have not used this right, but we endure all things, lest we should hinder the gospel of Christ. [13] Do you not know that those who minister at the holy things eat of the things of the temple, and those who serve at the altar share with the altar? [14] Even so the Lord ordained that those who preach the gospel should live from the gospel. [15] But I have used none of these things; nor have I written these things that it should be done so to me; for it would be better for me to die than that anyone should make my boasting void. [16] For if I preach the gospel, I have nothing to boast of; for necessity is laid upon me; yes, woe is me if I do not preach the gospel. [17] For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship. [18] What, then, is my reward? That when I preach the gospel I may make the gospel of Christ free of charge, so as not to make full use of my right in the gospel. [19] For though I am free from all men, I made myself a servant to all, that I might gain the more. [20] And to the Jews I became as a Jew, that I might gain the Jews; to those who are under the law, as under the law, that I might gain those who are under the law; [21] to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might gain those who are without law. [22] To the weak I became as weak, that I might gain the weak. I have become all things to all men, that I may by all means save some. [23] And this I do for the gospel's sake, that I may become a fellow partaker of it. [24] Do you not know that those who run in a race all run, but one receives the prize? So run, that you may obtain it. [25] And everyone who competes exercises self-control in all things. They do it to receive a perishable crown, but we an imperishable. [26] Therefore I run thus: not with uncertainty; thus I fight: not as one who beats the air; [27] but I buffet my body and bring it into bondage, lest by any means, after preaching to others, I myself should be disqualified.

## CHAPTER 10

[1] Now I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, [2] and all were baptized into Moses in the cloud and in the sea, [3] and all ate the same spiritual food, [4] and all drank the same spiritual drink; for they drank of a spiritual rock that followed them, and the rock was Christ. [5] But with most of them God was not well pleased; for they were overthrown in the wilderness. [6] Now these things became examples for us, so that we should not desire evil things, as they also desired. [7] And do not become idolaters, as some of them were; as it is written, "The people sat down to eat and to drink, and rose up to play." [8] Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell. [9] Nor let us tempt Christ, as some of them also did, and were destroyed by the serpents. [10] Nor murmur, as some of them also did, and were destroyed by the destroyer. [11] Now all these things happened to them as types, and they were written for our admonition, upon whom the ends of the ages have come. [12] Therefore let him who thinks he stands take heed lest he fall. [13] No temptation has taken hold of you except what is human; but God is faithful, who will not let you be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it. [14] Therefore, my beloved, flee from idolatry. [15] I speak as to sensible men; you judge what I say. [16] The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? [17] Because there is one bread, we, though many, are one body; for we all partake of the one bread. [18] Consider Israel according to the flesh: are not those who eat the sacrifices partakers of the altar? [19] What, then, do I say? That an idol is anything, or that a thing sacrificed to idols is anything? [20] Rather, I say that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become partakers with demons. [21] You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and of the table of demons. [22] Or do we provoke the Lord to jealousy? Are we stronger than he? [23] All things are lawful for me, but not all things are profitable; all things are lawful for me, but not all things build up. [24] Let no one seek his own, but each one another's good. [25] Eat whatever is sold in the meat market, asking no questions for conscience' sake; [26] for "the earth is the Lord's, and its fullness." [27] And if any of those who do not believe invites you, and you wish to go, eat whatever is set before you, asking no questions for conscience' sake. [28] But if anyone says to you, "This was sacrificed to idols," do not eat it, for the sake of the one who informed you and for conscience' sake; for "the earth is the Lord's, and its fullness." [29] Conscience, I say, not your own, but the other man's; for why is my liberty judged by another's conscience? [30] If I partake with thankfulness, why am I spoken evil of for that for which I give thanks? [31] Whether, then, you eat or drink or do anything, do all things to the glory of God. [32] Give no occasion of stumbling, either to Jews or to Greeks or to the church of God, [33] even as I also please all men in all things, not seeking my own profit but that of the many, that they may be saved.

## CHAPTER 11

[1] Be imitators of me, even as I also am of Christ. [2] Now I praise you, brothers, that you remember me in all things and hold fast

the traditions just as I delivered them to you. [3] But I want you to know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God. [4] Every man who prays or prophesies with his head covered dishonors his head. [5] But every woman who prays or prophesies with her head unveiled dishonors her head; for that is one and the same as if her head were shaved. [6] For if a woman is not veiled, let her also be shorn; but if it is a shame for a woman to be shorn or shaven, let her be veiled. [7] For a man indeed ought not to veil his head, being the image and glory of God; but the woman is the glory of man. [8] For man is not from woman, but woman from man; [9] nor was man created for the sake of the woman, but woman for the sake of the man. [10] For this reason the woman ought to have authority on her head, because of the angels. [11] Nevertheless, neither is man without woman, nor woman without man, in the Lord. [12] For as woman is from man, so man also is through woman; but all things are from God. [13] Judge among yourselves: is it proper for a woman to pray to God unveiled? [14] Or does not even nature itself teach you that if a man has long hair, it is a dishonor to him, [15] but if a woman has long hair, it is a glory to her? For her hair is given to her for a covering. [16] But if anyone seems to be contentious, we have no such custom, nor do the churches of God. [17] Now in giving this charge I do not praise you, because you come together not for the better but for the worse. [18] For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it. [19] For there must also be factions among you, that those who are approved may become manifest among you. [20] When, then, you come together in one place, it is not to eat the Lord's supper; [21] for in eating, each one takes his own supper ahead of the others, and one is hungry and another is drunk. [22] What! Do you not have houses to eat and drink in? Or do you despise the church of God and put to shame those who have nothing? What shall I say to you? Shall I praise you? In this I do not praise you. [23] For I received from the Lord that which I also delivered to you, that the Lord Jesus, on the night in which he was betrayed, took bread, [24] and having given thanks, he broke it and said, "Take, eat; this is my body, which is broken for you; do this in remembrance of me."* [25] In the same way also he took the cup after supper, saying, "This cup is the new covenant in my blood; do this, as often as you drink it, in remembrance of me." [26] For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes. [27] Therefore whoever eats this bread or drinks the cup of the Lord unworthily will be guilty of the body and blood of the Lord. [28] But let a man examine himself, and so let him eat of the bread and drink of the cup. [29] For he who eats and drinks unworthily eats and drinks condemnation to himself, not discerning the body of the Lord.* [30] Because of this many among you are weak and sickly, and a good many sleep. [31] For if we discerned ourselves, we would not be judged. [32] But being judged, we are disciplined by the Lord, that we may not be condemned with the world. [33] So then, my brothers, when you come together to eat, wait for one another. [34] And if anyone is hungry, let him eat at home, lest you come together for condemnation. And the rest I will set in order whenever I come.

## CHAPTER 12

[1] Now concerning spiritual gifts, brothers, I do not want you to be unaware. [2] You know that you were Gentiles, carried away to these mute idols, however you were led. [3] Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is anathema," and no one can say, "Jesus is Lord," except by the Holy Spirit. [4] Now there are diversities of gifts, but the same Spirit; [5] and there are diversities of ministries, and the same Lord; [6] and there are diversities of workings, but it is the same God who works all in all. [7] But to each one is given the manifestation of the Spirit for what is profitable. [8] For to one is given through the Spirit a word of wisdom, and to another a word of knowledge by the same Spirit; [9] to another faith by the same Spirit; to another gifts of healings by the same Spirit; [10] to another the working of miracles; to another prophecy; to another discerning of spirits; to another different kinds of tongues; and to another the interpretation of tongues. [11] But one and the same Spirit works all these things, distributing to each one individually as he wills. [12] For as the body is one and has many members, and all the members of the one body, being many, are one body, so also is Christ. [13] For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether servants or free; and we were all made to drink into one Spirit. [14] For the body also is not one member, but many. [15] If the foot should say, "Because I am not a hand, I am not of the body," is it therefore not of the body? [16] And if the ear should say, "Because I am not an eye, I am not of the body," is it therefore not of the body? [17] If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be? [18] But now God has set the members, each one of them, in the body as he willed. [19] And if all were one member, where would the body be? [20] But now there are many members, yet one body. [21] And 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." [22] No, much rather, those members of the body which seem to be weaker are necessary; [23] and those members of the body which we think less honorable, on these we bestow greater honor; and our uncomely parts have greater comeliness, [24] whereas our comely parts have no need. But God has composed the body together, having given greater honor to the part that lacked, [25] that there may be no division in the body, but that the members may have the same care for one another. [26] And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it. [27] Now you are the body of Christ, and members individually. [28] And God has set some in the church: first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, kinds of tongues. [29] Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? [30] Do all have gifts of healings? Do all speak with tongues? Do all interpret? [31] But earnestly desire the better gifts. And yet I show you a more excellent way.

## CHAPTER 13

[1] If I speak with the tongues of men and of angels, but do not have love, I have become sounding brass or a clanging cymbal. [*] [2] And if I have prophecy, and understand all mysteries and all knowledge, and if I have all faith, so that I could remove mountains, but do not have love, I am nothing. [3] And if I give out all my goods as food, and if I deliver up my body to be burned, but do not have love, it profits me nothing. [4] Love suffers long and is kind; love does not envy; love does not vaunt itself, is not puffed up, [5] does not behave improperly, does not seek its own, is not provoked, does not take account of evil; [6] does not rejoice in unrighteousness, but rejoices with the truth; [7] bears all things, believes all things, hopes all things, endures all things. [8] Love never fails. But whether there are prophecies, they will be done away; whether tongues, they will cease; whether knowledge, it will be done away. [9] For we know in part, and we prophesy in part; [10] but when that which is complete has come, then that which is in part will be done away. [11] When I was a child, I spoke as a child, I thought as a child, I reasoned as a child; but when I became a man, I put away the things of a child. [12] For now we see through a mirror, dimly, but then face to face; now I know in part, but then I will know fully, even as I also was fully known. [*] [13] And now faith, hope, love abide, these three; but the greatest of these is love.

## CHAPTER 14

[1] Pursue love, and earnestly desire spiritual gifts, but especially that you may prophesy. [2] For he who speaks in a tongue speaks not to men but to God; for no one understands him; but in the spirit he speaks mysteries. [3] But he who prophesies speaks to men edification and exhortation and consolation. [4] He who speaks in a tongue edifies himself, but he who prophesies edifies the church. [5] Now I would like you all to speak with tongues, but even more that you would prophesy; for he who prophesies is greater than he who speaks with tongues, unless he interprets, that the church may receive edification. [6] And now, brothers, if I come to you speaking with tongues, what will I profit you, unless I speak to you either in revelation or in knowledge or in prophecy or in teaching? [7] Even things without life that give a sound, whether flute or harp, if they do not make a distinction in the sounds, how will it be known what is piped or harped? [8] For if the trumpet gives an uncertain sound, who will prepare himself for battle? [9] So also you, unless you utter by the tongue speech that is easily understood, how will what is spoken be known? For you will be speaking into the air. [10] There are, it may be, so many kinds of sounds in the world, and none of them is without meaning. [11] If, then, I do not know the meaning of the sound, I will be a barbarian to him who speaks, and he who speaks will be a barbarian to me. [12] So also you, since you are zealous of spiritual gifts, seek to abound in them for the edification of the church. [13] Therefore let him who speaks in a tongue pray that he may interpret. [14] For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. [15] What is it, then? I will pray with the spirit, and I will pray also with the understanding; I will sing with the spirit, and I will sing also with the understanding. [16] Otherwise, if you bless with the spirit, how will he who fills the place of the unlearned say the Amen at your giving of thanks, since he does not know what you are saying? [17] For you indeed give thanks well, but the other is not edified. [18] I thank my God that I speak with tongues more than you all; [19] but in the church I would rather speak five words with my understanding, that I might also instruct others, than ten thousand words in a tongue. [20] Brothers, do not be children in understanding; but in malice be infants, and in understanding be mature. [21] In the law it is written, "With other tongues and with other lips I will speak to this people, and even so they will not hear me, says the Lord." [22] So then tongues are for a sign, not to those who believe but to the unbelieving; but prophecy is not for the unbelieving but for those who believe. [23] If, then, the whole church comes together in one place, and all speak with tongues, and there come in those who are unlearned or unbelievers, will they not say that you are out of your minds? [24] But if all prophesy, and some unbeliever or unlearned man comes in, he is convicted by all, he is examined by all, [25] and thus the secrets of his heart are made manifest; and so, falling on his face, he will worship God, declaring that God is truly among you. [26] How is it, then, brothers? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification. [27] If anyone speaks in a tongue, let it be by two, or at the most three, and each in turn; and let one interpret. [28] But if there is no interpreter, let him be silent in the church, and let him speak to himself and to God. [29] And let two or three prophets speak, and let the others discern. [30] But if anything is revealed to another sitting by, let the first be silent. [31] For you can all prophesy one by one, that all may learn and all may be exhorted. [32] And the spirits of the prophets are subject to the prophets. [33] For God is not a God of disorder but of peace, as in all the churches of the saints. [34] Let your women keep silent in the churches, for they are not permitted to speak, but to be subject, as also the law says. [35] And if they wish to learn anything, let them ask their own husbands at home; for it is a shame for women to speak in church. [36] Or did the word of God go out from you? Or did it come to you only? [37] If anyone thinks he is a prophet or spiritual, let him acknowledge the things which I write to you, that they are commandments of the Lord. [38] But if anyone is ignorant, let him be ignorant. [39] Therefore, brothers, earnestly desire to prophesy, and do not forbid speaking with tongues. [40] Let all things be done decently and in order.

## CHAPTER 15

[1] Now I make known to you, brothers, the gospel which I preached to you, which you also received, in which you also stand, [2] by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. [3] For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, [4] and that he was

buried, and that he was raised on the third day according to the Scriptures, [5] and that he was seen by Cephas, then by the twelve. [6] After that he was seen by more than five hundred brothers at once, of whom the greater part remain until now, but some have fallen asleep. [7] After that he was seen by James, then by all the apostles. [8] And last of all, as by one born out of due time, he was seen by me also. [9] For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. [10] But by the grace of God I am what I am; and his grace toward me was not in vain, but I labored more abundantly than they all; yet not I, but the grace of God which was with me. [11] Whether, then, it was I or they, so we preach, and so you believed. [12] Now if Christ is preached, that he has been raised from the dead, how do some among you say that there is no resurrection of the dead? [13] But if there is no resurrection of the dead, neither has Christ been raised; [14] and if Christ has not been raised, then our preaching is empty, and your faith is also empty. [15] And we are also found false witnesses of God, because we testified of God that he raised the Christ, whom he did not raise, if indeed the dead are not raised. [16] For if the dead are not raised, neither has Christ been raised; [17] and if Christ has not been raised, your faith is futile; you are still in your sins. [18] Then also those who fell asleep in Christ perished. [19] If in this life only we have hoped in Christ, we are of all men the most miserable. [20] But now Christ has been raised from the dead, and has become the firstfruits of those who have fallen asleep. [21] For since by man came death, by man came also the resurrection of the dead. [22] For as in Adam all die, so also in Christ all will be made alive. [23] But each in his own order: Christ the firstfruits, afterward those who are Christ's at his coming. [24] Then comes the end, when he delivers up the kingdom to God, even the Father, when he has abolished all rule and all authority and power. [25] For he must reign until he has put all the enemies under his feet. [26] The last enemy to be abolished is death. [27] For he subjected all things under his feet. But when he says that all things have been subjected, it is evident that he is excepted who subjected all things to him. [28] And when all things have been subjected to him, then the Son himself also will be subjected to him who subjected all things to him, that God may be all in all. [29] Otherwise, what will they do who are baptized for the dead, if the dead are not raised at all? Why then are they baptized for the dead? [30] Why also do we stand in danger every hour? [31] I die daily; I affirm it by the boasting in you which I have in Christ Jesus our Lord. [32] If, in human terms, I fought with beasts at Ephesus, what does it profit me, if the dead are not raised? Let us eat and drink, for tomorrow we die. [33] Do not be deceived: evil company corrupts good habits. [34] Become sober, as you ought, and do not sin; for some do not have the knowledge of God. I speak this to your shame. [35] But someone will say, "How are the dead raised? And with what body do they come?" [36] Foolish one! What you sow is not made alive unless it dies. [37] And what you sow, you do not sow the body that will be, but a bare grain, perhaps of wheat or of some other grain; [38] but God gives it a body as he has willed, and to each of the seeds its own body. [39] Not all flesh is the same flesh; but there is one flesh of men, another flesh of beasts, another of fish, and another of birds. [40] There are also heavenly bodies and earthly bodies; but the glory of the heavenly is one thing, and that of the earthly another. [41] There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. [42] So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. [43] It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. [44] It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. [45] So also it is written, "The first man Adam became a living soul"; the last Adam, a life-giving spirit. [46] However, the spiritual is not first, but the natural, and afterward the spiritual. [47] The first man is of the earth, earthy; the second man is the Lord from heaven. [48] As is the earthy, such also are the earthy; and as is the heavenly, such also are the heavenly. [49] And as we bore the image of the earthy, we will also bear the image of the heavenly. [50] And this I declare, brothers: that flesh and blood cannot inherit the kingdom of God, nor does corruption inherit incorruption. [51] Look, I tell you a mystery: we will not all sleep, but we will all be changed, [52] in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised incorruptible, and we will be changed. [53] For this corruptible must put on incorruption, and this mortal must put on immortality. [54] And when this corruptible has put on incorruption, and this mortal has put on immortality, then the saying that is written will come to pass: "Death was swallowed up in victory." [55] "O death, where is your sting? O Hades, where is your victory?"* [56] Now the sting of death is sin, and the power of sin is the law. [57] But thanks be to God, who gives us the victory through our Lord Jesus Christ. [58] Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

## CHAPTER 16

[1] Now concerning the collection for the saints, as I gave order to the churches of Galatia, so you also must do. [2] On the first day of the week, let each of you put something aside by himself, storing it up as he may prosper, that there be no collections when I come. [3] And when I arrive, whomever you approve by letters, these I will send to bring your gift to Jerusalem.* [4] And if it is fitting that I go also, they will go with me. [5] Now I will come to you when I pass through Macedonia; for I am passing through Macedonia; [6] And perhaps I will stay with you, or even spend the winter, that you may send me on my way wherever I go. [7] For I do not want to see you now just in passing; but I hope to remain some time with you, if the Lord permits. [8] But I will remain in Ephesus until Pentecost; [9] for a great and effective door has opened to me, and there are many adversaries. [10] Now if Timothy comes, see that he is with you without fear; for he works the work of the Lord, as I also do. [11] Let no one, then, despise him; but send him on his way in peace, that he may come to me; for I am waiting for him with the brothers. [12] Now

concerning our brother Apollos, I strongly urged him to come to you with the brothers; and it was not at all his will to come now, but he will come when he has a convenient time. [13] Watch, stand firm in the faith, be manly, be strong. [14] Let all that you do be done in love. [15] Now I exhort you, brothers (you know the household of Stephanas, that it is the firstfruits of Achaia, and that they have devoted themselves to the ministry of the saints), [16] that you also be subject to such, and to everyone who works and labors with us. [17] And I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because what was lacking on your part they supplied. [18] For they refreshed my spirit and yours; therefore acknowledge such men. [19] The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house. [20] All the brothers greet you. Greet one another with a holy kiss. [21] I, Paul, write this greeting with my own hand. [22] If anyone does not love the Lord Jesus Christ, let him be anathema. Maran atha. [*] [23] The grace of the Lord Jesus Christ be with you. [24] My love be with you all in Christ Jesus. Amen.

# 2 Corinthians

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## CHAPTER 1

[1] Paul, by God's will an apostle of Jesus Christ, and Timothy, our brother, to the church of God at Corinth, together with all the saints throughout Achaia: [2] Grace to you and peace from God our Father and the Lord Jesus Christ. [3] Blessed is the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all consolation, [4] who consoles us in all our affliction, so that we may be able to console those in every affliction through the consolation with which we ourselves are consoled by God. [5] For as the sufferings of Christ abound toward us, so our consolation also abounds through Christ. [6] And whether we are afflicted, it is for your consolation and salvation, which works in the enduring of the same sufferings that we too suffer; or whether we are consoled, it is for your consolation and salvation; and our hope on your behalf is firm, [*] [7] knowing that as you are partakers of the sufferings, so also of the consolation. [8] For we do not wish you to be unaware, brothers, of our affliction that befell us in Asia, that we were burdened exceedingly, above our strength, so that we despaired even of living. [9] But we ourselves had the sentence of death within ourselves, so that we might not trust in ourselves but in God, who raises the dead; [10] who rescued us from so great a death and does rescue us; in him we have set our hope that he will yet rescue us, [11] while you also work together for us by your prayer, so that thanks may be given by many people on our behalf for the gift bestowed on us through many. [12] For our boasting is this, the witness of our conscience: that in simplicity and godly sincerity, not in fleshly wisdom but in the grace of God, we have behaved ourselves in the world, and more especially toward you. [13] For we are not writing to you anything other than what you read and recognize, and I hope you will go on recognizing it to the end, [14] just as you have already recognized in part that we are your reason for boasting, as you are ours, on the day of the Lord Jesus. [15] It was with this confidence that I intended to come to you first, so that you might receive a second benefit, [16] and to go on by way of you into Macedonia, then come back to you from Macedonia and be helped on my journey by you to Judea. [17] So when I intended this, did I act with fickleness? Or what I plan, do I plan according to the flesh, so that with me it should be "Yes, yes" and "No, no"? [18] But God is faithful: our word toward you was not yes and no. [19] For the Son of God, Jesus Christ, who was proclaimed among you by us, by me and Silvanus and Timothy, was not yes and no, but in him it has been yes. [20] For all the promises of God in him are yes, and in him amen, to the glory of God through us. [21] And the one who confirms us with you in Christ and anointed us is God, [22] who also sealed us and gave the down payment of the Spirit in our hearts. [*] [23] Now I call on God as witness upon my soul that it was to spare you that I did not come to Corinth again. [24] Not that we are masters over your faith, but we are fellow workers for your joy; for by faith you stand.

## CHAPTER 2

[1] But I decided this for myself: not to come to you again in sorrow. [2] For if I make you sorrowful, who then is there to make me glad, except the one I have made sorrowful? [3] And I wrote this very thing to you, so that when I came I would not have sorrow from those who ought to make me rejoice, having confidence in you all that my joy is the joy of you all. [4] For it was out of much affliction and anguish of heart that I wrote to you, with many tears, not so that you would be grieved, but so that you might know the love which I have so abundantly for you. [5] But if anyone has caused sorrow, he has caused sorrow not to me but, in part (not to overstate it), to you all. [6] For such a person this penalty from the majority is enough, [7] so that on the contrary you should rather forgive and comfort him, lest such a one be swallowed up by excessive sorrow. [8] Therefore I urge you to confirm your love toward him. [9] Indeed, this was why I wrote: to test you and find out whether you are obedient in everything. [10] Now if you forgive anyone anything, I forgive him too; for if I have forgiven anything, to whomever I have forgiven it, I have forgiven it for your sakes in the person of Christ, [11] so that Satan may not take advantage of us, for we are well aware of his designs. [12] When I came to Troas for the gospel of Christ, even though a door stood open for me in the Lord, [13] I had no rest in my spirit, because I did not find Titus my brother; but taking leave of them, I went out into Macedonia. [14] But thanks be to God, who at all times leads us in triumph in Christ, and makes manifest the scent of his knowledge through us in every place. [15] For to God we are the sweet smell of Christ among those being saved and among those perishing; [16] to the one a scent of death to death, to the other a scent of life to life. And who is sufficient for

these things? [17] For we are not, like the many, peddling the word of God; but out of sincerity, as from God, we speak before God in Christ.*

## CHAPTER 3

[1] Are we beginning again to commend ourselves? Or do we need, as some do, letters of commendation to you or letters of commendation from you? [2] You are our letter, written on our hearts, known and read by all people, [3] since you are plainly shown to be a letter of Christ ministered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on fleshly tablets of the heart. [4] And such confidence we have through Christ toward God; [5] not that we are sufficient of ourselves to reckon anything as coming from ourselves, but our sufficiency is from God, [6] who also made us sufficient as ministers of a new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit makes alive. [7] But if the ministry of death, engraved in letters on stones, came with glory, so that the children of Israel could not gaze at the face of Moses because of the glory of his face, a glory that was being done away, [8] how will the ministry of the Spirit not be all the more with glory? [9] For if the ministry of condemnation was glory, much more does the ministry of righteousness overflow with glory. [10] Indeed, what once had glory has no glory at all in this respect, because of the glory that so far outshines it. [11] For if what was being done away came with glory, much more does what remains abide in glory. [12] Having, then, such hope, we use much plainness of speech, [13] and we are not like Moses, who put a veil over his face so that the children of Israel might not gaze at the end of what was being done away. [14] But their minds were hardened; for until this day the same veil remains unlifted at the reading of the old covenant, the veil that is done away in Christ.* [15] But to this day, whenever Moses is read, a veil lies over their heart. [16] But when one turns to the Lord, the veil is removed. [17] Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. [18] And all of us, with unveiled face, beholding as in a mirror the glory of the Lord, are being changed into the same image from glory to glory, as by the Spirit of the Lord.*

## CHAPTER 4

[1] Therefore, having this ministry, as we have received mercy, we do not lose heart; [2] but we have renounced the hidden things of shame, not walking in craftiness nor falsifying the word of God, but by the open statement of the truth commending ourselves to every man's conscience before God. [3] But even if our gospel is veiled, it is veiled among those who are perishing, [4] in whom the god of this age has blinded the minds of those who do not believe, so that the light of the gospel of the glory of Christ, who is the image of God, should not dawn on them. [5] For we do not proclaim ourselves but Christ Jesus as Lord, and ourselves your servants for the sake of Jesus. [6] For it is God, who said, "Light shall shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. [7] But we have this treasure in earthenware vessels, so that the surpassing greatness of the power may be from God and not from us. [8] We are pressed hard on every side but not hemmed in; perplexed but not in despair; [9] persecuted but not forsaken; cast down but not destroyed; [10] always carrying about in the body the dying of the Lord Jesus, so that the life of Jesus may also be made manifest in our body. [11] For we who live are always being handed over to death for Jesus' sake, so that the life of Jesus may also be made manifest in our mortal flesh. [12] So death works in us, but life in you. [13] Yet having the same spirit of faith, in keeping with what is written, "I believed, and so I spoke," we too believe, and so we too speak, [14] for we know that the one who raised the Lord Jesus will raise us also through Jesus and will bring us, together with you, into his presence. [15] For all things are for your sake, so that the grace, multiplied through the many, may cause thanksgiving to abound to the glory of God. [16] Therefore we do not lose heart; but even if our outer man is decaying, yet the inner man is being renewed day by day. [17] For this slight, momentary affliction of ours is producing for us an eternal weight of glory, beyond all measure and proportion, [18] while we look not at the things that are seen but at the things not seen; for the things that are seen are for a season, but the things not seen are eternal.

## CHAPTER 5

[1] For we know that if our earthly house, this tent, is taken down, we have a building from God, a house not made with hands, eternal in the heavens. [2] For in this we groan, longing to be clothed over with our dwelling that is from heaven, [3] if indeed, having been clothed, we shall not be found naked. [4] For indeed we who are in this tent groan, being weighed down, 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] Now the one who prepared us for this very thing is God, who also gave us the down payment of the Spirit. [6] So we are always of good courage, knowing that while we are at home in the body we are away from the Lord [7] (for we walk by faith, not by sight); [8] we are of good courage, and are well pleased rather to be away from the body and at home with the Lord. [9] Therefore we also make it our ambition, whether at home or away, to be well-pleasing to him. [10] For we must all be made manifest before the judgment seat of Christ, so that each one may receive what is due for the things done in the body, according to what he has done, whether good or bad. [11] Knowing, then, the fear of the Lord, we persuade men; but we have been made manifest to God, and I hope we have also been made manifest in your consciences. [12] For we are not commending ourselves to you again, but giving you an occasion to boast on our behalf, so that you may have something to say to those who boast in appearance and not in heart. [13] For whether we were beside ourselves, it was for God; or whether we are of sober mind, it is for you. [14] For the love of Christ holds us in its grip, because we have reached this conclusion: if one died for all, then all died; [15] and he died on behalf of all, that those who live should no longer live to themselves but to the one who died and rose again on their behalf. [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 know him so no longer. [17] So if anyone is in Christ, he is a new creation; the old things have passed away; look, all things have become new. [18] And all things are from God, who reconciled us to himself through Jesus Christ and gave us the ministry of reconciliation, [19] namely, that God was in Christ reconciling the world to himself, not counting their trespasses to their account, and has entrusted to us the message of reconciliation. [20] So we are ambassadors on behalf of Christ, as though God were pleading through us; we beg on behalf of Christ, be reconciled to God. [21] For our sake he made the one who knew no sin to be sin, so that in him we might become the righteousness of God.

## CHAPTER 6

[1] As those who work together with him, we also appeal to you not to receive the grace of God to no purpose. [2] For he says, "At a welcome time I heard you, and on a day of salvation I came to your aid." Look, now is the truly welcome time; look, now is the day of salvation. [3] We give no occasion of stumbling in anything, so that the ministry may not be blamed, [4] but in everything we commend ourselves as ministers of God, in much endurance, in afflictions, in necessities, in distresses, [5] in stripes, in prisons, in tumults, in labors, in sleepless nights, in fastings, [6] by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love without pretense, [7] in the word of truth, in the power of God, by the weapons of righteousness on the right hand and on the left, [8] through glory and dishonor, through evil report and good report; as deceivers, and yet true; [9] as unknown, and yet well known; as dying, and look, we live; as chastened, and yet not put to death; [10] as sorrowing, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. [11] Our mouth is open toward you, Corinthians; our heart is enlarged. [12] There is no lack of room for you in us, but you are cramped in your own affections. [13] Now in return (I speak as to children), be enlarged, you also. [14] Do not become unequally yoked with unbelievers; for what partnership has righteousness with lawlessness, and what fellowship has light with darkness? [15] And what concord has Christ with Belial, or what portion has a believer with an unbeliever?* [16] And what agreement has a temple of God with idols? For you are a temple of the living God, as God said, "I will dwell in them and walk among them, and I will be their God and they will be my people." [17] Therefore "Go out from their midst and be set apart," says the Lord, "and touch nothing unclean; and I will welcome you, [18] and I will be a Father to you, and you will be sons and daughters to me," says the Lord Almighty.

## CHAPTER 7

[1] Having, then, these promises, beloved, let us cleanse ourselves from every defilement of flesh and spirit, perfecting holiness in the fear of God. [2] Make room for us. We wronged no one, we corrupted no one, we took advantage of no one. [3] I do not speak to condemn you; for I have said before that you are in our hearts, to die together and to live together. [4] Great is my boldness of speech toward you, great my boasting on your behalf; I am filled with consolation, I overflow with joy in all our affliction. [5] For indeed, when we had come into Macedonia, our flesh had no rest, but we were afflicted on every side: fightings without, fears within. [6] But the God who consoles the lowly consoled us by the coming of Titus, [7] and not by his coming only, but also by the consolation with which he was consoled over you, as he told us of your longing, your mourning, your zeal for me, so that I rejoiced still more. [8] For even if I grieved you with the letter, I do not regret it, though I did regret it; for I see that that letter grieved you, if only for an hour. [9] Now I rejoice, not that you were grieved, but that you were grieved into repentance; for you were grieved in a godly way, so that you suffered loss from us in nothing. [10] For godly grief works repentance leading to a salvation that brings no regret; but the grief of the world works death. [11] For see this very thing, that you were grieved in a godly way: what earnestness it produced in you, yes, what clearing of yourselves, what indignation, what fear, what longing, what zeal, what avenging! In everything you proved yourselves to be clear in the matter. [12] So, although I wrote to you, it was not for the sake of the one who did the wrong, nor for the sake of the one who suffered the wrong, but so that our care for you might be made manifest to you in the sight of God.* [13] For this reason we have been consoled in your consolation; and we rejoiced still more at the joy of Titus, because his spirit has been refreshed by you all. [14] For if I have boasted to him about you in anything, I was not put to shame; but as we spoke all things to you in truth, so our boasting before Titus also proved to be the truth. [15] And his affection for you is all the more abundant as he remembers the obedience of you all, how you received him with fear and trembling. [16] I rejoice, therefore, that in everything I have confidence in you.

## CHAPTER 8

[1] Now, brothers, we make known to you the grace of God that has been given among the churches of Macedonia, [2] that in a great trial of affliction the abundance of their joy and their deep poverty abounded to the riches of their liberality. [3] For they gave according to their ability, I testify, and beyond their ability, of their own accord, [4] begging us with much entreaty that we would receive the gift and the fellowship of the ministry to the saints;* [5] and this not as we had hoped, but they gave themselves first to the Lord, and then to us by the will of God, [6] so that we urged Titus that, as he had begun before, so he would also complete this grace among you as well. [7] But as you abound in everything, in faith and word and knowledge and all earnestness and in your love toward us, see that you also abound in this grace. [8] I do not speak by way of command, but through the earnestness of others I am testing the genuineness of your love as well. [9] For you know the grace of our Lord Jesus Christ, that, being rich, he became poor for your sakes, so that you by his poverty might become rich. [10] And in this I give my opinion; for this is to your advantage, since a year ago you were the first to

begin, not only to do but also to be willing. [11] So now also finish the doing, so that as there was a readiness to be willing, so there may also be a completion out of what you have. [12] For if the readiness is present, it is acceptable according to what one has, not according to what one does not have. [13] For it is not that others should have relief and you hardship, but by way of equality: at the present time your abundance may supply their need,* [14] so that their abundance may also supply your need, that there may be equality, [15] as it is written, "He who gathered much had no surplus, and he who gathered little had no shortage." [16] But thanks be to God, who puts the same earnestness for you in the heart of Titus. [17] For he not only accepted our appeal, but being very earnest, he went out to you of his own accord. [18] And we have sent with him the brother whose praise in the gospel is throughout all the churches; [19] and not only that, but he was also chosen by the churches to travel with us with this gift, which we are administering to the glory of the Lord himself and to show your readiness; [20] avoiding this, that anyone should find fault with us over this generous sum that we are administering, [21] for we take thought for what is honorable not only before the Lord but also before men. [22] And we have sent with them our brother, whom we have often tested and found earnest in many things, but now much more earnest because of his great confidence in you. [23] As for Titus, he is my partner and fellow worker for you; as for our brothers, they are messengers of the churches, the glory of Christ. [24] So show to them, and before the churches, the proof of your love and of our boasting about you.

## CHAPTER 9

[1] For concerning the ministry to the saints, it is superfluous for me to write to you; [2] for I know your readiness, about which I boast of you to the Macedonians, that Achaia has been ready since last year; and your zeal has stirred up most of them. [3] But I have sent the brothers, so that our boasting about you might not prove empty in this matter, so that, as I said, you may be ready; [4] lest, if any Macedonians come with me and find you unprepared, we (not to mention you) would be put to shame in this confident boasting. [5] So I thought it necessary to urge the brothers to go on ahead to you and arrange in advance your blessing announced beforehand, so that it may be ready as a blessing and not as a matter of covetousness. [6] But this I say: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. [7] Let each one give as he has purposed in his heart, not grudgingly or of necessity; for God loves a cheerful giver. [8] And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may abound for every good work; [9] as it is written, "He scattered, he gave to the poor; his righteousness abides forever." [10] Now may he who supplies seed to the sower supply bread for eating, and multiply your seed for sowing, and increase the produce of your righteousness, [11] while you are enriched in everything for all liberality, which through us produces thanksgiving to God. [12] For the ministration of this service not only supplies the needs of the saints but also overflows in many thanksgivings to God, [13] since through the proof given by this ministry they glorify God for the submission that your confession shows to the gospel of Christ, and for the liberality of your fellowship with them and with all, [14] while they, in their prayer for you, long for you because of the surpassing grace of God upon you. [15] Thanks be to God for his indescribable free gift.

## CHAPTER 10

[1] Now I myself, Paul, exhort you by the meekness and gentleness of Christ, I who in person am lowly among you, but when absent am bold toward you; [2] and I beg that when I am present I may not have to be bold with the confidence with which I intend to be daring against some who regard us as walking according to the flesh. [3] For though we walk in the flesh, we do not wage war according to the flesh; [4] for the weapons of our warfare are not fleshly, but mighty before God for the pulling down of strongholds, [5] casting down reasonings and every high thing raised up against the knowledge of God, and bringing every thought into captivity to the obedience of Christ, [6] and being ready to avenge all disobedience, once your obedience is fulfilled. [7] Do you look at things according to outward appearance? If anyone is confident in himself that he is Christ's, let him consider this again within himself, that as he is Christ's, so also are we Christ's. [8] For even if I should boast somewhat more abundantly about our authority, which the Lord gave us for building up and not for your destruction, I will not be put to shame, [9] so that I may not seem as if I wanted to frighten you by my letters. [10] "For his letters," says one, "are weighty and strong, but his bodily presence is weak and his speech is of no account." [11] Let such a person consider this: what we are in word by letters when absent, such we will also be in deed when present. [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, are without understanding. [13] But we will not boast beyond measure, but according to the measure of the rule that God apportioned to us as a measure, to reach even as far as you. [14] For we are not stretching ourselves beyond our measure, as though we did not reach you; for we came all the way to you in the gospel of Christ; [15] not boasting beyond measure in the labors of others, but having hope that, as your faith grows, we shall be greatly enlarged among you according to our rule, [16] so as to preach the gospel in the regions beyond you, and not to boast in another's rule about things already made ready. [17] But he who boasts, let him boast in the Lord. [18] For it is not the one who commends himself who is approved, but the one whom the Lord commends.

## CHAPTER 11

[1] Would that you could bear with me a little in my foolishness; and indeed you do bear with me. [2] For I am jealous over you with a godly jealousy; for I have betrothed you to one husband, to present you as a pure virgin to Christ. [3] But I am afraid that somehow, as the serpent deceived Eve by his cunning, your

minds may be corrupted from the simplicity that is in Christ. [4] For if he who comes proclaims another Jesus whom we did not proclaim, or you receive a different spirit which you did not receive, or a different gospel which you did not accept, you would bear with it well enough. [5] For I consider that in nothing have I fallen short of the very chief apostles. [6] But even if I am unskilled in speech, yet I am not in knowledge; but in every way we have been made manifest among you in all things. [7] Or did I commit a sin in humbling myself so that you might be exalted, because I preached the gospel of God to you free of charge? [8] I robbed other churches, taking wages from them in order to serve you. [9] And when I was present with you and was in need, I was a burden to no one; for the brothers who came from Macedonia supplied my need; and in everything I kept myself, and will keep myself, from being a burden to you. [10] The truth of Christ is in me, that this boasting of mine shall not be stopped in the regions of Achaia.* [11] Why? Because I do not love you? God knows. [12] But what I do, I will go on doing, so that I may cut off the opportunity from those who want an opportunity, so that in the matter they boast of they may be found to be just as we are. [13] For such men are false apostles, deceitful workers, transforming themselves into apostles of Christ. [14] And this is no wonder, for Satan himself transforms himself into an angel of light. [15] So it is no great thing if his ministers also transform themselves into ministers of righteousness; their end will be according to their works. [16] I say again, let no one think me a fool; but if you do, then receive me even as a fool, so that I too may boast a little. [17] What I am saying, I do not say according to the Lord, but as in foolishness, in this confident boasting. [18] Seeing that many boast according to the flesh, I too will boast. [19] For you gladly bear with the foolish, being wise yourselves. [20] For you put up with it if someone enslaves you, if someone devours you, if someone takes from you, if someone exalts himself, if someone strikes you on the face. [21] I speak as to our dishonor, as though we had been weak. But in whatever anyone is daring (I speak in foolishness), I am daring too. [22] Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. [23] Are they ministers of Christ? (I speak as one beside himself.) I am more: in labors more abundantly, in stripes beyond measure, in prisons more frequently, in deaths often. [24] From the Jews five times I received forty stripes less one. [25] Three times I was beaten with rods, once I was stoned, three times I suffered shipwreck; a night and a day I have passed in the deep; [26] in journeys often, in perils of rivers, in perils of robbers, in perils from my own people, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils at sea, in perils among false brothers; [27] in labor and hardship, in sleepless nights often, in hunger and thirst, in fastings often, in cold and nakedness. [28] Besides the things that come from outside, there is that which presses on me daily, the care of all the churches. [29] Who is weak, and I am not weak? Who is made to stumble, and I do not burn? [30] If I must boast, I will boast of the things that concern my weakness. [31] The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I do not lie. [32] In Damascus the ethnarch under Aretas the king was guarding the city of the Damascenes, wishing to seize me; [33] and through a window I was let down in a basket through the wall, and escaped his hands.

## CHAPTER 12

[1] To boast is doubtless not profitable for me; for I will come to visions and revelations of the Lord. [2] I know a man in Christ who fourteen years ago (whether in the body, I do not know; or out of the body, I do not know; God knows) was caught up to the third heaven. [3] And I know such a man (whether in the body or apart from the body, I do not know; God knows), [4] how he was caught up into Paradise and heard unspeakable words, which it is not lawful for a man to utter. [5] On behalf of such a one I will boast; but on behalf of myself I will not boast, except in my weaknesses. [6] For if I should wish to boast, I shall not be foolish, for I will speak the truth; but I refrain, so that no one may think more of me than what he sees me to be or hears from me. [7] And so that I might not be exalted above measure by the surpassing greatness of the revelations, there was given me a thorn in the flesh, a messenger of Satan to buffet me, so that I might not be exalted above measure.* [8] Three times I begged the Lord about this, that it might depart from me. [9] And he has said to me, “My grace is sufficient for you; for my power is made perfect in weakness.” Most gladly, therefore, I will rather boast in my weaknesses, so that the power of Christ may spread its tent over me. [10] Therefore I take pleasure in weaknesses, in insults, in necessities, in persecutions, in distresses for Christ’s sake; for whenever I am weak, then I am strong. [11] I have become foolish in boasting; you compelled me. For I ought to have been commended by you; for in nothing did I fall short of the very chief apostles, even if I am nothing. [12] Truly the signs of an apostle were performed among you in all patience, in signs and wonders and mighty works. [13] For in what were you inferior to the rest of the churches, except that I myself was not a burden to you? Forgive me this wrong! [14] See, a third time I am ready to come to you, and I will not be a burden to you; for I do not seek yours but you. For the children ought not to lay up for the parents, but the parents for the children. [15] And I will most gladly spend and be utterly spent for your souls, even if, loving you more abundantly, I am loved the less. [16] But be it so: I did not burden you; yet, being crafty, I caught you with guile. [17] Did I take advantage of you through any of those whom I sent to you? [18] I urged Titus to go, and with him I sent the brother. Did Titus take any advantage of you? Did we not walk in the same spirit? Did we not walk in the same steps? [19] Again, do you think we are making our defense to you? Before God in Christ we speak; and all things, beloved, are for your building up. [20] For I fear that perhaps, when I come, I may find you not as I wish, and that I may be found by you not as you wish; that perhaps there may be strifes, jealousies, outbursts of wrath, rivalries, backbitings, whisperings, conceit, disorders; [21] and that when I come again my God may humble me before you, and I may mourn over many of those who have sinned before and have not repented of the uncleanness and sexual immorality and

sensuality that they practiced.

### CHAPTER 13

[1] This is the third time I am coming to you. By the mouth of two or three witnesses every word shall be established. [2] I have said before, and I say beforehand, as when I was present the second time, so now while absent I write to those who have sinned before and to all the rest, that if I come again I will not spare, [3] since you seek proof of the Christ who speaks in me, who is not weak toward you but is mighty among you. [4] For even if he was crucified through weakness, yet he lives by the power of God; for we too are weak in him, but we shall live with him by the power of God toward you. [5] Test yourselves, whether you are in the faith; prove yourselves. Or do you not realize about yourselves that Jesus Christ is in you?—unless indeed you are disapproved. [6] But I hope you will know that we are not disapproved. [7] Now I pray to God that you do no evil, not that we may appear approved, but that you may do what is good, even though we may seem disapproved. [8] For we can do nothing against the truth, but for the truth. [9] For we rejoice when we are weak and you are strong; and this also we pray for: that you be made complete. [10] For this reason I write these things while absent, that when present I may not deal sharply, according to the authority the Lord gave me for building up and not for pulling down. [11] Finally, brothers, rejoice; be made complete, be comforted, be of the same mind, be at peace; and the God of love and peace will be with you. [12] Greet one another with a holy kiss. [13] All the saints greet you. [14] The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. Amen.

# GALATIANS

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### CHAPTER 1

[1] Paul, an apostle not from men and not through any man, but through Jesus Christ and God the Father, the one who raised him from the dead, [2] and all the brothers here with me, to the churches of Galatia: [3] Grace to you and peace from God the Father and our Lord Jesus Christ, [4] who gave himself for our sins in order to rescue us out of the present evil age, in keeping with the will of our God and Father, [5] to whom be the glory forever and ever. Amen. [6] It amazes me that you are so soon moving away from the one who called you in the grace of Christ, over to a different gospel, [7] which is no other gospel at all; it is only that certain people are stirring you up and want to overturn the gospel of Christ. [8] But even if we ourselves or an angel out of heaven should proclaim to you a gospel at odds with what we proclaimed to you, may he be accursed.* [9] We have said it before, and now I say it once more: if anyone proclaims to you a gospel at odds with what you received, may he be accursed. [10] Is it men, then, that I am now trying to win over, or God? Or am I looking to please men? If I were still pleasing men, I would be no servant of Christ. [11] Now I make known to you, brothers, concerning the gospel proclaimed by me, that it is not of human making. [12] For I myself did not receive it from a man, nor was I taught it; it came by revelation of Jesus Christ. [13] You have heard, of course, how I once conducted myself in Judaism: how beyond all measure I kept persecuting the church of God and was laying it waste; [14] and I was advancing in Judaism beyond many of my own age among my people, being far more zealous for the traditions of my fathers. [15] But when it pleased God, who set me apart from my mother's womb and called me through his grace, [16] to reveal his Son in me so that I might proclaim him among the Gentiles, I did not at once take counsel with flesh and blood, [17] nor did I go up to Jerusalem to those who were apostles before me; instead I went off into Arabia, and then went back again to Damascus. [18] Then, after three years, I went up to Jerusalem to make the acquaintance of Peter, and I remained with him fifteen days. [19] Of the other apostles I saw no one, except James the brother of the Lord. [20] Now as for what I am writing to you, look, before God, I am not lying. [21] Afterward I came into the districts of Syria and Cilicia. [22] And I was not known by sight to the churches of Judea that were in Christ; [23] they were only hearing, "He who once persecuted us now preaches the faith that he once ravaged." [24] And they were glorifying God because of me.

### CHAPTER 2

[1] Then, fourteen years later, I went up to Jerusalem once more with Barnabas, and took Titus along as well. [2] I went up because of a revelation, and I laid before them the gospel that I proclaim among the Gentiles, though privately, before those of repute, for fear that I might somehow be running, or had run, to no purpose. [3] But not even Titus, my companion, being a Greek, was compelled to undergo circumcision. [4] And this was because of false brothers smuggled in, who had slipped in to spy on our liberty that we have in Christ Jesus, in order to enslave us; [5] to them we did not give way in submission, not even for an hour, so that the truth of the gospel would continue with you. [6] But as for those reputed to be something (whatever they once were makes no difference to me; God shows no partiality to a man), those of repute, I say, added nothing to me. [7] On the contrary, they saw that I had been entrusted with the gospel to the uncircumcision, as Peter had been with that to the circumcision [8] (for the one who was at work in Peter for an apostleship to the circumcision was at work in me as well for the Gentiles), [9] and when James and Cephas and John, who seemed to be pillars, recognized the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcision. [10] Only, they asked that we keep the poor in mind, which was the very thing I was eager to do. [11] Now when Peter came to Antioch, I stood against him face to face, because he was to be blamed. [12] For before some came from James, he was eating together with the Gentiles; but when they came, he

was drawing back and setting himself apart, fearing those of the circumcision. [13] And the rest of the Jews also played the hypocrite along with him, so that even Barnabas was carried away by their hypocrisy. [14] But when I saw that they were not walking uprightly according to the truth of the gospel, I said to Peter before them all, "If you, being a Jew, live in the manner of the Gentiles and not in the manner of the Jews, why do you compel the Gentiles to live as Jews? [15] We, Jews by nature and not sinners from the Gentiles, [16] knowing that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, so that we might be justified by faith in Christ and not by works of the law; for by works of the law no flesh shall be justified.* [17] But if, while seeking to be justified in Christ, we ourselves also are found to be sinners, is Christ then a minister of sin? Not at all! [18] For if I build up again the things I tore down, I make myself a transgressor. [19] For I through the law died to the law, so that I might live to God. [20] I have been crucified with Christ, and I live—no longer I, but Christ lives in me. And 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. [21] I am not setting aside the grace of God; for if righteousness comes by way of the law, then Christ died needlessly."

## CHAPTER 3

[1] You foolish Galatians! Who has bewitched you, that you should not obey the truth, you before whose eyes Jesus Christ was publicly portrayed among you as crucified? [2] There is just one thing I want to find out from you: was it by works of the law that you received the Spirit, or by the hearing of faith? [3] Are you so foolish? Having begun in the Spirit, are you now being made complete by the flesh? [4] Did you suffer so much for nothing, if indeed it really was for nothing? [5] So then, does the one who supplies the Spirit to you and works miracles among you do it by works of the law, or by the hearing of faith? [6] It is just as with Abraham: he believed God, and it was reckoned to him for righteousness. [7] Know, then, that those who are of faith, these are sons of Abraham. [8] And the Scripture, seeing in advance that God justifies the Gentiles by faith, announced the gospel ahead of time to Abraham: "In you all the nations will be blessed." [9] So those who are of faith receive the blessing together with Abraham, the man of faith. [10] For as many as are of the works of the law are under a curse; for it is written, "Cursed is everyone who does not continue in all the things written in the book of the law, to do them." [11] Now it is evident that no one is justified by the law before God, because "the righteous will live by faith." [12] But the law is not of faith; rather, "the one who does them will live by them." [13] Christ redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"), [14] in order that the blessing of Abraham might reach the Gentiles in Christ Jesus, so that through faith we might receive the promise of the Spirit. [15] Brothers, I speak in human terms: even a man's covenant, once it has been confirmed, no one sets aside or adds to it. [16] Now the promises were spoken to Abraham and to his seed. It does not say "and to seeds," as referring to many, but as referring to one, "and to your seed," who is Christ. [17] Now this is what I say: the law, which came four hundred and thirty years later, does not annul a covenant confirmed beforehand by God with respect to Christ, so as to make the promise void. [18] For if the inheritance comes from the law, it no longer comes from a promise; but God freely gave it to Abraham through a promise. [19] What purpose, then, does the law serve? It was added because of transgressions, until the seed to whom the promise was made should come, and it was ordained through angels by the hand of a mediator. [20] Now a mediator does not stand for one party alone; but God is one. [21] Is the law, then, against the promises of God? Not at all! For if a law had been given that could make alive, righteousness really would be from the law. [22] But the Scripture shut up all things under sin, in order that the promise by faith in Jesus Christ might be given to those who believe. [23] But before faith came, we were kept under guard by the law, shut up for the faith that was afterward to be revealed. [24] So then the law has become our tutor to bring us to Christ, so that we might be justified by faith.* [25] But now that faith has come, we are no longer under a tutor. [26] For all of you are sons of God through faith in Christ Jesus. [27] For as many of you as were baptized into Christ have put on Christ. [28] There is neither Jew nor Greek, there is neither servant nor free, there is neither male nor female; for you are all one in Christ Jesus. [29] And if you are Christ's, then you are Abraham's seed, heirs according to the promise.

## CHAPTER 4

[1] What I mean is this: as long as the heir is a child, he is no different from a servant, although he is master of everything, [2] but he is under guardians and stewards until the time appointed by his father. [3] So it is with us: when we were children, we were held in bondage under the elements of the world.* [4] But when the fullness of the time came, God sent out his Son, born of a woman, born under the law, [5] in order to redeem those under the law, so that we might receive adoption as sons. [6] And because you are sons, God sent out the Spirit of his Son into your hearts, who cries out, "Abba, Father!" [7] So you are a servant no longer, but a son; and if a son, also an heir of God through Christ. [8] But at that time, when you did not know God, you served those that by nature are not gods. [9] But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and beggarly elements, which you want to serve all over again? [10] You carefully keep days and months and seasons and years. [11] I am afraid for you, that perhaps I have labored over you in vain. [12] Brothers, I beg you, become as I am, for I also have become as you are. You did me no wrong. [13] You know that it was on account of a weakness of the flesh that I first proclaimed the gospel to you; [14] and my trial that was in my flesh you did not despise or loathe, but received me as an angel of God, as Christ Jesus. [15] What, then, became of your happiness? For I testify of you that, had it been possible, you would have dug out your eyes and given them to me. [16] So then, by speaking

the truth to you, have I become your enemy? [17] These people zealously court you, but not for good; they want to shut you out, so that you will zealously court them. [18] It is good to be zealously courted in a good cause at all times, and not only when I am present with you, [19] my little children, over whom I am once more in birth pains until Christ is formed in you. [20] I wish I could be present with you now and change my tone, for I am perplexed about you. [21] Tell me, you who want to be under the law, do you not listen to the law? [22] For it is written that Abraham had two sons, one by the slave woman and one by the free woman. [23] But the son of the slave woman was born according to the flesh, and the son of the free woman through the promise. [24] These things are an allegory; for these women are two covenants: one from Mount Sinai, bearing children for slavery, which is Hagar. [25] For this Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem, and she is in slavery with her children. [26] But the Jerusalem that is above is free, and she is the mother of us all. [27] For it is written, "Rejoice, you barren one who bears no child; break out and shout, you who have no birth pains; for the desolate one has many more children than she who has the husband." [28] And we, brothers, are children of promise, after the pattern of Isaac. [29] But just as at that time the one born according to the flesh persecuted the one born according to the Spirit, so it is now as well. [30] But what does the Scripture say? "Cast out the slave woman and her son; for the son of the slave woman shall by no means be heir with the son of the free woman." [31] So then, brothers, we are not children of the slave woman but of the free woman.

## CHAPTER 5

[1] Stand firm, then, in the liberty with which Christ has made us free, and do not be entangled again in a yoke of slavery. [2] Look: I, Paul, say to you that if you let yourselves be circumcised, Christ will profit you nothing. [3] And I testify again to every man who lets himself be circumcised that he is obligated to keep the whole law. [4] You have been cut off from Christ, you who are trying to be justified by the law; you have fallen from grace. [5] For through the Spirit, by faith, we eagerly wait for the hope of righteousness. [6] For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love. [7] You were running well. Who hindered you from obeying the truth? [8] This persuasion did not come from the one who calls you. [9] A little leaven leavens the whole lump. [10] I have confidence in you in the Lord that you will think nothing else; but the one who troubles you will bear his judgment, whoever he is. [11] And I, brothers, if I still preach circumcision, why am I still persecuted? In that case the offense of the cross has been done away. [12] I wish those who are throwing you into turmoil would even cut themselves off![*] [13] For you were called to liberty, brothers; only do not use your liberty as an opportunity for the flesh, but through love serve one another. [14] For the whole law is fulfilled in one word, in this: "You shall love your neighbor as yourself." [15] But if you bite and devour one another, take care that you are not consumed by one another. [16] This I say: walk by the Spirit, and you will not fulfill the desire of the flesh. [17] For the flesh desires against the Spirit, and the Spirit against the flesh; and these are opposed to each other, so that you do not do the things you want. [18] But if you are being led by the Spirit, you are not under the law. [19] Now the works of the flesh are evident, which are: adultery, sexual immorality, impurity, debauchery, [20] idolatry, sorcery, hatreds, strife, jealousies, outbursts of anger, selfish ambitions, dissensions, heresies, [21] envyings, murders, drunkenness, carousing, and the like, about which I tell you beforehand, as I also said before, that those who practice such things will not inherit the kingdom of God. [22] But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faith, [23] meekness, self-control; there is no law against things like these. [24] And those who are Christ's have crucified the flesh along with its passions and lusts. [25] If we live by the Spirit, let us also walk by the Spirit. [26] Let us not become vainglorious, provoking one another, envying one another.

## CHAPTER 6

[1] Brothers, if a man is overtaken in any trespass, you who are spiritual should restore such a one in a spirit of meekness, considering yourself, lest you too be tempted. [2] Bear one another's burdens, and so fulfill the law of Christ. [3] For if anyone imagines he is something when he is nothing, he is fooling himself. [4] But let each one test his own work, and then he will have reason for boasting in himself alone and not in another. [5] For each one will bear his own load. [6] Let the one taught the word share in all good things with the one who teaches him. [7] Do not be deceived: God is not mocked. For whatever a man sows, that he will also reap. [8] For the one who sows to his own flesh will reap corruption from the flesh, but the one who sows to the Spirit will reap eternal life from the Spirit. [9] And let us not grow weary in doing good, for in due season we will reap, if we do not faint. [10] So then, as we have opportunity, let us do good to all, and especially to those who are of the household of faith. [11] Notice what large letters I am using as I write to you with my own hand.[*] [12] All those who want to put on a fine appearance in the flesh are pressing you to be circumcised, only so that they will not be persecuted for the cross of Christ. [13] For even the circumcised do not keep the law themselves; yet they want you circumcised so that they can boast about your flesh. [14] But for my part, let me boast of nothing except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. [15] For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. [16] And as many as walk by this rule, peace and mercy be on them, and on the Israel of God. [17] From now on let no one trouble me; for I bear in my body the marks of the Lord Jesus. [18] The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

# Ephesians

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1 2 3 4 5 6

## CHAPTER 1

[1] Paul, by the will of God an apostle of Jesus Christ, to the saints who are at Ephesus and faithful in Christ Jesus: [2] Grace to you and peace from God our Father and the Lord Jesus Christ. [3] Blessed is the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, [4] just as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love, [5] having predestined us for adoption as sons through Jesus Christ to himself, in keeping with the good pleasure of his will, [6] to the praise of the glory of his grace, with which he has favored us in the Beloved. [7] In him we have redemption through his blood, the forgiveness of trespasses, according to the riches of his grace, [8] which he made to abound toward us in all wisdom and prudence, [9] making known to us the mystery of his will, according to the good pleasure that he set forth in him [10] for the administration of the fullness of the times: to gather together all things in one in Christ, both the things in the heavens and the things on the earth; [*] [11] in him, in whom we too were made his heritage, having been predestined according to the purpose of the one who works all things according to the counsel of his will, [12] that we should be to the praise of his glory, we who first hoped in Christ; [13] in whom you also hoped, having heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, [14] who is the down payment of our inheritance until the redemption of the purchased possession, to the praise of his glory. [15] For this reason I also, having heard of your faith in the Lord Jesus and of your love toward all the saints, [16] do not cease giving thanks for you, making mention of you in my prayers, [17] that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation in the full knowledge of him, [18] the eyes of your understanding being enlightened, so that you may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints, [19] and what is the surpassing greatness of his power toward us who believe, according to the working of his mighty strength, [20] which he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, [21] far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come; [22] and he put all things under his feet, and gave him to be head over all things to the church, [23] which is his body, the fullness of him who fills all in all.

## CHAPTER 2

[1] And you he made alive, when you were dead in your trespasses and sins, [2] in which you once walked according to the age of this world, according to the ruler of the power of the air, the spirit that now works in the sons of disobedience; [3] among whom we too all once lived in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others. [4] But God, who is rich in mercy, on account of the great love with which he loved us, [5] even when we were dead in trespasses, made us alive together with Christ (by grace you are saved), [6] and raised us up together and made us sit together in the heavenly regions in Christ Jesus, [7] so that in the ages to come he might show the surpassing riches of his grace in kindness toward us in Christ Jesus. [8] For by grace you are saved through faith; and that not of yourselves; it is the gift of God; [9] not of works, lest anyone should boast. [10] For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. [11] Therefore remember that you were once Gentiles in the flesh, called "the uncircumcision" by what is called "the circumcision," which is made in the flesh by hand, [12] that at that time you were without Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. [13] But now in Christ Jesus you who once were far off have been made near by the blood of Christ. [14] For he himself is our peace, who has made the two one and has broken down the middle wall of partition, [15] having abolished the enmity in his flesh, the law of commandments contained in ordinances, so as to create in himself one new man out of the two, making peace, [*] [16] and might reconcile them both to God in one body through the cross, having put to death the enmity by it. [17] And he came and preached peace to you who were far off and to those who were near. [18] For through him we both have our access in one Spirit to the Father. [19] So then you are no longer strangers and sojourners, but fellow citizens with the saints and members of the household of God, [20] built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, [21] in whom the whole building, fitted together, grows into a holy temple in the Lord; [22] in whom you also are being built together into a dwelling place of God in the Spirit.

## CHAPTER 3

[1] For this reason I, Paul, the prisoner of Christ Jesus on behalf of you Gentiles— [2] assuming you have heard of the stewardship of God's grace that was entrusted to me for your benefit, [3] how by revelation he made known to me the mystery, as I have briefly written above; [4] so that, when you read, you can understand my knowledge of the mystery of Christ, [5] which in other generations was not made known to the sons of men as it has now been revealed to his holy apostles and prophets by the Spirit: [6] that the Gentiles are fellow heirs, and of the same body, and partakers together of his promise in Christ through the gospel, [7] of which I was made a minister according to the gift of the grace of God given to me by the working of his power. [8] To me, who am less than the least of all the saints, this grace was given, to preach among the Gentiles the unsearchable riches of Christ, [9] and to make all see what is the fellowship of the mystery, which from

the beginning of the ages has been hidden in God, who created all things through Jesus Christ, [10] so that now the manifold wisdom of God might be made known through the church to the principalities and authorities in the heavenly places, [11] according to the eternal purpose that he carried out in Christ Jesus our Lord, [12] in whom we have our boldness and our access in confidence through faith in him. [13] Therefore I ask that you not lose heart over my afflictions on your behalf, which are your glory. [14] For this reason I bow my knees to the Father of our Lord Jesus Christ, [15] from whom every family in the heavens and on earth takes its name, [16] that he would grant you, according to the riches of his glory, to be strengthened with might through his Spirit in the inner man, [17] so that Christ may dwell in your hearts through faith; [18] that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth and length and depth and height, [*] [19] and to know the love of Christ which passes knowledge, so that you may be filled to all the fullness of God. [20] Now to him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, [21] to him be the glory in the church in Christ Jesus throughout all generations, forever and ever. Amen.

## CHAPTER 4

[1] I therefore, the prisoner in the Lord, exhort you to walk worthy of the calling with which you were called, [2] with all lowliness and meekness, with longsuffering, bearing with one another in love, [3] being diligent to keep the unity of the Spirit in the bond of peace: [4] one body and one Spirit, even as you were called in one hope of your calling; [5] one Lord, one faith, one baptism; [6] one God and Father of all, who is over all and through all and in all of you. [7] But to each one of us grace was given according to the measure of the gift of Christ. [8] Therefore he says, "When he ascended on high, he led captivity captive, and gave gifts to men." [9] (Now this "he ascended"—what does it mean but that he also first descended into the lower parts of the earth? [10] He who descended is the same one who also ascended far above all the heavens, so that he might fill all things.) [11] And it was he who gave some as apostles, others as prophets, others as evangelists, and others as shepherds and teachers, [12] to equip the saints for a work of service, for the building up of the body of Christ, [13] until we all come to the unity of the faith and of the knowledge of the Son of God, to a full-grown man, to the measure of the stature of the fullness of Christ; [14] so that we may no longer be children, tossed to and fro and carried about by every wind of doctrine, by the trickery of men, by craftiness in the scheming of error; [*] [15] but, speaking the truth in love, may grow up in all things into him who is the head, Christ, [16] from whom the whole body, fitted and knit together by what every joint supplies, according to the working in the measure of each single part, makes the body grow for the building up of itself in love. [17] This, then, I say and testify in the Lord, that you no longer walk as the rest of the Gentiles also walk, in the emptiness of their mind, [18] having their understanding darkened, alienated from the life of God because of the ignorance that is in them, because of the hardness of their heart; [19] who, being past feeling, have given themselves over to sensuality, to work all uncleanness with greediness. [20] But that is not how you learned Christ, [21] if indeed you have heard him and have been taught in him, as the truth is in Jesus: [22] that you put off, concerning your former way of life, the old man, which is corrupt according to the deceitful lusts, [23] and be renewed in the spirit of your mind, [24] and put on the new man, which was created according to God in righteousness and true holiness. [25] Therefore, putting away lying, let each one speak truth with his neighbor, for we are members of one another. [26] Be angry and do not sin; do not let the sun go down on your anger, [27] and do not give place to the devil. [28] Let him who stole steal no longer; but rather let him labor, working with his hands what is good, so that he may have something to give to him who has need. [29] Let no corrupt word proceed out of your mouth, but only what is good for building up as the need may be, so that it may impart grace to those who hear. [30] And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. [31] Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice. [32] And be kind to one another, tenderhearted, forgiving one another, just as God in Christ also forgave you.

## CHAPTER 5

[1] Therefore be imitators of God as beloved children, [2] and walk in love, just as Christ also loved us and gave himself up for us, an offering and a sacrifice to God for a fragrant aroma. [3] But sexual immorality and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; [4] nor shameful conduct, nor foolish talk or jesting, which are not fitting, but rather thanksgiving. [5] For this you know well, that every sexually immoral or unclean or covetous person, who is an idolater, has no inheritance in the kingdom of Christ and God. [6] Do not let anyone mislead you with hollow words, for it is because of these things that God's wrath comes on the sons of disobedience. [7] So do not be partakers with them. [8] For you were once darkness, but now you are light in the Lord; walk as children of light [9] (for the fruit of the Spirit is in all goodness and righteousness and truth), [*] [10] proving what is acceptable to the Lord. [11] And have no fellowship with the unfruitful works of darkness, but rather reprove them. [12] For the things done by them in secret it is a shame even to speak of. [13] But everything that is brought to light is made visible by the light; for whatever makes things visible is light. [14] Therefore he says, "Awake, you who sleep, and arise from the dead, and Christ will shine on you." [15] See, then, that you walk with care, not as unwise but as wise, [16] redeeming the time, because the days are evil. [17] Therefore do not be foolish, but understand what the will of the Lord is. [18] And do not be drunk with wine, in which is dissipation, but be filled with the Spirit, [19] speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, [20] giving thanks always for all things in the name of our Lord Jesus Christ to God and the Father, [21] submitting to one

another in the fear of God. [22] Wives, be subject to your own husbands as to the Lord. [23] For the husband is head of the wife, as also Christ is head of the church, and he is the Savior of the body. [24] But as the church is subject to Christ, so also let wives be subject to their own husbands in everything. [25] Husbands, love your own wives, just as Christ also loved the church and gave himself up for her, [26] so that he might sanctify her, having cleansed her with the washing of water by the word, [27] so that he might present the church to himself glorious, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. [28] So husbands ought to love their own wives as their own bodies; he who loves his own wife loves himself. [29] For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church, [30] because we are members of his body, of his flesh and of his bones. [31] "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall be one flesh." [32] This is a great mystery, but I am speaking with reference to Christ and the church. [33] Nevertheless, let each one of you in particular so love his own wife as himself, and let the wife see that she reverences her husband.

### CHAPTER 6

[1] Children, obey your parents in the Lord, for this is right. [2] "Honor your father and your mother" (this is the first commandment with a promise attached), [3] "so that things may go well with you and you may live a long time on the earth." [4] And fathers, do not provoke your children to wrath, but bring them up in the discipline and admonition of the Lord. [5] Servants, obey those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ, [6] not with eye-service as men-pleasers, but as servants of Christ, doing the will of God from the heart, [7] rendering service with good will, as to the Lord and not to men, [8] knowing that whatever good each one does, he will receive the same back from the Lord, whether he is servant or free. [9] And masters, do the same things to them, giving up threatening, knowing that your own Master also is in heaven, and there is no partiality with him. [10] Finally, my brothers, be strong in the Lord and in the power of his might. [11] Put on the whole armor of God, so that you may be able to stand against the wiles of the devil. [12] For our wrestling is not against blood and flesh, but against the principalities, against the authorities, against the world-rulers of the darkness of this age, against the spiritual powers of wickedness in the heavenly places. [13] Therefore take up the whole armor of God, so that you may be able to withstand in the evil day, and having done all, to stand. [14] Stand, then, having girded your waist with truth and having put on the breastplate of righteousness, [15] and having shod your feet with the preparation of the gospel of peace; [16] above all, taking up the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. [17] And take the helmet of salvation, and the sword of the Spirit, which is the word of God, [18] praying at all times with all prayer and supplication in the Spirit, and watching to this end with all perseverance and supplication for all the saints, [19] and for me, that utterance may be given to me in opening my mouth, to make known with boldness the mystery of the gospel, [20] for which I am an ambassador in chains, so that in it I may speak boldly, as I ought to speak. [21] But that you also may know my affairs, how I fare, Tychicus, the beloved brother and faithful minister in the Lord, will make all things known to you, [22] whom I sent to you for this very purpose, that you might know our affairs and he might comfort your hearts. [23] Peace be to the brothers, and love together with faith, from God the Father and the Lord Jesus Christ. [24] Grace be with all who love our Lord Jesus Christ in incorruption.*

# PHILIPPIANS

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1 2 3 4

### CHAPTER 1

[1] Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus who live at Philippi, together with the overseers and deacons: [2] Grace to you and peace from God our Father and the Lord Jesus Christ. [3] I give thanks to my God at every remembrance of you, [4] always, in each of my prayers for all of you, praying with joy [5] for your sharing in the gospel from the first day until now, [6] being confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ; [7] just as it is right for me to think this of you all, because I have you in my heart, since both in my bonds and in the defense and confirmation of the gospel you are all partakers with me of grace. [8] God is my witness how I yearn for all of you with the deep affection of Jesus Christ. [9] And this I pray, that your love may abound still more and more in knowledge and all discernment, [10] so that you may approve the things that excel, and be sincere and give no offense until the day of Christ, [11] being filled with the fruits of righteousness, which are through Jesus Christ, to the glory and praise of God. [12] Now I want you to know, brothers, that the things that happened to me have turned out rather for the furtherance of the gospel, [13] so that it has become evident throughout the whole praetorium and to all the rest that my bonds are in Christ; [14] and most of the brothers, having become confident in the Lord through my bonds, are much more bold to speak the word without fear. [15] Some indeed preach Christ even from envy and strife, but some also from good will. [16] The former proclaim Christ out of selfish ambition, not sincerely, supposing that they will add affliction to my bonds;* [17] but the latter do so out of love, knowing that I am appointed for the defense of the gospel. [18] What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice, yes, and I will rejoice. [19] For I know that this will turn out for my salvation through your prayer and the supply of the Spirit of Jesus Christ, [20] according to my earnest expectation and hope that in nothing I shall be put to shame, but that with all boldness, as always, so now also

Christ will be magnified in my body, whether by life or by death.
[21] For to me, to live is Christ, and to die is gain. [22] But if I am to
live in the flesh, this is for me the fruit of my labor; yet what I
shall choose I do not say. [23] For I am hard pressed between the
two, having the desire to depart and to be with Christ, which is
far better; [24] yet to remain in the flesh is more necessary for your
sake. [25] And being confident of this, I know that I shall remain
and continue with you all for your progress and joy in the faith,
[26] so that your rejoicing in Christ Jesus may abound because of
me through my coming to you again. [27] Only, let your conduct
as citizens be worthy of the gospel of Christ, so that, whether I
come and see you or am absent, I may hear of your affairs, that
you stand fast in one spirit, with one soul striving together for
the faith of the gospel, [28] and not frightened in anything by your
adversaries; which is to them a proof of destruction, but to you
of salvation, and that from God. [29] For to you it has been granted
on behalf of Christ not only to believe in him but also to suffer
for his sake, [30] having the same conflict which you saw in me and
now hear is in me.

## CHAPTER 2

[1] If then there is any encouragement in Christ, if any comfort of
love, if any fellowship of the Spirit, if any tender affection and
compassion, [2] make my joy full by being of the same mind,
having the same love, being of one soul, minding one thing, [3]
doing nothing through rivalry or vainglory, but in lowliness of
mind let each esteem others better than himself. [4] Let each of you
look out not only for his own concerns, but each for the
concerns of others as well. [5] Let this mind be in you that was also
in Christ Jesus, [6] who, being in the form of God, did not
consider being equal with God a thing to be seized,* [7] but
emptied himself, taking the form of a servant, being made in the
likeness of men; [8] and being found in outward form as a man, he
humbled himself and became obedient as far as death, even the
death of a cross.* [9] Therefore God also highly exalted him and
bestowed on him a name that is above every name, [10] so that at
the name of Jesus every knee should bow, of those in heaven and
those on earth and those under the earth, [11] and every tongue
should confess that Jesus Christ is Lord, to the glory of God the
Father. [12] So, my beloved, as you have always obeyed, not as in
my presence only but now much more in my absence, work out
your own salvation with fear and trembling; [13] for it is God who
works in you both to will and to work for his good pleasure. [14]
Do all things without murmurings and arguments, [15] so that you
may become blameless and harmless, unblemished children of
God in the midst of a crooked and perverted generation, among
whom you shine as lights in the world, [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. [17] Yes, and if I am even being poured out
as a libation upon the sacrifice and priestly service of your faith, I
rejoice, and I rejoice together with you all. [18] And in the same
way you also rejoice, and rejoice together with me. [19] Now I hope
in the Lord Jesus to send Timothy to you shortly, so that I too
may be encouraged when I know your state. [20] For I have no one
like-minded who will sincerely care for your state. [21] For they all
seek their own things, not the things of Christ Jesus. [22] But you
know his tested worth, that as a child serves a father, he served
with me for the gospel. [23] So I hope to send him at once, as soon
as I see how things go with me; [24] but I trust in the Lord that I
myself also will come shortly. [25] Yet I thought it necessary to send
to you Epaphroditus, my brother and fellow worker and fellow
soldier, but your messenger and the one who ministered to my
need, [26] since he was longing for you all and was distressed
because you had heard that he was sick. [27] For indeed he was sick
almost to death; but God had mercy on him, and not only on
him but on me also, so that I would not have sorrow upon
sorrow. [28] I have sent him, therefore, the more eagerly, so that
when you see him again you may rejoice, and I may be the less
sorrowful. [29] Receive him, then, in the Lord with all gladness,
and hold such men in esteem, [30] since it was for the work of
Christ that he came near to death, disregarding his own life to
supply what was lacking in your service to me.

## CHAPTER 3

[1] Finally, my brothers, rejoice in the Lord. To write the same
things to you is not tiresome to me, and for you it is safe. [2] Look
out for the dogs, look out for the workers of evil, look out for the
mutilation! [3] For we are the circumcision, who worship God in
the Spirit and rejoice in Christ Jesus and have no confidence in
the flesh, [4] though I myself have confidence in the flesh as well. If
anyone else thinks he has grounds for confidence in the flesh, I
have more: [5] circumcised the eighth day, of the race of Israel, of
the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a
Pharisee; [6] as to zeal, persecuting the church; as to the
righteousness that is in the law, blameless. [7] But whatever things
were gain to me, these I have counted loss for Christ. [8] Yes
indeed, and I count all things to be loss because of the excellence
of the knowledge of Christ Jesus my Lord, for whose sake I have
suffered the loss of all things, and I count them as refuse, so that I
may win Christ [9] and be found in him, not having my own
righteousness, which is from the law, but that which is through
faith in Christ, the righteousness which is from God by faith; [10]
that I may know him and the power of his resurrection and the
fellowship of his sufferings, being conformed to his death, [11] if
by any means I may attain to the resurrection of the dead. [12] Not
that I have already obtained it, or am already made perfect; but I
press on, if indeed I may lay hold of that for which I was also laid
hold of by Christ Jesus. [13] Brothers, I do not count myself to
have laid hold of it; but one thing I do: forgetting what lies
behind and reaching forward to what lies ahead, [14] I press on
toward the goal for the prize of the high calling of God in Christ
Jesus. [15] As many, then, as are mature, let us be of this mind; and
if you think otherwise in anything, this too God will reveal to
you. [16] Nevertheless, to whatever point we have attained, let us
walk by the same rule, let us be of the same mind. [17] Brothers,
join in imitating me, and note those who walk in this way, as you
have us for a pattern. [18] For many walk, of whom I often told
you and now tell you even weeping, who are the enemies of the

cross of Christ: [19] whose end is destruction, whose god is the belly, and whose glory is in their shame, who mind earthly things. [20] For our citizenship is in heaven, from which we also eagerly wait for a Savior, the Lord Jesus Christ, [21] who will change the body of our humiliation so that it may be conformed to the body of his glory, according to the working by which he is able even to subject all things to himself.

### CHAPTER 4

[1] Therefore, my brothers, beloved and longed for, my joy and crown, so stand fast in the Lord, beloved. [2] I urge Euodia and I urge Syntyche to be of the same mind in the Lord. [3] And I ask you also, true companion, help these women who labored with me in the gospel, together with Clement and the rest of my fellow workers, whose names are in the book of life.* [4] Rejoice in the Lord always; again I will say, rejoice. [5] Let your gentleness be known to all men. The Lord is near. [6] Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God; [7] and the peace of God, which passes all understanding, will keep your hearts and minds in Christ Jesus. [8] Finally, brothers, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy, think on these things. [9] Whatever you learned and received and heard and saw in me, practice these things; and the God of peace will be with you. [10] But I rejoiced in the Lord greatly that now at last your care for me has flourished again; you were indeed concerned, but you lacked opportunity. [11] Not that I speak in regard to need; for I have learned, in whatever state I am, to be content. [12] I know both how to be abased and how to abound; everywhere and in all things I have been instructed both to be full and to be hungry, both to abound and to suffer need. [13] I can do all things in Christ who strengthens me. [14] Nevertheless you did well in sharing in my affliction. [15] And you Philippians yourselves know that in the beginning of the gospel, when I departed from Macedonia, no church shared with me in the matter of giving and receiving except you only; [16] for even in Thessalonica you sent both once and twice for my need. [17] Not that I seek the gift; but I seek the fruit that abounds to your account. [18] But I have all and abound; I am full, having received from Epaphroditus the things sent from you, a fragrant aroma, an acceptable sacrifice, well-pleasing to God. [19] And my God will supply all your need according to his riches in glory by Christ Jesus. [20] Now to our God and Father be glory forever and ever. Amen. [21] Greet every saint in Christ Jesus. The brothers who are with me greet you. [22] All the saints greet you, especially those of Caesar's household. [23] The grace of our Lord Jesus Christ be with you all. Amen.

# COLOSSIANS

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### CHAPTER 1

[1] Paul, by the will of God an apostle of Jesus Christ, and Timothy, our brother, [2] to the holy and faithful brothers in Christ at Colossae: grace and peace to you from God our Father and the Lord Jesus Christ. [3] We give thanks to the God and Father of our Lord Jesus Christ, praying at all times concerning you, [4] having heard of your faith in Christ Jesus and of the love that you have for all the saints, [5] because of the hope laid up for you in heaven, of which you heard before in the word of the truth of the gospel, [6] which has come to you, as it has also in all the world, and is bearing fruit, as it does also among you, since the day you heard and came to know the grace of God in truth; [7] as you also learned from Epaphras, our beloved fellow servant, who is a faithful minister of Christ for you, [8] who also declared to us your love in the Spirit. [9] For this reason we also, since the day we heard it, do not cease praying for you and asking that you may be filled with the knowledge of his will in all wisdom and spiritual understanding, [10] that you may walk worthy of the Lord, fully pleasing him, bearing fruit in every good work and increasing in the knowledge of God; [11] strengthened with all might, according to his glorious power, for all endurance and longsuffering with joy; [12] giving thanks to the Father, who has made us fit to be partakers of the inheritance of the saints in light; [13] who has delivered us from the power of darkness and transferred us into the kingdom of the Son of his love, [14] in whom we have redemption through his blood, the forgiveness of sins, [15] who is the image of the invisible God, the firstborn of all creation. [16] For by him all things were created, those in the heavens and those on the earth, visible and invisible, whether thrones or dominions or principalities or authorities; all things have been created through him and for him. [17] And he is before all things, and in him all things consist. [18] And he is the head of the body, the church; he is the beginning, the firstborn from the dead, so that in all things he might have the preeminence. [19] For all the fullness was pleased to make its home in him, [20] and through him to reconcile all things to him, making peace through the blood of his cross; through him, I say, whether things on earth or things in heaven. [21] And you, who were once alienated and enemies in your mind in your evil works, yet now he has reconciled* [22] in the body of his flesh through death, to present you holy and without blemish and irreproachable in his sight, [23] if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel that you heard, which was preached in all creation under heaven, of which I, Paul, became a minister; [24] who now rejoice in my sufferings for you, and fill up in my flesh what is lacking of the afflictions of Christ, for the sake of his body, which is the

church,* [25] of which I became a minister according to the stewardship from God that was given to me for you, to fulfill the word of God, [26] the mystery that had been hidden from the ages and from the generations, but now has been manifested to his saints; [27] to whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory; [28] whom we preach, warning every man and teaching every man in all wisdom, so that we may present every man perfect in Christ Jesus; [29] to which end I also labor, striving according to his working, which works in me mightily.

## CHAPTER 2

[1] For I want you to know what a great conflict I have for you and for those in Laodicea, and for all who have not seen my face in the flesh, [2] that their hearts may be encouraged, being knit together in love, and attaining to all the riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ, [3] in whom are hidden all the treasures of wisdom and knowledge. [4] And I say this so that no one may delude you with plausible speech. [5] For though I am absent in the flesh, yet I am with you in spirit, rejoicing and seeing your good order and the steadfastness of your faith in Christ. [6] As you therefore received Christ Jesus the Lord, so walk in him, [7] rooted and built up in him and established in the faith, just as you were taught, abounding in it with thanksgiving. [8] See that no one carries you off as spoil through philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ. [9] For in him dwells all the fullness of the Godhead bodily, [10] and you are complete in him, who is the head of all principality and authority; [11] in whom you were also circumcised with a circumcision not made by hands, in the putting off of the body of the sins of the flesh, by the circumcision of Christ, [12] having been buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead. [13] And when you were dead in your trespasses and in the uncircumcision of your flesh, he made you alive together with him, having freely forgiven you all your trespasses; [14] having blotted out the handwritten bond of decrees that was against us, which was hostile to us; and he has taken it out of the way, nailing it to the cross. [15] Having disarmed the principalities and authorities, he made a public show of them, triumphing over them in it. [16] So let no one judge you in food or in drink, or regarding a feast or a new moon or sabbaths, [17] which are a shadow of things to come, but the substance belongs to Christ. [18] Let no one disqualify you, insisting on lowliness and the worship of angels, intruding into things he has not seen, vainly puffed up by his fleshly mind,* [19] and not holding fast to the Head, from whom the whole body, nourished and knit together by joints and ligaments, grows with the growth that is from God. [20] If then you died with Christ to the elements of the world, why, as though living in the world, do you submit to decrees: [21] "Do not handle, nor taste, nor even touch" [22] (which all go to ruin in the using), according to the commandments and teachings of men? [23] These things indeed have an appearance of wisdom in self-chosen worship and lowliness and severe treatment of the body, but are of no value against the indulgence of the flesh.

## CHAPTER 3

[1] If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. [2] Set your mind on the things above, not on the things on the earth. [3] For you died, and your life is hidden with Christ in God. [4] When Christ, our life, appears, then you also will appear with him in glory. [5] Therefore put to death your members that are on the earth: sexual immorality, uncleanness, passion, evil desire, and covetousness, which is idolatry. [6] Because of these things the wrath of God comes on the sons of disobedience, [7] in which you also once walked, when you lived in them. [8] But now you also put away all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. [9] Do not lie to one another, since you have put off the old man with his deeds, [10] and have put on the new man, which is being renewed in knowledge according to the image of him who created him, [11] where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, servant, free, but Christ is all and in all. [12] Therefore, as the elect of God, holy and beloved, put on a heart of compassion, kindness, lowliness of mind, meekness, longsuffering; [13] bearing with one another and forgiving one another, if anyone has a complaint against another; just as Christ forgave you, so you also must do. [14] And above all these things put on love, which is the bond of perfection. [15] And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.* [16] Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. [17] And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father through him. [18] Wives, be subject to your own husbands, as is proper in the Lord. [19] Husbands, love your wives, and do not be bitter toward them. [20] Children, obey your parents in all things, for this is acceptable to the Lord. [21] Fathers, do not provoke your children, lest they lose heart. [22] Servants, obey in all things your masters according to the flesh, not with eye-service as men-pleasers, but in sincerity of heart, fearing God. [23] And whatever you do, work at it from the heart, as to the Lord and not to men, [24] knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ. [25] But he who does wrong will be repaid for the wrong he has done, and there is no partiality.

## CHAPTER 4

[1] Masters, give your servants what is just and equal, knowing that you also have a Master in heaven. [2] Continue steadfastly in prayer, and be watchful in it with thanksgiving, [3] praying at the same time for us also, that God would open to us a door for the word, to speak the mystery of Christ, for which I am also in

bonds, [4] so that I may make it manifest, as I ought to speak. [5] Walk in wisdom toward those outside, redeeming the time. [6] Let your speech always be in grace, seasoned with salt, so that you know how you should answer each one. [7] Tychicus, the beloved brother and faithful minister and fellow servant in the Lord, will make known to you all my affairs; [8] whom I have sent to you for this very thing, that he may know your circumstances and comfort your hearts, [9] with Onesimus, the faithful and beloved brother, who is one of you. They will make known to you all things that are happening here. [10] Aristarchus, my fellow prisoner, greets you, and Mark, the cousin of Barnabas, about whom you received instructions (if he comes to you, welcome him), [11] and Jesus who is called Justus. These are the only ones of the circumcision who are my fellow workers for the kingdom of God; they have been a comfort to me. [12] Epaphras, who is one of you, a servant of Christ, greets you, always laboring earnestly for you in his prayers, that you may stand perfect and complete in all the will of God. [13] For I bear him witness that he has great zeal for you and for those in Laodicea and in Hierapolis. [14] Luke, the beloved physician, greets you, and Demas. [15] Greet the brothers in Laodicea, and Nymphas and the church in his house. [16] And when this letter has been read among you, see that it is also read in the church of the Laodiceans, and that you also read the letter from Laodicea. [17] And say to Archippus, "See to the ministry that you have received in the Lord, that you fulfill it." [18] The greeting by my own hand—Paul. Remember my bonds. Grace be with you. Amen.

# 1 Thessalonians

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## CHAPTER 1

[1] Paul, Silvanus and Timothy, to the church of the Thessalonians, which is in God the Father and in the Lord Jesus Christ: grace and peace to you from God our Father and the Lord Jesus Christ. [2] We give thanks to God at all times for every one of you, making mention of you in our prayers, [3] as we call to mind without ceasing your work of faith, your toil of love and your steadfastness of hope in our Lord Jesus Christ, in the presence of our God and Father, [4]* knowing, brothers loved by God, how you were chosen; [5] for our gospel did not come to you in word alone, but also in power and in the Holy Spirit and in much assurance, just as you know what sort of men we became among you for your sake. [6] And you became imitators of us and of the Lord when, in much distress, you received the word with joy from the Holy Spirit, [7] so that you became a pattern for all the believers in Macedonia and Achaia. [8] For from you the word of the Lord has echoed forth, not only in Macedonia and Achaia, but in every place your faith toward God has gone abroad, so that we have no need to speak of anything. [9] For people themselves tell about us what sort of welcome we had among you, and how you turned to God from idols to serve a living and true God, [10] and to wait for his Son out of the heavens, whom he raised from among the dead, Jesus, our deliverer from the wrath that is coming.

## CHAPTER 2

[1] For you yourselves know, brothers, that our entrance among you has not proved empty, [2] but after we had suffered beforehand and been mistreated at Philippi, as you know, we found boldness in our God to speak to you the gospel of God amid much conflict. [3] For our exhortation was not out of deception, nor out of uncleanness, nor in guile; [4] but as we have been tested by God and found fit to be entrusted with the gospel, so we speak—not as pleasing men, but God, who proves our hearts. [5] For at no time did we come with a word of flattery, as you know, nor with a pretense for greed—God is witness— [6] nor seeking glory from men, neither from you nor from others, though we could have been a burden as apostles of Christ. [7] Rather, we were gentle in your midst, as a nurse warms and cherishes her own children. [8] So, being fond of you, we were well pleased to impart to you not only the gospel of God but our own souls too, because you had become dear to us. [9] For you call to mind, brothers, our labor and travail: working night and day so as not to be a weight on any of you, we proclaimed to you the gospel of God. [10] You are witnesses, and God is, how devoutly and righteously and without blame we behaved toward you who believe; [11] You know also how, like a father with his own children, we were exhorting and encouraging each one of you, [12] and testifying to you that you should walk in a manner worthy of God, who calls you into his own kingdom and glory. [13] For this cause we also give thanks to God unceasingly: that when you received the word of hearing from us, the word of God, you welcomed it not as the word of men but, as it truly is, the word of God, which also works in you who believe. [14] For you, brothers, became imitators of the churches of God in Christ Jesus that are in Judea, because you suffered the same things at the hands of your own countrymen as they did at the hands of the Jews, [15] who killed both the Lord Jesus and their own prophets and persecuted us; they do not please God and are set against all men, [16]* forbidding us to speak to the Gentiles that they might be saved, and so they are always filling up their sins to the full. But the wrath has come upon them to the end. [17] But we, brothers, bereft of you for a season—in presence, not in heart—were all the more eager, with great desire, to see your face. [18] Therefore we wished to come to you—I, Paul, indeed once and again—but Satan hindered us. [19] For who is our hope or joy or crown of boasting? Is it not you as well, in the presence of our Lord Jesus Christ when he comes? [20] Yes, you are our glory and our joy.

## CHAPTER 3

[1] Therefore, when we could bear it no longer, we were content to be left at Athens alone, [2] and we sent Timothy, our brother, a minister of God and our fellow laborer in the gospel of Christ, to

make you firm and to exhort you concerning your faith, [3] so that no one should be shaken in these afflictions. For you yourselves know that this is our appointed lot. [4] For indeed, when we were with you, we told you beforehand that we were going to suffer affliction, and so it came about, as you know. [5] Because of this, when I too could bear it no longer, I sent to learn of your faith, fearing that somehow the tempter had tempted you and our toil would turn out to be for nothing. [6] But now that Timothy has come to us from you and has brought us glad news of your faith and love, and that you keep a kind remembrance of us always, longing to see us as we also long to see you— [7] for that reason, brothers, we have been comforted over you, in all our affliction and need, through your faith. [8] Because now we live, if you stand fast in the Lord. [9] For what thanksgiving can we render back to God concerning you, for all the joy with which we rejoice on your account before our God, [10] while night and day we beg exceedingly to see your face and to complete what is lacking in your faith? [11] Now may our God and Father himself, and our Lord Jesus Christ, make straight our way to you; [12] and may the Lord cause you to increase and abound in love toward one another and toward all, even as we do toward you, [13] so that he may make your hearts firm and blameless in holiness before our God and Father when our Lord Jesus Christ comes with all his saints.

## CHAPTER 4

[1] Finally, then, brothers, we ask you and appeal to you in the Lord Jesus: you received from us instructions on how you must walk and please God; abound in this more and more. [2] For you know what orders we gave you through the Lord Jesus. [3] For this is what God wills: your sanctification, that you keep away from sexual immorality; [4] that each of you know how to keep his own vessel in sanctification and honor, [*] [5] not in the passion of desire like the Gentiles who do not know God; [6] and that no one overstep and wrong his brother in this matter, because the Lord avenges all these things, as we told you before and warned you solemnly. [7] For God did not call us to impurity but in sanctification. [8] So whoever disregards this disregards not a man but God, who also gave us his Holy Spirit. [9] But concerning love of the brothers you have no need for me to write to you, for you yourselves are God-taught to love one another; [10] and indeed you practice it toward all the brothers in the whole of Macedonia. But we exhort you, brothers, to abound still more, [11] and to strive earnestly to be quiet, to tend to your own affairs and to work with your own hands, just as we charged you, [12] so that your conduct may be seemly in the eyes of outsiders and you may not be in need of anything. [13] Now I do not want you to be ignorant, brothers, about those who are asleep, that you may not sorrow as the others do, who have no hope. [14] For if we believe that Jesus died and rose again, in the same way God will bring with him those who have fallen asleep through Jesus. [15] This we declare to you by the word of the Lord: we who are living, who remain until the coming of the Lord, shall by no means get ahead of those who have fallen asleep. [16] For the Lord himself will descend from heaven with a shout of command, with the voice of an archangel and with the trumpet of God, and the dead in Christ will rise first. [17] Next, we the living who remain will be snatched up along with them in the clouds to meet the Lord in the air; and so we will be with the Lord for all time. [18] So comfort one another with these words.

## CHAPTER 5

[1] Now about the times and the seasons, brothers, there is no need for anything to be written to you. [2] For you yourselves know precisely that the day of the Lord comes in this way, like a thief at night. [3] When they say, "Peace and safety!" then ruin falls on them all at once, as birth pangs seize a woman who is with child, and they will by no means escape. [4] But you, brothers, are not in the dark, for that day to catch you like a thief. [5] You are all sons of light and sons of day; we are not of night or of darkness. [6] Let us not, then, sleep as the rest do; let us be watchful and sober. [7] For sleepers sleep at night, and drunkards get drunk at night. [8] But we are of the day; so let us be sober, wearing faith and love as a breastplate and the hope of salvation as a helmet. [9] For God has not set us apart for wrath, but for obtaining salvation through our Lord Jesus Christ, [10] who died on our behalf, so that whether we wake or sleep we may live in company with him. [11] So comfort each other and strengthen one another, as indeed you do. [12] And we ask you, brothers, to know those who labor among you and preside over you in the Lord and warn you, [13] and to esteem them beyond measure in love on account of their work. Keep peace among yourselves. [14] We exhort you, brothers: admonish the disorderly, cheer the fainthearted, hold on to the weak, be longsuffering toward all. [15] See that no one returns evil for evil to anyone, but always pursue the good, both for one another and for all. [16] Rejoice always. [17] Pray without ceasing. [18] In all things give thanks; this is God's will for you in Christ Jesus. [19] Do not quench the Spirit. [20] Do not treat prophecies with contempt. [21] Prove all things; hold fast what is good. [22] Stay away from evil in every form. [23] And may the God of peace himself sanctify you completely; and may your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ. [24] Faithful is the one who calls you, and he will also do it. [25] Brothers, pray for us. [26] Greet all the brothers with a holy kiss. [27] I put you under oath by the Lord to have this letter read to all the holy brothers. [28] The grace of our Lord Jesus Christ be with you. Amen.

# 2 Thessalonians

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## CHAPTER 1

[1] Paul, Silvanus and Timothy, to the church of the Thessalonians, which is in God our Father and in the Lord Jesus Christ: [2] grace and peace to you from God our Father and the Lord Jesus Christ. [3] We are under obligation to give thanks to God at all times for you, brothers, as is only proper, because your faith is flourishing greatly and the love of each one of you, all of you, for one another is increasing. [4] This is why we ourselves boast about you among the churches of God, for your endurance and faith in all the persecutions and afflictions you are putting up with. [5] All this is a clear sign of God's just judgment, meant to have you counted worthy of the kingdom of God, the kingdom for which you are indeed suffering. [6] since it is right in God's sight to pay back affliction to those who afflict you, [7] and to grant relief to you who are afflicted, and to us as well, when the Lord Jesus is revealed from heaven with the angels of his power, [8] in a fire of flame, dealing out vengeance to those who do not know God and to those who do not obey the gospel of our Lord Jesus Christ. [9] These will pay the penalty, eternal ruin, away from the face of the Lord and from the glory of his strength, [10] when he comes on that day to be glorified in his saints and to be admired in all who believe—for our testimony to you was believed. [11] To that end we always pray for you also, that our God may count you worthy of the calling and powerfully accomplish all your delight in goodness and your work of faith, [12] so that the name of our Lord Jesus Christ may be glorified in you, and you in him, in keeping with the grace of our God and of the Lord Jesus Christ.

## CHAPTER 2

[1] Now concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers, [2] not to be quickly shaken out of your senses or alarmed, whether by a spirit or by a spoken word or by a letter supposedly from us, as if the day of Christ had already arrived. [3] Do not let anyone deceive you in any way. For it will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, [*4] who sets himself against and lifts himself up over everything that is called God or is an object of worship, so that he takes his seat as God in the temple of God and puts himself on show, claiming that he is God. [5] Don't you remember that while I was still with you I used to tell you these things? [6] And you know what is holding him back now, so that he may be revealed when his time comes. [7] For the mystery of lawlessness is already operating; only there is one who restrains now, until he is removed from the scene. [8] And then the lawless one will be revealed, whom the Lord will consume with the breath of his mouth and render powerless by the radiance of his coming. [9] The coming of that one is in accordance with the activity of Satan, with every kind of power and with lying signs and wonders, [10] and with every deceit of wickedness for those who are perishing, because they refused to welcome the love of the truth so as to be saved. [11] And for this reason God will send them an active power of error, to make them believe the lie, [12] in order that all may be condemned who did not believe the truth but delighted in unrighteousness. [*13] But we ought always to thank God for you, brothers loved by the Lord, because God picked you from the beginning for salvation, in the Spirit's sanctification and in faith in the truth. [*14] To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ. [15] So then, brothers, stand your ground and hold on to the traditions in which you were instructed, whether by spoken word or by our letter. [16] May our Lord Jesus Christ himself, and God our Father, who loved us and in his grace gave us everlasting encouragement and a good hope, [17] encourage your hearts and make you steadfast in every good word and deed.

## CHAPTER 3

[1] As for the rest, brothers, pray for us, that the word of the Lord may spread quickly and be honored, as it was among you, [2] and that we may be rescued from perverse and evil people; for faith is not found in everyone. [3] But faithful is the Lord, who will make you firm and keep you safe from the evil one. [4] We are confident in the Lord about you, that you are doing what we instruct you, and that you will go on doing it. [5] May the Lord guide your hearts into the love of God and into the patient endurance of Christ. [6] Now we instruct you, brothers, in the name of our Lord Jesus Christ, to hold yourselves apart from every brother who conducts himself in an unruly way and not in line with the tradition he received from us. [7] You yourselves know how you are to imitate us: we did not behave in an unruly way among you, [8] nor did we eat bread from anyone as a gift; we worked with toil and hard labor night and day so as not to weigh on any of you. [9] Not that we have no authority, but so that we might give you ourselves as a pattern, for you to imitate us. [10] For even while we were with you, we gave you this instruction: if anyone does not want to work, he should not eat either. [11] For we hear that some are walking in an unruly way among you, not working at all but busying themselves with what is not theirs. [12] We instruct and urge such people by our Lord Jesus Christ to work quietly and to eat the bread they earn themselves. [13] And you, brothers, do not lose heart in doing what is right. [14] If anyone does not obey what we say in this letter, take note of him and have nothing to do with him, so that he may be put to shame. [15] Still, do not count him an enemy; admonish him as a brother. [16] And may the Lord of peace himself grant you peace continually, in every way. The Lord be with you all. [17] This greeting is in my own hand—Paul's. It is the mark in every letter; this is how I write. [18] The grace of our Lord Jesus Christ be with all of you. Amen.

# 1 Timothy

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## CHAPTER 1

[1] Paul, an apostle of Jesus Christ by order of God our Savior and of the Lord Jesus Christ, who is our hope, [2] to Timothy, a genuine son in the faith: grace, mercy and peace from God our Father and Jesus Christ our Lord. [3] When I was setting out for Macedonia, I begged you to stay on at Ephesus so that you could instruct certain people not to teach anything different, [4] and not to occupy themselves with myths and genealogies without end, which bring on speculation rather than the edification of God that is in faith. [*] [5] The aim of this instruction is love that comes from a clean heart, from a good conscience and from faith without pretense. [6] Some have missed the mark on these things and wandered off into idle talk, [7] wishing to be teachers of the law, though they understand neither the things they say nor the matters they speak about so confidently. [8] We know that the law is good, provided one uses it as law is meant to be used, [9] recognizing that the law is not laid down for a righteous man but for the lawless and the unruly, for the godless and sinners, for the unholy and the profane, for those who strike their fathers and their mothers, for murderers, [10] for the sexually immoral, for men who lie with men, for slave traders, for liars, for perjurers, and for whatever else stands against sound teaching, [11] in keeping with the glorious gospel of the blessed God, with which I have been entrusted. [12] I am grateful to the one who gave me strength, Christ Jesus our Lord, for he counted me faithful and placed me in the ministry, [13] even though before I was a blasphemer, a persecutor and an insolent man. Yet I found mercy, because what I did, I did ignorantly in unbelief; [14] and the grace of our Lord abounded far beyond, with the faith and love that are in Christ Jesus. [15] Faithful is this word, and worthy of being welcomed by all: Christ Jesus came into the world to save sinners, and of these I am first. [16] But this is why mercy was shown to me: so that in me first Jesus Christ might put all his patience on display, as a model for those who would later believe in him to eternal life. [17] To the King of the ages, incorruptible, invisible, to God who alone is wise, be honor and glory forever and ever. Amen. [18] Timothy, my son, I entrust this instruction to you, in line with the prophecies once made about you, so that by them you may wage the good warfare, [19] keeping hold of faith and a good conscience. Some have pushed conscience aside and their faith has been wrecked; [20] among them are Hymenaeus and Alexander, whom I delivered to Satan, so that they may learn by discipline not to blaspheme.

## CHAPTER 2

[1] First of all, then, I urge that requests, prayers, petitions and thanksgivings be offered on behalf of all people, [2] for kings and for all those in high positions, so that we may live a tranquil and peaceful life, godly and dignified in every way. [3] This is right and pleasing before God our Savior, [4] who desires all people to be saved and to arrive at the knowledge of the truth. [5] For God is one, and there is one mediator between God and men, Christ Jesus, himself a man, [6] who gave himself as a ransom on behalf of all—the testimony given at the proper time. [7] For this I was appointed a preacher and an apostle—I am telling the truth in Christ, I am not lying—a teacher of the Gentiles in faith and truth. [8] So it is my wish that in every place the men should pray, raising holy hands, free from anger and argument; [9] and in the same way that women should adorn themselves in fitting clothing, with modesty and good sense, not with braids, or gold, or pearls, or expensive garments, [10] but with what suits women who profess reverence for God: good works. [11] Let a woman be a learner in silence, with all submissiveness. [12] I do not allow a woman to teach or to domineer over a man; she is to remain quiet. [13] For Adam was formed first, and Eve afterward. [14] And it was not Adam who was deceived; it was the woman who was deceived and came to be in transgression. [15] But she will be saved through childbearing, if they continue in faith and love and holiness, together with self-control.

## CHAPTER 3

[1] The saying is trustworthy: if a man seeks the office of overseer, it is a good work he is longing for. [2] The overseer therefore must be beyond reproach, the husband of one wife, temperate, prudent, of good conduct, given to hospitality, skilled in teaching; [3] not a drinker, not a brawler, not eager for shameful gain, but kind, not contentious, free from the love of money; [4] ruling his own household well, with children who obey him with full respect. [5] If a man does not know how to rule his own household, how will he look after the church of God? [6] Not a new believer, so that he does not swell with pride and fall into the condemnation of the devil. [7] He must also be well spoken of by those outside, so that he does not fall into reproach and into the devil's trap. [8] Deacons, likewise, must be worthy of respect, not two-faced, not given to a lot of wine, not eager for shameful gain, [9] holding the mystery of the faith in a pure conscience. [10] These too must first be tested; then, if no charge is found against them, let them serve. [11] Their wives, in the same way, must be serious, not slanderous, temperate, faithful in all things. [*] [12] Deacons are each to be the husband of one wife, ruling their children and their own households well. [13] For those who have served well win for themselves a good standing and much confidence in the faith that is in Christ Jesus. [14] I write you these things, though I hope to come to you before long; [15] but in case I am delayed, so that you may know how one must conduct oneself in God's house, which is the church of the living God, the pillar and base of the truth. [16] And confessedly great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed in throughout the world, received up into glory. [*]

## CHAPTER 4

[1] The Spirit says plainly that in the last times some will fall away
from the faith, paying attention to misleading spirits and to the
teachings of demons, [2] by means of the hypocrisy of liars whose
own consciences have been branded, [3] who prohibit marriage
and require abstinence from foods that God created to be
partaken of with thanks by those who believe and have come to
know the truth. [4] For every created thing of God is good, and
nothing is to be cast aside if it is received with thanks, [5] because it
is made holy through the word of God and through prayer. [6] If
you put these things before the brothers, you will be a fine
servant of Jesus Christ, trained up in the words of the faith and
of the good doctrine that you have carefully followed. [7] Turn
down profane myths fit only for old women, and exercise
yourself toward godliness. [8] Bodily exercise brings a little benefit,
but godliness benefits in every way, since it carries the promise of
life now and of the life ahead. [9] This word is sure, and worthy of
complete acceptance. [10] It is for this that we toil and are reviled,
because we have put our hope in the living God, who is the
Savior of all people, above all of believers. [11] Insist on these things
and teach them. [12] Let no one treat you with contempt on
account of your youth; rather, become a pattern for those who
believe, in word, in conduct, in love, in spirit, in faith, in purity.
[13] Until I come, give your attention to the public reading, to
exhortation, to teaching. [14] Do not be careless about the gift
within you, which was granted to you through prophecy along
with the laying on of hands by the body of elders. [* 15] Make these
things your concern; live in them, so that your advance may be
plain to all. [16] Pay attention to yourself and to your teaching; stay
with them, for if you do this you will save yourself and also those
who hear you.

## CHAPTER 5

[1] Do not lash out at an older man, but encourage him as a father;
the younger men as brothers, [2] older women as mothers, younger
women as sisters, in all purity. [3] Give honor to widows who are
really widows. [4] But if a widow has children or grandchildren,
they should first learn to practice godliness toward their own
family and to give something back to their parents, for this is
good and pleasing before God. [5] The one who is truly a widow,
left all alone, has fixed her hope on God and keeps on with her
requests and prayers night and day; [6] but she who lives in luxury
has died, though living. [7] Give these instructions as well, so that
they may be free from reproach. [8] If anyone fails to provide for
his own relatives, and above all for the members of his
household, he has disowned the faith and is worse than one who
does not believe. [9] Let no widow be enrolled unless she is at least
sixty years of age and has been the wife of one husband, [10] and
has a reputation for good works: that she has raised children,
welcomed strangers, washed the saints' feet, helped those in
distress, and given herself to every kind of good work. [11] But
decline to enroll the younger widows, for when their desires pull
them away from Christ, they want to marry, [12] and so they bring
judgment on themselves for having set aside their first pledge. [13]
At the same time they also learn to be idle as they go around
from house to house, and not just idle, but chatterers and
meddlers, talking about things they should not. [14] Therefore I
want younger women to marry, bear children, run their
households, and give the opponent no pretext for abuse. [15] For
some have already strayed off after Satan. [16] If any believing man
or woman has widows in the family, he or she should assist them,
and the church should not be weighed down, so that it can assist
those who are widows indeed. [17] Let elders who preside well be
counted worthy of double honor, above all those who labor in
the word and in teaching. [18] For the Scripture says, "You shall
not muzzle an ox that is threshing," and, "The worker is worthy
of his wage." [19] Accept no charge against an elder except on the
word of two or three witnesses. [20] As for those who persist in sin,
reprove them before everyone, so that the others may also stand
in fear. [21] In the presence of God and the Lord Jesus Christ and
the chosen angels I solemnly urge you to observe these rules
without prejudging, doing nothing by leaning to one side. [22] Lay
hands on no one quickly, and have no share in sins that belong to
others; keep yourself clean. [23] No longer drink water only, but
use a little wine for the sake of your stomach and your many
ailments. [24] Some people's sins are obvious, running ahead of
them to judgment, while the sins of others show up later. [25]
Good works, likewise, are plain to see, and those that are not so
cannot be concealed.

## CHAPTER 6

[1] Let all who are servants under the yoke regard their own
masters as worthy of all honor, so that the name of God and the
teaching are not reviled. [2] Those whose masters are believers
should not think less of them because they are brothers; on the
contrary, they should serve them all the better, since those who
benefit from their good service are believers and dearly loved.
Teach and urge these things. [3] If anyone teaches some other
doctrine and does not agree with the sound words of our Lord
Jesus Christ and with the teaching that accords with godliness, [4]
he is swollen with conceit and understands nothing. He has a
sickly appetite for controversies and battles over words, which
give rise to envy, quarreling, abusive talk, evil suspicions, [5] and
endless friction among men whose minds are corrupt and who
have been robbed of the truth, who imagine that godliness is a
way to make a profit. Keep away from such people. [6] Yet
godliness joined with contentment is indeed great gain. [7] For we
brought nothing into the world, and clearly we cannot take
anything out of it either. [8] And if we have food and things to
cover us, with these we will be satisfied. [9] But people who are set
on being wealthy fall into temptation and a snare and many
senseless, injurious desires, which drown men in ruin and
destruction. [10] For the love of money is the root of all evils; some,
in reaching for it, have been led astray from the faith and have
run themselves through with many pangs. [11] But you, man of
God, run from these things. Strive after righteousness, godliness,
faith, love, steadfastness, meekness. [12] Fight the good fight of the
faith; get a firm grip on eternal life, to which you were called, and
you made the good confession before many witnesses. [13] Before

God, who gives life to all things, and before Christ Jesus, who bore witness to the good confession before Pontius Pilate, I instruct you [14] to keep this commandment spotless and beyond reproach until our Lord Jesus Christ appears, [15] an appearing that the blessed and only Sovereign will bring about in his own time, the King of those who reign and Lord of those who rule, [16] who alone has immortality, who dwells in light no one can approach, whom no human has seen or is able to see; to him be honor and power forever. Amen. [17] Charge the rich of this present age not to think too highly of themselves or to rest their hope on the uncertainty of wealth, but on the living God, who supplies us with all things in abundance to enjoy. [18] to work what is good, to be wealthy in good works, open-handed, sharing with others, [19] storing away for themselves a good foundation for the future, so that they may grasp eternal life. [20] Timothy, keep safe what has been committed to you, avoiding the irreverent, empty talk and the contradictions of what is falsely named knowledge, [21] which some have claimed and have missed the mark regarding the faith. Grace be with you. Amen.

# 2 Timothy

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## CHAPTER 1

[1] Paul, by God's will an apostle of Jesus Christ, sent in keeping with the promise of the life that is in Christ Jesus, [2] to Timothy, my dear son: grace, mercy and peace from God the Father and from Christ Jesus our Lord. [3] I am grateful to God, whom I serve as my ancestors did, with a clean conscience, as I keep you constantly in mind in my petitions night and day. [4] Recalling your tears, I long to see you, so that I may be full of joy. [5] I have been reminded of the unfeigned faith that is in you, a faith that made its home first in your grandmother Lois and your mother Eunice, and I am sure it is at home in you too. [6] For this reason I call on you to rekindle the gift of God that is in you by the laying on of my hands. [7] For what God gave us is not a spirit of cowardice but a spirit of power and love and sound judgment. [8] So do not be ashamed of the testimony about our Lord, or ashamed of me, his prisoner; instead, share with me in suffering for the gospel, relying on the power of God, [9] who saved us and called us with a holy calling, not on the basis of what we had done, but because of his own purpose and grace, which was granted to us in Christ Jesus before the ages began, [10] and which has now been brought to light by the appearing of our Savior Jesus Christ, who put an end to death and through the gospel shed light on life and incorruption. [11] For this I was appointed preacher, apostle and teacher of the Gentiles. [12] For this cause I also endure these things; but I am not ashamed, for I know the one I have believed, and I am convinced he has the power to protect my deposit until that day. [13] Hold on to the outline of sound words that you heard from me, in the faith and love that are in Christ Jesus. [14] By the Holy Spirit who lives in us, keep the good treasure that was entrusted to you. [15] You know that all who are in Asia turned their backs on me, Phygelus and Hermogenes among them. [16] The Lord grant mercy to the house of Onesiphorus, for again and again he revived my spirits and was not ashamed of my chain. [17] Instead, once he was in Rome, he sought me out all the more diligently and found me. [18] The Lord grant him to find mercy with the Lord on that day. And how much he did for me in Ephesus, you know very well.

## CHAPTER 2

[1] You, then, my son, be made strong by the grace that is in Christ Jesus. [2] What you heard from me in the presence of many witnesses, hand on to trustworthy men who will be competent to teach others too. [3] So take your share of hardship like a good soldier of Jesus Christ. [4] No soldier on active duty gets tangled up in the business of everyday life, because he wants to please the one who enlisted him. [5] Likewise an athlete is not awarded the crown unless he competes by the rules. [6] It is the farmer who does the hard work who ought to have the first share of the harvest. [7] Ponder what I am telling you, and may the Lord grant you discernment in every matter. [8] Remember that Jesus Christ, of David's seed, has been raised from the dead, as my gospel declares, [9] and for it I endure hardship, even to chains, as though I were a wrongdoer; yet the word of God has not been bound. [10] For that reason I put up with all things for the chosen ones' sake, so that they also may gain the salvation in Christ Jesus, along with everlasting glory. [11] The saying is reliable: if we have died together with him, we will also live together with him; [12] if we hold out, we will also reign together with him; if we deny him, that one will also deny us; [13] if we are unbelieving, he remains faithful—he cannot deny himself. [14] Bring these things to their remembrance, and charge them earnestly before the Lord not to wage wars of words, which profit nothing and only overturn those who hear. [15] Make every effort to stand before God as one tested and approved, a workman not put to shame, cutting straight the word of truth. [16] Shun profane and empty babble, for it will lead people on into further ungodliness, [17] and their word will eat away like gangrene. Hymenaeus and Philetus are among them; [18] they have gone astray from the truth by claiming that the resurrection has already happened, and they are upsetting the faith of some. [19] Yet the firm foundation God laid remains standing, with this seal on it: "The Lord knows those who are his," and, "Let everyone who names the name of Christ stand away from unrighteousness." [20] In a great house you find vessels not only of gold and silver but of wood and clay as well, some meant for honor, some for dishonor. [21] So if anyone purifies himself from these things, he will be a vessel for honorable use, set apart as holy, serviceable to the master, ready for any good work. [22] Get away from youthful passions; go after righteousness, faith, love, peace, in company with those who call upon the Lord with a pure heart. [23] Decline foolish, ill-informed debates, knowing that they produce fighting. [24] A servant of the Lord ought not to be a fighter, but gentle toward all, apt at

teaching, patient under wrong, [25] instructing his opponents with gentleness. Perhaps God will grant them repentance so that they come to know the truth, [26] and they may sober up and get free from the devil's snare, having been caught alive by him to do his will.

### CHAPTER 3

[1] Understand this: in the last days hard times will set in. [2] For people will be self-loving, money-loving, boastful, haughty, blasphemers, disobedient to parents, ungrateful, irreverent, [3] without family affection, irreconcilable, slanderers, lacking self-mastery, fierce, hostile to the good, [4] betrayers, headstrong, blinded by conceit, fond of pleasure rather than fond of God, [5] keeping up an outward show of godliness but having rejected its power. Turn away from people like these. [6] Among them are the ones who slip into households and take captive weak women weighed down with sins and driven by all sorts of desires, [7] who are forever learning and yet can never arrive at the knowledge of the truth. [8] In the same way that Jannes and Jambres resisted Moses, these men also resist the truth—men corrupted in mind, worthless with regard to the faith. [9] Yet they will advance no further, for their senselessness will be obvious to all, just as that of those men was. [10] But you have followed closely my teaching, my conduct, my purpose, faith, longsuffering, love, steadfastness, [11] the persecutions and sufferings that came upon me at Antioch, at Iconium, at Lystra—such persecutions I bore! And from all of them the Lord delivered me. [12] And all who are resolved to live in godliness in Christ Jesus will suffer persecution, [13] but evil men and charlatans will advance only in what is worse, deceiving others and deceived themselves. [14] You, though, must abide in the things you learned and were assured of, knowing from whom you learned them, [15] and that since you were a small child you have known the sacred writings, which have power to make you wise toward salvation through faith in Christ Jesus. [16] All Scripture is God-breathed and profitable for doctrine, for reproof, for correction, for discipline in righteousness, [*] [17] so that the man of God may be complete, thoroughly furnished for every good work.

### CHAPTER 4

[1] So, before God and the Lord Jesus Christ, who will judge the living and the dead at his appearing and in his kingdom, I solemnly charge you: [2] Herald the word; be on hand when it is convenient and when it is not; convince, rebuke, exhort, with all longsuffering and doctrine. [3] For there will be a season when they will not bear with healthy teaching, but, with ears itching, they will pile up teachers for themselves in line with their own cravings, [4] and they will close their ears to the truth and wander off into myths. [5] As for you, be watchful and sober in everything, suffer hardship, do an evangelist's work, fulfill your ministry completely. [6] For I am even now being poured out as a drink offering, and the moment of my departure is here. [7] I have fought the good contest, I have completed the course, I have kept the faith. [8] For the rest, the crown of righteousness is stored up for me, which the Lord, the just Judge, will give me in that day—and not to me alone, but to all who have loved his appearing. [9] Hurry to come to me soon. [10] Demas has left me behind, for he loved the present age, and he has gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia. [11] No one but Luke is with me. Pick up Mark and bring him with you, for he is of good use to me in serving. [12] Tychicus I sent to Ephesus. [13] The cloak I left behind at Troas with Carpus—bring it when you come, along with the books, and especially the parchments. [14] Alexander the coppersmith did me a great deal of harm. May the Lord repay him according to his deeds. [15] Guard yourself against him as well, for he stood hard against our words. [16] When I first made my defense, nobody stood beside me; all of them left me. May it not be reckoned to them. [17] The Lord, though, stood by me and strengthened me, so that by me the proclamation might be completed and all the Gentiles might hear; and I was rescued out of the lion's mouth. [18] And the Lord will deliver me from every wicked work and will save me for his heavenly kingdom. To him be the glory forever and ever. Amen. [19] Give my greetings to Prisca and Aquila and to the household of Onesiphorus. [20] Erastus remained at Corinth; Trophimus I left behind at Miletus, sick. [21] Hurry to come before winter. Greetings to you from Eubulus, Pudens, Linus, Claudia and all the brothers. [22] The Lord Jesus Christ be with your spirit. Grace be with you. Amen.

# TITUS

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### CHAPTER 1

[1] Paul, a servant of God and an apostle of Jesus Christ, in the service of the faith of God's chosen ones and of their full knowledge of the truth that goes with godliness, [2] resting on the hope of eternal life, which God, who never lies, promised before time everlasting, [3] and in his own seasons he revealed his word in the proclamation with which I was entrusted at the command of God our Savior; [4] to Titus, a genuine son in the faith we share: grace, mercy and peace from God the Father and the Lord Jesus Christ our Savior. [5] I left you in Crete for this purpose: to set right the things still lacking and to install elders in each city, as I instructed you— [6] if a man is irreproachable, the husband of one wife, with faithful children who are not accused of reckless living or of being unruly. [7] For as God's steward the overseer must be free of accusation: not self-willed, not prone to anger, not a drinker, not a striker, not grasping for shameful gain, [8] but hospitable, a friend of what is good, prudent, upright, devout, disciplined, [9] keeping a firm grip on the reliable word that agrees with the teaching, so that he can both encourage people with healthy doctrine and convict those who speak against it. [10] For there are many who are rebellious, idle talkers and deceivers of the mind, above all those of the circumcision. [11] Their mouths

must be shut, for they turn whole houses upside down, teaching what is improper for the sake of shameful gain. [12] One of them, a prophet of their own, said, "Cretans are always liars, wicked beasts, idle bellies." [13] This witness is true; for this reason reprove them with severity, so that they may be sound in the faith, [14] and not pay heed to Jewish fables and to the rules of men who turn their backs on the truth. [15] All things are clean to the clean; but to the defiled and unbelieving nothing is clean, for their very mind and conscience are defiled. [16] They declare that they know God, yet in their works they disown him; they are loathsome and disobedient, and useless for any good work.

### CHAPTER 2

[1] As for you, say what suits wholesome teaching. [2] Older men are to be sober, dignified, self-controlled, healthy in faith, in love and in patience. [3] Older women likewise are to carry themselves as is fitting for those who are holy, not slanderers, not enslaved to much wine; they are to teach what is good, [4] so as to instruct the younger women in loving their husbands and loving their children, [5] to be sensible, chaste, keepers of their homes, good, yielding to their own husbands, so that the word of God is not spoken against. [6] Urge the younger men, too, to be of sound mind. [7] Present yourself in all respects as a model of good works; in teaching show soundness, gravity, incorruption, [8] speech that is healthy and beyond reproach, so that whoever is against you may be put to shame, with nothing evil to say about you. [9] Servants should submit to their own masters, giving full satisfaction in everything, not contradicting, [10] not keeping back anything for themselves, but proving entirely trustworthy and good, that they may adorn the doctrine of God our Savior in every way. [11] For the grace of God has been made visible, with salvation for all mankind, [12] disciplining us so that, having renounced impiety and the cravings of the world, we may live soberly, justly and devoutly in the present age, [13] expecting the blessed hope and the appearing in glory of our great God and Savior Jesus Christ, [*] [14] who gave himself on our behalf to buy us back from all lawlessness and to purify for himself a people who are his own treasure, zealous for good works. [15] These are the things you must say; urge and correct with full authority. Do not let anyone disregard you.

### CHAPTER 3

[1] Bring it back to their minds that they are to be under rulers and authorities, to obey them, and to stand ready for every good work; [2] to revile no one, to be no fighters but gentle, displaying all meekness toward all people. [3] For we ourselves were once without understanding, disobedient, wandering astray, in bondage to desires and pleasures of every sort, passing our lives in malice and envy, hateful, and hating one another. [4] But when the goodness and loving-kindness of God our Savior appeared, [5] not by works in righteousness that we had done, but in keeping with his mercy he saved us, by the bath of regeneration and the renewing of the Holy Spirit, [6] whom he shed on us richly through Jesus Christ our Savior, [7] so that, justified by that grace of his, we might become heirs in hope of eternal life. [8] The saying is sure. And I want you to insist on these things with confidence, so that those who have believed God will be intent on taking the lead in good works. These things are good and useful for people. [9] Steer clear of foolish questionings, genealogies, contentions and fights over the law, for they bring no benefit and are empty. [10] A factious man, after a first and a second warning, refuse, [11] knowing that such a one has turned aside from the way and is sinning, condemned by himself. [12] Whenever I send Artemas or Tychicus to you, hurry to come to me at Nicopolis, for I have determined to spend the winter there. [13] Speed Zenas the lawyer and Apollos on their way with care, so that nothing is lacking to them. [14] And let our own people also learn to take the lead in good works to meet necessary needs, so that they will not be unfruitful. [15] All those with me greet you. Greet those who love us in the faith. Grace be with you all. Amen.

# PHILEMON

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[1] Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon, our beloved fellow worker, [2] to Apphia the beloved, to Archippus our comrade-in-arms, and to the church gathered at your house: [3] grace and peace to you from God our Father and the Lord Jesus Christ. [4] I always give thanks to my God when I mention you in my prayers, [5] because I hear about your love and about the faith you have toward the Lord Jesus and toward all the saints. [6] I pray that your fellowship in the faith may prove effective as you come to recognize every good thing that is in you for Christ Jesus. [7] For we have much joy and comfort over your love, because the hearts of the saints have found rest through you, brother. [8] For this reason, though I have full freedom in Christ to command you to do what is proper, [9] I would rather urge you for love's sake, being who I am: Paul, an old man, and now a prisoner of Jesus Christ as well. [10] I urge you on behalf of my child, whom I fathered in my bonds, Onesimus, [11] who once was unprofitable to you but now is profitable to you and to me; him I have sent back. [*] [12] You, then, receive him; he is my very heart. [13] I was minded to hold on to him here, so that on your behalf he could wait on me in the bonds I wear for the gospel. [14] Yet without knowing your mind I chose to do nothing, so that your good deed would come not out of obligation but willingly. [15] For it may be that he was taken away for an hour for this very reason, so that you might have him back eternally, [16] no longer as a servant, but above a servant, as a brother beloved—especially to me, and how much more to you, both in the flesh and in the Lord. [17] If, then, you hold me to be your partner, receive him as you would receive me. [18] And if he has wronged you at all, or is in your debt, put it down to my account. [19] I, Paul, have written it in my own hand: I will make it good—not that I need tell you that you owe me even your own self besides. [20] Yes, brother, let me have some profit from you in the Lord; give my heart rest in the Lord. [21] I have written to you trusting in your obedience,

aware that you will do even beyond what I say. [22] And at the same time, have lodging ready for me as well, for I hope that through your prayers I will be granted to you. [23] Greetings to you from Epaphras, my fellow captive in Christ Jesus, [24] from Mark, Aristarchus, Demas and Luke, my co-workers. [25] The grace of our Lord Jesus Christ be with your spirit. Amen.

# Hebrews

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1 2 3 4 5 6 7 8 9 10 11 12 13

## CHAPTER 1

[1] Long ago, in many portions and in many fashions, God spoke to the fathers through the prophets; he has in these last days spoken to us by his Son, [*] [2] whom he made heir of everything, and through whom he also created the ages. [3] He, being the brightness of his glory and the stamp of his very essence, and bearing up all things by the word of his power, when he had by himself accomplished the cleansing of our sins, sat down at the right hand of the Majesty in the heights, [4] and he has become greater than the angels by as much as the name he has received as his inheritance surpasses theirs. [5] For to which of the angels did he ever say, "You are my Son; today I have begotten you"? And again, "I will be a Father to him, and he will be a Son to me"? [6] And again, when he leads the firstborn into the inhabited world, he says, "And let all God's angels bow down before him." [7] Of the angels he says, "He makes his angels winds, and his servants a flame of fire." [8] But to the Son he says, "Your throne, O God, stands forever and ever; the scepter of your kingdom is a scepter of uprightness. [9] You loved righteousness and hated lawlessness; that is why God, your God, has anointed you with the oil of joy beyond your fellows." [10] And, "In the beginning, Lord, you founded the earth, and the heavens are what your hands have made. [11] They will be destroyed, but you endure; all of them will grow old like a garment, [12] You will fold them up like a mantle, and they will be changed. But you are the same, and your years will never run out." [13] To which of the angels has he ever said, "Sit at my right hand until I put your enemies beneath your feet as a footstool"? [14] Are they not all spirits in holy service, sent out to minister for the sake of those who are going to inherit salvation?

## CHAPTER 2

[1] That is why we must hold all the more closely to what we have heard, so that we do not drift past it. [2] For if the word that was spoken through angels was valid, and every transgression and act of disobedience received its fair reward, [3] how shall we get away if we pay no heed to so great a salvation? It began by being spoken through the Lord, and was made firm for us by those who heard, [4] God bearing joint witness with signs and wonders, with powers of many kinds, and with portions of the Holy Spirit handed out according to his own will. [5] For it was not under angels that he placed the coming inhabited world we speak of. [6] Instead, someone has borne witness in a certain place, saying, "What is man, that you remember him, or the son of man, that you look after him? [7] For a little while you made him lower than the angels; you crowned him with glory and honor and placed him over what your hands have made; [8] you have subjected all things beneath his feet." For when he subjected all things to him, he left nothing unsubjected to him. But at present we do not yet see all things subjected to him. [9] Yet Jesus, made for a short time lower than the angels, we see crowned with glory and honor on account of the suffering of death, so that by the grace of God he might taste death for every one. [10] For it suited him, on whose account all things are and through whom all things are, as he was bringing many sons to glory, to perfect through sufferings the founder of their salvation. [11] For the one who sanctifies and those who are sanctified all have one origin, and for that reason he is not ashamed to call them brothers, [12] when he says, "I will announce your name to my brothers; in the middle of the assembly I will sing hymns to you." [13] And again, "I will put my confidence in him." And again, "Look, I and the children God has given me." [14] Since, therefore, the children have flesh and blood in common, he also shared in these very things, so that through death he might render powerless the one who had the power of death, namely the devil, [15] and might set at liberty all those who, through fear of death, were bound to slavery all their lives long. [16] For clearly it is not angels that he takes hold of to help, but the seed of Abraham. [17] So he was obliged to be made like his brothers in everything, that he might become a merciful and faithful high priest in matters toward God, to make propitiation for the sins of the people. [18] For since he himself has suffered under trial, he is able to come to the rescue of those who are being tried.

## CHAPTER 3

[1] Therefore, holy brothers, partners in a heavenly calling, consider attentively the Apostle and High Priest of our confession, Christ Jesus, [2] who is faithful to the one who made him such, as Moses too was in all his house. [3] For this man has been thought worthy of more glory than Moses, by as much as the one who builds a house has more honor than the house. [4] Every house, after all, is put together by someone, but the one who put together all things is God. [5] Now Moses was faithful in all his house as an attendant, to testify to the things that were going to be spoken, [6] but Christ as Son over his house; and his house we are, if we hold on to our boldness and the boast of our hope firm to the end. [7] That is why, as the Holy Spirit says, "Today, if you will hear his voice, [8] do not make your hearts hard, as in the rebellion, on the day of testing in the desert, [9] where your fathers put me to the test, tried me, and saw what I did for forty years. [10] Therefore I was indignant with that generation and said, 'They always wander in their heart, and they did not come to know my ways.' [11] As I swore in my anger, 'They will never enter my rest.'" [12] Watch out, brothers, that there is not in any one of you a wicked heart of unbelief, shown in falling

away from the living God. [13] Rather, exhort each other day by day, as long as the word "Today" is still being spoken, so that no one among you is hardened by the deception of sin. [14] For we have been made partakers of Christ, if we hold fast the beginning of our assurance unshaken until the end, [15] as it is said: "Today, if you will hear his voice, do not make your hearts hard, as in the rebellion." [16] For some, when they heard, rebelled; yet not all who came out of Egypt under Moses.* [17] With whom was he indignant forty years? Was it not with those who sinned, whose corpses fell in the desert? [18] And to whom did he swear they would not come into his rest, except those who were disobedient? [19] So we see that it was unbelief that kept them from entering.

## CHAPTER 4

[1] So let us be afraid that, while a promise of entering his rest is left open, any one of you might appear to have fallen behind. [2] For the good news has been told to us as it was to them; but the word they heard did not benefit them, because it was not blended with faith in those who heard. [3] For it is we who have believed who enter that rest, just as he has said, "As I swore in my anger, 'They will never enter my rest,'" although his works had been completed since the founding of the world. [4] For somewhere he has spoken of the seventh day like this: "And on the seventh day God rested from all his works." [5] And in this passage again: "They will never enter my rest." [6] Seeing then that some are still to enter it, and those to whom the good news came earlier did not enter on account of disobedience, [7] he once more marks out a certain day, "Today," saying through David after so long a time, as has been said before: "Today, if you will hear his voice, do not make your hearts hard." [8] For if Joshua had brought them to rest, he would not be speaking after these things about another day.* [9] So there remains a Sabbath rest for God's people. [10] For the one who has entered into his rest has himself ceased from his own works, as God did from his. [11] Let us be eager, then, to enter that rest, so that no one may fall by following the same example of disobedience. [12] For the word of God is living and at work, more cutting than any two-edged sword, reaching through to the dividing of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart. [13] And no creature is invisible in his presence; all things are naked and laid open to the eyes of him with whom is our reckoning. [14] So, having a great high priest who has passed through the heavens, Jesus the Son of God, let us hold on to our confession. [15] For ours is not a high priest who cannot share the feeling of our weaknesses, but one who in all points was tempted after our likeness, without sin. [16] Let us draw near, then, with boldness to the throne of grace, to receive mercy and to find grace for timely help.

## CHAPTER 5

[1] For every high priest, taken from among men, is set in place on men's behalf for matters concerning God, to bring both gifts and sacrifices for sins. [2] He is capable of moderate feeling toward the ignorant and the wandering, since he too wears weakness about him; [3] and on account of it he must bring offerings for sins on his own account as well as for the people. [4] And no one takes the honor for himself; only the one called by God takes it, as Aaron was. [5] Thus Christ too did not glorify himself in becoming high priest; it was the one who spoke to him: "You are my Son; today I have begotten you." [6] So too he says elsewhere, "You are a priest forever after the order of Melchizedek." [7] In the days of his flesh, with strong outcry and tears, he brought requests and entreaties to the one able to save him out of death, and he was heard for his reverent fear; [8] and though he was a Son, it was from his sufferings that he learned obedience; [9] and having been brought to perfection, he became for all who obey him the cause of eternal salvation, [10] addressed by God as high priest after the order of Melchizedek. [11] On this subject our discourse is long and hard to put into words, because you have grown slow to hear. [12] Indeed, considering the time, you ought to be teachers, yet you again need someone to teach you the elementary principles of the words of God, and you have become people who need milk and not solid food. [13] For anyone who feeds on milk is inexperienced in the message of righteousness; he is an infant. [14] But solid food belongs to the full-grown, who through habit have their senses exercised to discern both good and evil.

## CHAPTER 6

[1] Therefore, setting aside the first message about Christ, let us move on toward completeness, not putting down again a foundation of repentance from dead works and faith toward God, [2] of teaching about washings and the laying on of hands, about the resurrection of the dead and eternal judgment. [3] And we will do this, if God allows. [4] For when people have once been enlightened, have tasted the heavenly gift, have been made partakers of the Holy Spirit, [5] and have tasted the good word of God and the mighty powers of the age that is coming, [6] and have then fallen aside, it is impossible to renew them once more to repentance, for they crucify the Son of God afresh for themselves and make a public spectacle of him. [7] For earth that drinks the rain that comes on it again and again, and bears vegetation useful to those for whose sake it is worked, partakes of blessing from God; [8] but when it brings forth thorns and briars it is rejected and near a curse, and its end is burning. [9] But about you, beloved, we are persuaded of better things, things bound up with salvation, even if we speak in this manner. [10] For God is not unrighteous, to forget your work and the labor of love that you displayed toward his name when you served the saints and while you still serve them. [11] And our desire is that each of you display the same earnestness toward the full assurance of hope to the end, [12] so that you will not be sluggish, but imitators of those who by faith and long endurance are heirs of the promises. [13] For God, when he gave his promise to Abraham, swore by himself, because he had no one greater to swear by, [14] saying, "I will certainly bless you and multiply you greatly." [15] And thus, having persevered patiently, he attained the promise. [16] For men swear by what is greater, and for them the oath, serving as

confirmation, settles every dispute. [17] So when God wanted to demonstrate still more fully to the heirs of the promise how fixed his counsel was, he stepped in with an oath, [18] so that through two things that cannot change, in which God cannot possibly lie, we who have fled for refuge might have powerful encouragement to seize the hope that lies before us. [19] This hope we hold as an anchor of the soul, secure and unshaken, which goes into the place inside the veil, [20] where Jesus entered ahead of us as our forerunner, having become a high priest forever after the order of Melchizedek.

## CHAPTER 7

[1] For this Melchizedek, king of Salem, priest of the Most High God, who went out to meet Abraham as he returned from cutting down the kings, and who blessed him, [2] to whom Abraham also assigned a tenth of everything—he is first, as his name is translated, king of righteousness, and then also king of Salem, which is king of peace; [3] without father, without mother, without genealogy, having no beginning of days and no end of life, but made like the Son of God—this man remains a priest without interruption. [4] See how great this man was, to whom Abraham the patriarch gave a tenth of the choicest spoils! [5] And those sons of Levi who receive the priestly office have a command under the law to take a tenth from the people, that is, from their brothers, though they too have come out of Abraham's loins. [6] But the one whose ancestry is not reckoned from them has taken a tenth from Abraham and has blessed the man who held the promises. [7] And no one can deny that the lesser is blessed by the greater. [8] Here, men who die receive tenths; there, one receives them of whom it is attested that he lives. [9] And in a manner of speaking, Levi too, who receives tenths, has paid tenths through Abraham, [10] since he was yet in his father's loins when Melchizedek met him. [11] Now if completeness had come by the Levitical priesthood—for on it the people had received the law—what further need would there be for a different priest to rise after the order of Melchizedek, and not to be named after the order of Aaron? [12] For if the priesthood is transferred, a transfer of the law necessarily follows as well. [13] For the one these things are said of has belonged to another tribe, from which no man has attended the altar. [14] It is evident, after all, that our Lord has risen out of Judah, a tribe about which Moses said nothing concerning priesthood. [15] And the matter is plainer still if another priest arises in the likeness of Melchizedek, [16] who has come to be so not by the law of a fleshly command but by the power of an endless life. [17] For the witness is: "You are a priest forever after the order of Melchizedek." [18] On the one hand, the earlier commandment is annulled because it was weak and of no use [19] (for the law brought nothing to perfection); on the other hand, a better hope is introduced, by which we come near to God. [20] And inasmuch as it was not without an oath that he was made priest— [21] (for those others became priests without an oath, but he with an oath, through the one who said to him, "The Lord has sworn and will not go back on it: 'You are a priest forever after the order of Melchizedek.'") [22] to that extent Jesus has become the guarantee of a better covenant. [23] Moreover, the others were made priests in great numbers, because death hindered them from remaining; [24] but he holds his priesthood permanently, because he abides forever. [25] That is why he is also able to save to the uttermost those who approach God through him, since he is always alive to plead on their behalf. [26] It was fitting for us to have such a high priest, holy, guileless, undefiled, separated from sinners and become higher than the heavens, [27] who has no need, as the high priests did, to offer up sacrifices daily, first on account of his own sins and then those of the people; for this he did once and for all by offering himself up. [28] For the law sets up as high priests men who are weak, but the word of the oath that came after the law sets up a Son made perfect forever.

## CHAPTER 8

[1] Now here is the sum of what we are saying: we have a high priest of this kind, who has taken his seat at the right hand of the throne of the Majesty in the heavens, [2] a minister of the holy things and of the true tabernacle, which the Lord pitched and not man. [3] For every high priest is installed to present gifts and sacrifices; hence it is necessary that this one also has something to present. [4] Were he on earth, he would not even be a priest, since there are those who offer the gifts according to the law, [5] who serve a sketch and shadow of the heavenly things, just as Moses was instructed by God when he was about to complete the tabernacle: "See," he says, "that you make all things in keeping with the pattern shown to you on the mountain." [6] But now he has obtained a ministry more excellent, by as much as he is mediator of a better covenant, which has been given legal force on better promises. [7] For if that first covenant had been without fault, there would have been no occasion to look for a second. [8] For God finds fault with them when he says: "Behold, days are coming, declares the Lord, when I will bring about a new covenant with the house of Israel and with the house of Judah. [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; for they did not abide in my covenant, and I disregarded them, says the Lord. [10] For this is the covenant I will covenant with the house of Israel after those days, says the Lord: putting my laws into their understanding, I will also write them upon their hearts; and I will be to them a God, and they will be to me a people. [11] And they will by no means teach, each one his fellow citizen or his brother, saying, 'Know the Lord,' because they will all know me, from the least to the greatest. [12] For I will be gracious toward their wrongdoing, and I will never again call to mind their sins and their lawless acts." [13] By speaking of a "new" covenant, he has treated the first as old; and what is growing old and aging will soon vanish.

## CHAPTER 9

[1] The first covenant, then, also had its regulations for worship and its sanctuary belonging to this world. [2] For a tabernacle was constructed, the first one, in which were the lampstand, the table

and the presentation of the loaves; it is called the Holy Place. [3] And past the second veil was the tabernacle called the Holy of Holies, [4] containing the golden censer and the ark of the covenant, covered with gold all over; in it were the golden pot holding the manna, Aaron's staff that had sprouted, and the tablets of the covenant. [5] and over it the cherubim of glory overshadowing the mercy seat—things of which we cannot now speak one by one. [*] [6] With these things arranged in this way, the priests go continually into the first room of the tabernacle to carry out their duties of worship, [7] but into the second only the high priest, once a year, and not without blood, which he presents for himself and for the errors of the people. [8] The Holy Spirit signifies by this that the way into the holies had not yet been revealed while the first tabernacle still had its standing, [9] which is a parable for the present time, in which gifts and sacrifices are offered that cannot, as to conscience, make the worshiper perfect, [10] resting only on foods and drinks and various washings, ordinances of the flesh imposed until a time of correction. [11] But Christ, having arrived as high priest of the good things to come, by way of the greater and more complete tabernacle, not handmade, that is, not of this creation, [12] entered once for all into the holies, not through the blood of goats and calves but through his own blood, having found eternal redemption. [13] For if the blood of bulls and goats, and a heifer's ashes sprinkled on the defiled, sanctify to the cleanness of the flesh, [14] how much more will the blood of Christ, who through the eternal Spirit presented himself without blemish to God, cleanse your conscience from dead works for the service of the living God? [15] That is why he is mediator of a new covenant: a death has taken place that redeems from the transgressions committed under the first covenant, so that those who have been called may receive the promise of the eternal inheritance. [16] For where a testament exists, the death of the testator must be brought forward; [*] [17] for a testament is valid upon death, since it is never in force while the testator is living. [18] Therefore not even the first was inaugurated without blood. [19] For after every command had been spoken by Moses to all the people according to the law, he took the blood of the calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book and all the people, [20] and said, "This is the blood of the covenant that God has laid on you as a command." [21] And the tabernacle too, and all the vessels of the service, he likewise sprinkled with the blood. [22] Indeed, by the law almost everything is cleansed with blood, and apart from the shedding of blood forgiveness does not come about. [23] It was needful, then, that the patterns of the things in the heavens be cleansed with these, but the heavenly things themselves with sacrifices better than these. [24] For it was not into holies made by hand, mere counterparts of the true, that Christ entered, but into heaven itself, now to be manifested before the face of God for us; [25] nor did he enter to offer himself repeatedly, as the high priest goes into the holies year by year with blood not his own; [26] else he would have had to suffer often since the foundation of the world. But now, once, at the consummation of the ages, he has been revealed to abolish sin through the sacrifice of himself. [27] And as it is laid up for men to die once, and after that, judgment, [28] so also Christ, offered once to carry the sins of many, will be seen a second time, without sin, by those who eagerly wait for him, for salvation.

## CHAPTER 10

[1] For the law, holding a shadow of the good things to come and not the very image of the things, can never by the same yearly sacrifices, which they offer without end, make perfect those who approach. [2] Would they not otherwise have stopped being offered, since the worshipers, once cleansed, would have had no conscience of sins anymore? [3] But in them there is a remembering of sins year by year; [4] for the blood of bulls and goats is powerless to take away sins. [5] Therefore, as he comes into the world, he says, "Sacrifice and offering you did not wish, but a body you made ready for me; [6] You took no delight in burnt offerings and offerings for sin. [7] Then I said, 'See, I come—in the heading of the book it is written of me—to do your will, O God.'" [8] Having said above, "Sacrifice and offering and burnt offerings and offerings for sin you neither wanted nor took pleasure in"—the very things offered under the law— [9] he then has said, "See, I come to do your will, O God." He removes the first so as to set up the second. [10] It is by this will that we have been sanctified, through the offering of the body of Jesus Christ once for all. [11] Every priest, moreover, stands ministering daily and repeatedly bringing the same sacrifices, which never have power to strip away sins. [12] But Christ offered one sacrifice for sins for all time and then sat down at God's right hand, [13] where from now on he waits until his enemies are placed as a footstool under his feet. [14] For with a single offering he has perfected for all time those who are being sanctified. [15] The Holy Spirit is also our witness; for after having said beforehand, [16] "This is the covenant I will covenant with them after those days, says the Lord: putting my laws upon their hearts, I will also write them on their minds," [17] he says, "And their sins and their lawless acts I will not remember any longer." [18] Now where there is forgiveness of these, there is no longer any offering for sin. [19] Having, then, brothers, boldness to go into the holies by the blood of Jesus, [20] by the way he dedicated for us, newly made and living, through the veil, that is, his flesh, [21] and since we have a great priest over the house of God, [22] let us approach with a true heart in fullness of faith, our hearts sprinkled from an evil conscience and our bodies bathed in pure water. [23] Let us keep the confession of our hope steady and unbending, for faithful is the one who promised. [24] And let us pay attention to one another, to provoke love and good works, [25] not forsaking our own assembling together, as is the way of some, but exhorting, and so much the more as you see the Day drawing near. [26] For if we sin willingly after receiving the full knowledge of the truth, there is no sacrifice for sins remaining, [27] but a fearful kind of waiting for judgment and a fury of fire that is about to devour the adversaries. [28] A man who disregarded the law of Moses dies without compassion on the word of two or three witnesses. [29] Of how much worse punishment, do you think, will he be judged

worthy who has trodden down the Son of God, has counted common the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace? [30] For we know the one who said, "Vengeance belongs to me; I will pay back, says the Lord," and again, "The Lord will judge his people." [31] It is a terrifying thing to fall into the hands of the living God. [32] But recall the former days in which, after being enlightened, you endured a great fight of sufferings, [33] on the one hand being made a spectacle through reproaches and afflictions, and on the other becoming companions of those who were living through such things. [34] For you had compassion on me in my chains, and you took the plundering of your goods with joy, knowing that you have in yourselves a better possession in heaven, and one that abides. [*] [35] Do not, then, cast away your boldness, which holds a great reward. [36] For you have need of endurance, so that after doing the will of God you may carry off the promise. [37] "For yet a very little while, and the coming one will come and will not be slow. [38] But the just shall live by faith; and if he shrinks back, my soul takes no pleasure in him." [39] But we are not of the drawing back that leads to ruin, but of the faith that leads to the preserving of the soul.

## CHAPTER 11

[1] Faith is the firm ground of what we hope for, the proof of realities we do not see. [2] For by it the people of old received God's approval. [3] By faith we perceive that the ages were fashioned by God's word, so that what we see did not come to be out of things that appear. [4] By faith Abel offered to God a fuller sacrifice than Cain, and by it he received the testimony that he was righteous, God bearing witness over his gifts; and by it, having died, he speaks still. [5] By faith Enoch was transferred so as not to see death, and he was not to be found, since God had transferred him; for before his removal he had this testimony, that he had pleased God. [6] And apart from faith no one can be pleasing to him; for whoever draws near to God must believe that he is, and that he proves to be the rewarder of those who seek him out. [7] By faith Noah, having been warned by God about what was still unseen, in reverent awe constructed an ark to save his house; by this he condemned the world and became heir of the righteousness that accords with faith. [8] By faith Abraham obeyed when he was called to set out for a place he was to receive as an inheritance; and he set out without knowing where he was going. [9] By faith he lived as a foreigner in the land of promise, as though in a land not his own, dwelling in tents with Isaac and Jacob, who shared the same promise as heirs. [10] for he was awaiting the city that has the foundations, of which God is the craftsman and maker. [11] By faith Sarah herself also received power to conceive seed, and she bore a child beyond the normal age, because she judged the one who had promised to be faithful. [12] So from one man—and he as good as dead—there were born as many as the stars of the sky in number, and as the sand along the edge of the sea, beyond counting. [13] These all died in faith, not having received the promises, but having seen them from afar and been persuaded of them and embraced them, they confessed that they were strangers and temporary residents on the earth. [14] For those who speak like this make it clear that they are seeking a fatherland. [15] And if they had kept in mind the one they had come out from, they would have had time to turn back. [16] But in fact they desire a better one, that is, a heavenly one. For this reason God is not ashamed of them, to be called their God, since he has prepared a city for them. [17] By faith Abraham, when he was put to the test, offered up Isaac; he who had received the promises was ready to offer his only begotten son, [18] the one to whom it had been said, "Through Isaac your seed will be named." [19] He reasoned that God could even raise him from the dead, and in a figure, he did receive him back from there. [20] By faith Isaac invoked blessings on Jacob and Esau with regard to things to come. [21] By faith Jacob, at the point of death, blessed each of the sons of Joseph, and bowed down in worship upon the head of his staff. [22] By faith Joseph, as his life was ending, called to mind the going out of the children of Israel and gave command concerning his bones. [23] By faith Moses, after his birth, was hidden for three months by his parents, because they saw that the child was beautiful, and they were not afraid of the king's decree. [24] By faith Moses, once he was grown, declined to be called a son of Pharaoh's daughter, [25] choosing rather to share ill-treatment with the people of God than to have the brief enjoyment of sin, [26] esteeming the reproach of Christ greater wealth than the treasures in Egypt, for he was looking away to the reward. [27] By faith he forsook Egypt, not fearing the king's rage, for he stood firm as though he saw the Invisible One. [28] By faith he has kept the Passover and the pouring of the blood, so that the one destroying the firstborn would not touch them. [29] By faith they went through the Red Sea as over dry ground, and the Egyptians, attempting it, were swallowed up. [30] By faith the walls of Jericho fell after being encircled for seven days. [31] By faith Rahab the prostitute did not perish along with the disobedient, because she had given the spies a friendly welcome. [32] And why should I go on? Time would give out if I were to recount Gideon, Barak, Samson and Jephthah, David as well, and Samuel and the prophets, [33] who through faith overcame kingdoms, did what was right, won promises, stopped the mouths of lions, [34] extinguished the power of fire, fled from the edge of the sword, were given strength out of weakness, grew mighty in war, turned back armies of foreigners. [35] Women got their dead back by resurrection; but others were beaten to death, not accepting the release offered them, so that they might attain a better resurrection. [36] Others again experienced mockery and whips, and further, bonds and prison. [37] They were stoned, they were sawn apart, they were tested, they died by the slaughter of the sword; they roamed about in sheepskins and goatskins, in want, in affliction, in ill-treatment— [38] men the world was not worthy of—straying in deserts and on mountains, in caves and in the holes of the earth. [39] And though these all had testimony borne to them through their faith, they did not obtain the promise, [40] since God had provided something better concerning us, that they should not be made perfect apart from us.

## CHAPTER 12

[1] So then, with so great a cloud of witnesses encircling us, let us too strip off every weight and the sin that hems us in on every side, and let us run with patience the contest that lies ahead of us, [2] looking away to Jesus, the founder and finisher of our faith, who in exchange for the joy set before him bore the cross, thinking nothing of its shame, and is seated at the right hand of God's throne. [3] Weigh carefully the one who endured such hostility from sinners against himself, so that you may not become weary, fainting in your souls. [4] Not yet have you stood against sin, wrestling with it, to the point of blood. [5] And have you forgotten the encouragement that speaks to you as to sons? "My son, do not treat lightly the Lord's discipline, and do not give up when he corrects you; [6] for the Lord disciplines the one he loves, and whips every son he accepts." [7] If you endure discipline, God is dealing with you as with sons; for who is a son whom a father does not discipline? [8] But if you are left without discipline, which all have shared, then you are illegitimate children and not sons. [9] Besides, we had fathers in the flesh to correct us, and we respected them; should we not much more be subject to the Father of spirits and live? [10] They, for a few days, corrected us as seemed right to them, but he corrects us for our benefit, to have us partake of his holiness. [11] All discipline, for the present, seems a matter not of joy but of sorrow; afterward, though, to those exercised by it, it pays back the peaceful fruit of righteousness. [12] So raise your drooping hands and steady your weak knees, [13] and make straight tracks for your feet, so that what is lame may not be put out of joint but rather be healed. [14] Seek peace with everyone, and the holiness without which no one will see the Lord. [15] Watch over one another, lest anyone fail to obtain the grace of God, lest some root of bitterness spring up and cause disturbance, and through it many be defiled; [16] lest anyone be a fornicator or profane, like Esau, who gave up his birthright for one meal. [17] For you know that later on, when he wished to inherit the blessing, he was turned away; he found no opportunity for repentance, although he sought the blessing with tears. [18] For you have not drawn near to a mountain that may be felt with the hand, and to burning fire, and to blackness and darkness and tempest, [19] and to the sound of a trumpet and a voice uttering words, a voice which those who heard begged that no further message be given them, [20] for they could not bear the order: "Even if a beast touches the mountain, it shall be stoned or struck through with a dart." [21] So fearful was the sight that Moses said, "I am terrified and trembling." [22] No, you have come to Mount Zion, to the city of the living God, the heavenly Jerusalem, and to tens of thousands of angels, [23] to the general assembly and church of the firstborn, who are registered in the heavens, and to God the Judge of all, and to the spirits of just men made perfect,* [24] and to Jesus, the mediator of a fresh covenant, and to the blood of sprinkling, which speaks better than Abel's. [25] Beware of refusing the one who speaks. For if those men did not get away when they rejected the one who gave them oracles on earth, much less shall we, who turn from the one who speaks from heaven. [26] His voice shook the earth then; but now he has given this promise: "Yet once more I shake not the earth only, but heaven too." [27] Now the phrase "Yet once more" makes plain the removal of the things being shaken, as of things that were made, so that the things not shaken may abide. [28] Since, then, we are receiving a kingdom that is unshakable, let us have grace, through which we may serve God acceptably, with modesty and reverent fear; [29] for our God is indeed a fire that consumes.

## CHAPTER 13

[1] Let love for the brothers abide. [2] Do not neglect hospitality to strangers, for in this way some have had angels as guests without realizing it. [3] Remember the prisoners as though bound with them, and those who suffer ill-treatment, as being yourselves also in the body. [4] Marriage is honorable in every respect, and the bed undefiled; but fornicators and adulterers God will judge. [5] Let your conduct be free from the love of money, being satisfied with what you have; for he himself has said, "I will never let go of you, and I will never abandon you," [6] so that we can take courage and say, "The Lord is my helper, and I will not fear; what will man do to me?" [7] Call to mind those who led you, who spoke the word of God to you; observe the outcome of their way of life, and imitate their faith. [8] Jesus Christ is the same yesterday and today and to the ages. [9] Do not be carried about by varied and foreign teachings, for it is a good thing for the heart to be established by grace, not by foods, from which those who walked in them gained nothing. [10] We have an altar from which those who serve the tabernacle have no authority to eat. [11] For the bodies of the animals whose blood the high priest brings into the holy place as an offering for sin are burned outside the camp. [12] So Jesus too suffered outside the gate, in order to sanctify the people by his own blood. [13] So let us go out to him outside the camp, carrying his reproach. [14] For we have here no abiding city, but we are seeking the one to come. [15] Through him, then, let us bring up to God a sacrifice of praise continually, that is, the fruit of lips acknowledging his name. [16] And do not neglect doing good and sharing, for in sacrifices like these God takes pleasure. [17] Obey your leaders and defer to them, for they keep watch over your souls as men who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you. [18] Pray for us; for we are persuaded that we have a good conscience, wanting to conduct ourselves rightly in all things. [19] I urge you all the more earnestly to pray, so that I may be given back to you sooner. [20] May the God of peace, who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the eternal covenant, [21] make you complete in every good work so that you may do his will, and may he work in you what is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen. [22] I urge you, brothers, to put up with this word of exhortation, for I have written to you only briefly. [23] You should know that our brother Timothy has been released. If he comes soon, I will see you together with him. [24] Greet all your leaders and all the saints.

Those from Italy greet you. [25] Grace be with all of you. Amen.

# JAMES

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## CHAPTER 1

[1] James, a servant of God and of the Lord Jesus Christ, to the twelve tribes in the dispersion: greetings. [2] Count it all joy, my brothers, when you fall into trials of every sort, [3] knowing that the proving of your faith works out endurance. [4] And let endurance have its full effect, so that you may be perfect and entire, with nothing missing. [5] If any of you is lacking in wisdom, let him ask it of God, who gives to all freely and without reproach, and it will be given him. [6] But let him ask in faith, not wavering at all; for whoever wavers resembles a surge of the sea, driven by the wind and thrown about. [7] That man should not think he will receive anything at all from the Lord— [8] a double-souled man, unsettled in all his ways. [9] Let the brother of low degree boast in his exaltation, [10] and the rich one in his humbling, because like a flower of the field he will pass away. [11] For the sun rises with its burning heat and parches the grass; its flower drops, and the grace of its look is lost. So too will the rich man fade in the midst of his pursuits. [12] Blessed is the man who endures trial; for when he has been approved, he will receive the crown of life, which the Lord promised to those who love him. [13] Let no one who is tempted say, "My temptation comes from God." For God is not open to temptation by evil, and he tempts no one himself. [14] But each one is tempted by his own desire, which draws him off and baits him. [15] Desire then conceives and bears sin; and sin, when it has run its full course, brings forth death. [16] Do not be led astray, my beloved brothers. [17] Every good giving and every perfect gift is from above, descending from the Father of lights, with whom there is no alteration or shadow due to turning. [18] Of his own will he brought us forth by the word of truth, so that we should be a kind of firstfruits of his creatures. [19] So, my beloved brothers, let every man be fast to hear, slow to speak, slow to wrath; [20] for a man's wrath does not accomplish the righteousness of God. [21] Strip off, then, all filthiness and overflow of evil, and in meekness accept the implanted word, which is able to save your souls. [22] Be doers of the word, and not hearers only who mislead themselves. [23] For if anyone is a hearer of the word and not a doer, he is like a man who studies his natural face in a mirror: [24] he studies himself and goes his way, and straightaway he has forgotten what sort of man he was. [25] But the one who has looked closely into the perfect law of liberty and has remained in it, becoming no forgetful hearer but a doer of work, that one will be blessed in his doing. [26] If anyone among you supposes he is religious, yet does not bridle his tongue but deceives his own heart, that man's religion is empty. [27] Religion pure and undefiled before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted by the world.

## CHAPTER 2

[1] My brothers, do not hold the faith of our Lord Jesus Christ, the Lord of glory, together with respect of persons. [2] For if there comes into your synagogue a man with gold rings on his fingers, in bright clothing, and there also comes in a poor man in dirty clothing, [3] and you fix your eyes on the one who wears the bright clothing and say, "You sit here in a good place," but to the poor man you say, "You stand there," or, "Sit here below my footstool," [4] have you not drawn distinctions among yourselves and become judges whose reasonings are evil? [5] Listen, my beloved brothers. Did not God choose the poor of this world, rich in faith and heirs of the kingdom that he promised to those who love him? [6] But you have treated the poor man with dishonor. Is it not the rich who lord it over you, and they themselves who drag you before the courts? [7] Is it not they who blaspheme the worthy name that was called upon you? [8] If, however, you carry out the royal law as the Scripture has it, "You shall love your neighbor as yourself," you do well. [9] But if you favor some persons over others, you are working sin, and you stand convicted by the law as transgressors. [10] For whoever keeps the law as a whole but trips at one point has become liable for all of it. [11] For he who said, "Do not commit adultery," said too, "Do not kill." Now if you do not commit adultery but do kill, you have become a transgressor of the law. [12] So speak and so act as men about to be judged by the law of liberty. [13] For the judgment will be without mercy to the one who has done no mercy; mercy exults over judgment. [14] What use is it, my brothers, if someone says he has faith but does not have works? That faith cannot save him, can it? [15] If a brother or a sister is without clothing and short of daily food, [16] and someone from among you says to them, "Go your way in peace, be warm and be fed," but you do not give them the things the body requires, what use is that? [17] Even so faith, if it does not have works, is dead in itself. [18] But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works. [*] [19] You believe that God is one; you do well. The demons also believe, and they shiver. [20] But are you willing to recognize, you hollow man, that faith apart from works is dead? [21] Abraham our father—was he not justified by works when he brought Isaac his son up onto the altar? [22] You see that faith was cooperating with his works, and out of the works faith was perfected; [23] and the Scripture was fulfilled which says, "Abraham believed God, and it was reckoned to him for righteousness," and he was called the friend of God. [24] You see, then, that by works a man is justified, and not by faith only. [25] And in the same way Rahab the harlot too—was she not justified by works when she welcomed the messengers and sent them out by another road? [26] For as the body apart from the spirit is dead, so also faith apart from works is dead.

## CHAPTER 3

[1] Do not become teachers in large numbers, my brothers, knowing that we will receive the stricter judgment. [2] For in many things we all trip. If someone does not trip in speech, he is a mature man, able to rein in the whole body too. [3] See, we put bits into horses' mouths to make them obey us, and we steer their whole body. [4] Look at the ships also: they are so big, and are pushed along by hard winds, yet they are turned by a very small rudder wherever the impulse of the one steering decides. [5] In the same way the tongue is a small member, yet it boasts of great things. See how great a mass of wood a little fire sets ablaze! [6] The tongue too is a fire, a world of unrighteousness. Among our members the tongue is so placed that it stains the whole body and sets aflame the course of life, and it is set aflame by hell.* [7] For every kind of wild animal and bird, of creeping thing and creature of the sea, is tamed and has been tamed by the human race, [8] but the tongue no one among men can subdue; it is an evil that will not be held still, full of death-bringing venom. [9] By it we bless God and the Father, and by it we curse men who were made after God's likeness. [10] From one and the same mouth proceed blessing and curse. My brothers, these things should not be so. [11] Does a spring send out from the same opening both the sweet and the bitter? [12] My brothers, can a fig tree produce olives, or a vine figs? Neither can any spring give both salty and sweet water. [13] Who is wise and understanding among you? By his good way of life let him show his works in the meekness that belongs to wisdom. [14] But if you have bitter zeal and party spirit in your heart, do not exult and lie against the truth. [15] This is not the wisdom that descends from above; it is of the earth, of the natural man, of demons. [16] For where zeal and party spirit are found, there are unrest and every vile deed. [17] The wisdom from above, however, is in the first place pure, then peaceable, reasonable, ready to be persuaded, overflowing with mercy and good fruits, undivided, unfeigned. [18] And the fruit that is righteousness is sown in peace for those who make peace.

## CHAPTER 4

[1] What is the source of the wars and the battles among you? Is it not here—your pleasures that are at war in your members? [2] You crave and do not possess; you kill and are envious and cannot get; you battle and make war. Yet you do not possess, because you do not ask. [3] You ask and do not receive, because you ask wrongly, so as to squander it on your pleasures. [4] You adulterers and adulteresses, do you not know that love of the world is enmity with God? Whoever, then, wishes to be the world's friend sets himself up as God's enemy. [5] Or do you think the Scripture speaks for nothing? The spirit that has made its dwelling in us longs to the point of envy.* [6] But he gives more grace. So it says, "God sets himself against the proud, but to the humble he gives grace." [7] Be subject, then, to God. Stand up against the devil, and he will run from you. [8] Draw close to God, and he will draw close to you. Cleanse your hands, sinners, and make your hearts chaste, you double-souled. [9] Be afflicted, mourn and weep; let your laughter be changed to sorrow and your joy to heaviness. [10] Bring yourselves low before the Lord, and he will raise you up. [11] Brothers, do not speak against one another. Whoever speaks against a brother or judges his brother speaks against the law and judges the law; and if you judge the law, you are not a doer of the law but its judge. [12] There is one Lawgiver, the one who has power to save and to destroy. But who are you, that you judge another? [13] Come now, you who say, "Today or tomorrow we will journey to such and such a city and pass a year there, and we will trade and gain"— [14] you who do not know what tomorrow holds. For of what sort is your life? It is a vapor appearing for a little and afterward vanishing. [15] Rather than that, you ought to say, "If the Lord is willing, we will both live and do this or that." [16] But now you glory in your pretensions; every such glorying is evil. [17] So whoever knows the right thing to do and does not do it, for him it is sin.

## CHAPTER 5

[1] Come now, you rich, weep and howl over the miseries that are coming upon you. [2] Your riches have decayed, and your garments have become moth-eaten. [3] Your gold and silver are rusted through, and their rust will testify against you and devour your flesh like fire. It is in the last days that you have laid up treasure. [4] Behold, the pay of the workmen who reaped your fields, of which you have defrauded them, cries out; and the cries of those who harvested have come into the ears of the Lord of Sabaoth.* [5] You have lived softly on the earth and indulged yourselves; you have fattened your hearts as in a day of slaughter. [6] You have condemned, you have killed the righteous one; he offers you no resistance. [7] Have patience, therefore, brothers, until the coming of the Lord. Look: the farmer waits for the precious fruit of the ground, being patient over it until it gets the early and the latter rain. [8] You too be patient; make your hearts firm, because the coming of the Lord has drawn near. [9] Brothers, do not groan against one another, so that you will not be condemned. See, the Judge is standing at the doors. [10] My brothers, take as a pattern of suffering hardship and of patience the prophets who spoke in the Lord's name. [11] See, we call blessed those who endure. You have heard of Job's endurance and have seen the outcome the Lord gave, for the Lord is full of pity and compassionate. [12] 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 do not fall into condemnation.* [13] Is anyone among you suffering? He should pray. Is anyone cheerful? He should sing praise. [14] Is anyone among you weak with illness? Let him call to himself the elders of the church, and let them pray over him after anointing him with oil in the name of the Lord. [15] And the prayer of faith will save the one who is ailing, and the Lord will raise him up; and if he has committed sins, he will be forgiven. [16] Confess your faults to one another and pray for one another, so that you may be healed. The prayer of a righteous man, when it is at work, has great strength. [17] Elijah was a man with a nature like ours, and he prayed with prayer that it might not rain, and for three years and six months it did not rain on the earth. [18] And he prayed again, and the heaven gave rain, and the earth sprouted its fruit. [19]

Brothers, if any among you is led astray from the truth and someone turns him around, [20] let him be sure that whoever turns a sinner back from his wandering way will save a soul from death and will cover a multitude of sins.

# 1 Peter

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## CHAPTER 1

[1] Peter, apostle of Jesus Christ, to the chosen who live as exiles scattered through Pontus, Galatia, Cappadocia, Asia and Bithynia, [2] chosen in keeping with the foreknowledge of God the Father, by the sanctifying of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: may grace and peace be yours in abundance. [3] Blessed be the God and Father of our Lord Jesus Christ, who out of his great mercy has begotten us again for a living hope by the resurrection of Jesus Christ from among the dead, [4] for an inheritance incorruptible, unstained and unfading, held in keeping in the heavens for you, [5] who are protected by the power of God through faith for a salvation prepared to be disclosed in the last season. [6] In this you are glad with great gladness, even if now, for a short while and as need may be, you have been made to grieve by many-sided trials, [7] so that your faith, once proved—a thing much more costly than gold that perishes, though gold too is proved by fire—may be found to your praise and honor and glory at the unveiling of Jesus Christ. [8] Not having seen him, you love him; and in him, though you do not see him at present, you trust and leap for joy with a gladness too deep for speech and glorified, [9] as you carry off the goal of your faith, the salvation of your souls. [10] It was about this salvation that the prophets made careful search and investigation, they who prophesied about the grace that was to come to you, [11] inquiring what time or what sort of season the Spirit of Christ within them was indicating when he foretold the sufferings destined for Christ and the glories after them. [12] To them it was disclosed that it was not for their own sake but for ours that they were handling the things now reported to you by those who proclaimed the gospel to you with the Holy Spirit sent forth from heaven—things the angels yearn to stoop and look into. [13] So, with the loins of your mind girded up and staying sober, put your hope completely on the grace being brought to you when Jesus Christ is revealed. [14] Like children of obedience, do not mold yourselves to the desires that ruled you earlier in your ignorance, [15] but after the pattern of the Holy One who called you, become holy yourselves in every part of your behavior, [16] for it is written, "Be holy, for I am holy." [17] And if you address as Father the one who judges each one's work without favoritism, spend the time of your sojourn in reverent fear, [18] aware that it was not with things that decay, silver or gold, that you were set free from the empty manner of life passed down from your fathers, [19] but by the costly blood of Christ, as of a lamb unblemished and spotless. [20] He was marked out beforehand before the world was founded, but has appeared in these last times on your account, [21] who by him have come to believe in God, who raised him from among the dead and gave him glory, so that your faith and hope might be fixed on God. [22] Now that you have purified your souls in obedience to the truth through the Spirit, resulting in unfeigned love for the brothers, love one another intensely, from a clean heart, [23] having been begotten again not from seed that perishes but from seed that does not, through the word of God, which lives and abides forever. [24] Because all flesh is as grass, and all man's glory as the bloom of grass. The grass has withered, and its bloom has fallen away, [25] but the word of the Lord abides forever. And this is the word that was announced to you as good news.

## CHAPTER 2

[1] Rid yourselves, then, of all wickedness and all trickery, of pretenses and jealousies and backbiting of every sort, [2] and as babies just born, desire the unmixed milk of the word, so that by it you may grow, [3] if in fact you have tasted that the Lord is kind. [4] Drawing near to him, a living stone, cast aside indeed by men but with God chosen and held in honor, [5] you too, as living stones, are being built into a spiritual house, a holy priesthood, to bring up spiritual sacrifices well-pleasing to God through Jesus Christ. [6] Hence Scripture contains this: "Behold, I set in Zion a chief cornerstone, chosen, highly valued; and the one who believes in him will by no means be disgraced." [7] For you who believe, then, he is precious; but for the disobedient, "The stone that the builders threw out has become the head of the corner,"* [8] and "a stone to strike against and a rock to fall over." They stumble, being disobedient to the word, and to this they were also appointed. [9] But you are a chosen generation, a royal priesthood, a holy nation, a people God has acquired, so that you may make known the virtues of the one who called you out of darkness into his astonishing light. [10] You were at one time no people, but are now the people of God; you were those who had not been shown mercy, but now have been shown mercy. [11] Beloved, I appeal to you as aliens and temporary residents: keep away from fleshly cravings, which campaign against the soul. [12] Keep your behavior among the Gentiles upright, so that in the very matter in which they speak against you as wrongdoers, they may, from watching your good works, glorify God in the day of visitation. [13] Submit to every human ordinance for the Lord's sake, whether to the king as the one over all, [14] or to governors as men sent through him to punish wrongdoers and to commend those who do good. [15] For such is the will of God: that by doing good you muzzle the ignorance of senseless men— [16] as free men, yet not holding your freedom as a veil for wickedness, but as God's servants. [17] Honor all people. Love the brotherhood. Fear God. Honor the king. [18] House servants, submit to your masters in all fear, not only to the kind and fair-minded but to the perverse as well. [19] For this finds favor, if because of his conscience before God a man puts up with grief, suffering wrongfully. [20] For what renown is there if you sin and are beaten

and bear it patiently? But if you do good and suffer and bear it patiently, this finds favor with God. [21] It was for this that you were called, since Christ also suffered on our behalf, leaving behind a model for us, so that you might walk in his tracks. [22] He did no sin, and no deceit was found on his lips. [23] Being abused, he did not return abuse; suffering, he made no threats, but committed his cause to the one who judges righteously. [24] He himself carried up our sins in his own body onto the tree, so that we, having parted from sins, might live for righteousness; by his stripe you were healed. [25] For you were like sheep wandering off, but now you have been turned back to the Shepherd and Guardian of your souls.

## CHAPTER 3

[1] Likewise, you wives, be submissive to your own husbands, so that even if some of them do not obey the word, they may be won over without a word by the way their wives live, [2] as they watch your chaste conduct joined with fear. [3] Let your adorning not be the outward kind—braiding the hair, hanging on of gold, or wearing of garments— [4] but the hidden person of the heart, in the imperishable quality of a meek and tranquil spirit, which in God's eyes is of great price. [5] For in this manner, long ago, the holy women also, who set their hope on God, made themselves beautiful, being under their own husbands, [6] as Sarah was obedient to Abraham, calling him lord; and you have become her daughters, as long as you do good and are not terrified by any alarm. [7] Husbands, likewise, dwell with them in accordance with knowledge, giving honor to the woman as to a weaker vessel, as being co-heirs of the grace of life, so that your prayers are not obstructed. [8] In conclusion, be all of one mind, sharing in each other's feelings, full of brotherly love, tender of heart, courteous, [9] not giving back evil in exchange for evil, or reviling in exchange for reviling, but blessing in return, knowing that you were called to this, to inherit a blessing. [10] For "the one who wishes to love life and see good days, let him restrain his tongue from evil and his lips from speaking deceit; [11] let him turn aside from evil and do good, let him seek peace and go after it. [12] For the Lord's eyes are upon the righteous, and his ears are turned to their pleading; but the Lord's face is against those who do evil." [13] And who will do you harm if you become imitators of the good? [14] But even should you suffer because of righteousness, you are blessed. Do not fear what they fear, and do not be disturbed, [15] but sanctify the Lord God in your hearts, and always stand ready with a defense for everyone who asks you for an account of the hope that is in you, with meekness and fear, [16] keeping a good conscience, so that, in the very thing in which they speak against you as evildoers, those who abuse your good behavior in Christ may be put to shame. [17] For it is better, if the will of God should so will, to suffer for doing right than for doing wrong. [18] For Christ also suffered for sins once, the just on behalf of the unjust, so as to lead us to God, being put to death in the flesh but quickened by the Spirit, [19] in whom he also went and made proclamation to the spirits in prison, [20] who once were disobedient, when once the patience of God waited in the days of Noah while the ark was being built, in which a few, that is, eight souls, were brought safely through water. [*] [21] The antitype of this, baptism, now saves us also—not a stripping off of filth from the flesh, but the appeal of a good conscience to God—through the resurrection of Jesus Christ, [*] [22] who has passed into heaven and is at the right hand of God, angels and authorities and powers having been placed under him.

## CHAPTER 4

[1] Since, then, Christ has suffered for us in the flesh, arm yourselves too with the same intent; for whoever has suffered in the flesh has ceased from sin, [2] so as to live the remaining time in the flesh no longer for human cravings but for the will of God. [3] For the time of our life already gone by is enough for us to have carried out what the Gentiles want, as we went on in debauchery, lusts, drunken bouts, carousing, drinking sessions and abominable idol worship. [4] Wherein they find it strange that you do not run along with them into the same overflow of dissipation, and they speak evil of you. [5] They will render account to him who stands ready to judge the living and the dead. [6] For this is why the gospel was proclaimed even to the dead, that though judged in the flesh as men are, they might live in the spirit as God does. [7] The end of all things has come near; so be clear-minded and keep sober for the sake of prayer. [8] Above everything, hold to an intense love for one another, because love will cover a multitude of sins. [9] Be hospitable toward one another, without murmuring. [10] As each has received a gift, use it to serve one another, like good managers of God's many-sided grace. [11] If anyone speaks, let him speak as uttering oracles of God; if anyone ministers, as out of the might that God furnishes, so that in everything God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen. [12] Beloved, do not be taken aback by the burning among you, which is happening to put you to the test, as though something foreign were befalling you; [13] but to the degree that you share Christ's sufferings, rejoice, so that at the revealing of his glory you may also rejoice and exult. [14] If you are reviled in the name of Christ, happy are you, because the Spirit of glory and of God is resting on you; on their side he is blasphemed, but on yours he is glorified. [15] Let none of you, however, suffer as a murderer, a thief, a wrongdoer, or a busybody in other men's affairs. [16] But if one suffers as a Christian, he should not feel shame; let him glorify God on this account. [17] Because the time has come for the judgment to begin from the house of God; and if first from us, what will be the end of those who refuse to obey the gospel of God? [18] And if the righteous man is saved only with difficulty, where will the ungodly man and the sinner show himself? [19] So then, let those who suffer according to God's will entrust their souls in well-doing to him, as to a faithful Creator.

## CHAPTER 5

[1] The elders among you I exhort, as their fellow elder and witness of the sufferings of Christ, and as a sharer too in the glory that is going to be revealed: [2] tend the flock of God that is in your

midst, exercising oversight not under constraint but voluntarily, not from greed for gain but with readiness of heart, [3] not as domineering over those in your charge, but as patterns for the flock. [4] And when the Chief Shepherd appears, you will carry off the unwithering crown of glory. [5] In like manner, younger men, be subject to the elders. Yes, all of you, being subject to one another, tie on humility like an apron; for "God sets himself against the arrogant, but grants grace to the lowly." [6] Be humbled, then, under the strong hand of God, so that he may exalt you at the right time, [7] throwing your whole anxiety upon him, since it matters to him what happens to you. [8] Be sober, be vigilant, because your adversary the devil goes about like a roaring lion, seeking someone he may gulp down. [9] Stand against him, solid in the faith, knowing that the very same sufferings are being accomplished in your brotherhood throughout the world. [10] Now may the God of all grace, who has called us into his everlasting glory by Christ Jesus, himself, after you have suffered a short time, make you complete, establish, strengthen and ground you. [11] His be the glory and the might forever and ever. Amen. [12] Through Silvanus, a faithful brother as I count him, I have written to you in a few words, encouraging you and bearing witness that this is the true grace of God, in which you stand. [13] She who is in Babylon, chosen along with you, sends you her greetings, and so does Mark, my son. [14] Greet each other with a kiss of love. Peace to all of you who are in Christ Jesus. Amen.

# 2 Peter

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## CHAPTER 1

[1] Simon Peter, servant and apostle of Jesus Christ, to those who have been allotted a faith of the same standing as ours by the righteousness of our God and our Savior Jesus Christ: [*] [2] May grace and peace be increased to you in the full knowledge of God and of Jesus our Lord. [3] His divine power has granted us everything that has to do with life and godliness, through the knowledge of him who called us by glory and virtue; [4] and through these he has granted us his precious and very great promises, so that through them you might come to share in the divine nature, having fled from the corruption that lust brings into the world. [5] For this very reason, bringing in every effort on your part, furnish your faith with virtue, and virtue with knowledge, [6] and knowledge with self-mastery, and self-mastery with patience, and patience with godliness, [7] and godliness with kindness toward the brothers, and kindness toward the brothers with love. [8] For if these things are present in you and are growing, they keep you from being useless or barren in the knowledge of our Lord Jesus Christ. [9] But the one in whom these things are missing is blind and cannot see far, having let slip from memory the cleansing of his former sins. [10] So, brothers, be all the more eager to make sure of your calling and your choosing; for if you practice these things, you will never fall. [11] For in this way you will be richly provided with an entrance into the eternal kingdom of our Lord and Savior Jesus Christ. [12] That is why I will not be careless about reminding you of these things continually, although you know them and are made firm in the truth you now have. [13] I consider it right, as long as I am in this tent, to keep you awake by reminding you, [14] since I know that the laying aside of my tent will come quickly, as our Lord Jesus Christ made clear to me. [15] And I will take pains that after my departure you may have these things in remembrance at any time. [16] For it was not by following cleverly invented tales that we made known to you the power and the coming of our Lord Jesus Christ; we had seen his majesty with our own eyes. [17] For he received from God the Father honor and glory, when this voice was carried to him by the Majestic Glory: "This is my beloved Son, in whom I am well pleased." [18] And we ourselves heard this voice carried from heaven, since we were with him on the holy mountain. [19] And we have the word of prophecy made firmer still, to which you do well to give your attention as to a lamp shining in a dark and dingy place, until day breaks and the morning star rises in your hearts. [20] Know this first of all: no prophecy of Scripture comes from anyone's own interpretation. [21] For no prophecy was ever carried in by human will, but holy men of God spoke as the Holy Spirit carried them along.

## CHAPTER 2

[1] But there were also false prophets among the people, just as among you there will be false teachers, who will bring in on the side heresies that ruin, denying even the Master who bought them, and drawing on themselves swift destruction. [2] Many will follow their ruinous ways, and because of them the way of truth will be maligned. [3] In their greed they will exploit you with fabricated stories. Their sentence, pronounced long ago, is not idle, and their ruin is not asleep. [4] For if God did not spare angels when they sinned, but cast them into Tartarus and handed them over to chains of gloom, to be held for judgment; [*] [5] and did not spare the ancient world, but he kept Noah, the eighth person, a herald of righteousness, when he brought a flood on a world of ungodly people; [*] [6] and he reduced the cities of Sodom and Gomorrah to ashes and condemned them to overthrow, making them an example to those who would afterward live ungodly lives; [7] and he rescued righteous Lot, who was distressed by the unbridled conduct of lawless men— [8] for as that righteous man lived among them, day after day his righteous soul was racked by the lawless deeds he saw and heard— [9] then the Lord knows how to rescue the godly from trials and to keep the unrighteous under punishment for the day of judgment, [10] especially those who follow the flesh in polluting desire and look down on authority. Bold and arrogant, they do not tremble to blaspheme glories, [*] [11] whereas angels, though greater in might and power, do not pronounce a blasphemous judgment against them before the Lord. [12] But these people, like irrational animals, creatures of instinct born to be captured and destroyed, blaspheming in matters they know nothing about, will be destroyed in their own

corruption, [13] and they will receive the reward of unrighteousness. They count it a pleasure to revel in the daytime. They are stains and blemishes, reveling in their deceptions while they feast with you. [14] Their eyes are full of adultery and never stop sinning; they entice unsteady souls; they have hearts trained in greed. Accursed children! [15] They have left the straight road and wandered off, following the road of Balaam son of Bosor, who loved the wages of wrongdoing [16] but was rebuked for his own lawbreaking: a dumb donkey spoke with a human voice and held back the prophet's madness. [17] These people are waterless springs and clouds driven by a gale; for them the gloom of darkness has been kept in store forever. [18] For by uttering high-sounding words of folly, they use the cravings of the flesh and sensuality to lure those who had truly escaped from people who live in error. [19] They promise them freedom while they themselves are slaves of corruption; for a man is enslaved to whatever overcomes him. [20] For if, after they have escaped the defilements of the world through knowing the Lord and Savior Jesus Christ, they are again tangled up in them and overpowered, the last state has become worse for them than the first. [21] It would have been better for them never to have known the way of righteousness than, after knowing it, to turn their backs on the holy commandment delivered to them. [22] What the true proverb says has happened to them: "A dog goes back to its own vomit," and "A sow that has been washed goes back to rolling in the mud."

### CHAPTER 3

[1] Beloved, this is now the second letter I am writing to you; in both I am stirring up your sincere mind by reminding you, [2] so that you will recall the words spoken in the past by the holy prophets, and the commandment of us, the apostles of the Lord and Savior. [3] Above all, understand this: in the last days scoffers will come, walking according to their own desires, [4] saying, "What has become of the promise of his coming? Ever since the fathers fell asleep, everything goes on as it has since the beginning of creation." [5] For they deliberately overlook this: that long ago, by the word of God, heavens existed and an earth formed out of water and by means of water, [6] and that by these the world of that time was deluged with water and perished. [7] But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of ungodly men. [8] But do not let this one fact escape your notice, beloved: with the Lord one day is like a thousand years, and a thousand years like one day. [9] The Lord is not slow about his promise, as some think of slowness, but he is patient toward us, not wishing for anyone to perish, but for all to come to repentance. [10] But the day of the Lord will come like a thief in the night. On it the heavens will pass away with a rushing noise, the elements will be burned up and dissolved, and the earth and the works in it will be burned up. [*] [11] Since all these things are to be dissolved in this way, what kind of people ought you to be in holy living and godliness, [12] as you wait for and hasten the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the elements will melt in the heat? [13] But in keeping with his promise we are waiting for new heavens and a new earth, in which righteousness is at home. [14] So, beloved, since you are waiting for these things, make every effort to be found by him at peace, without spot or blemish. [15] And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, [16] as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures. [17] You, then, beloved, since you have been forewarned, be on your guard so that you are not carried away by the error of lawless men and lose your own firm footing. [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. Amen.

# 1 John

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### CHAPTER 1

[1] What was from the beginning, what we have heard, what we have seen with our own eyes, what we looked upon and our hands handled, concerning the Word of life— [*] [2] and the life was revealed, and we have seen it and testify to it, and we announce to you the eternal life that was with the Father and was revealed to us— [3] what we have seen and heard we announce to you also, so that you too may share fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ. [4] We are writing these things to you so that your joy may be made complete. [*] [5] This is the message we have heard from him and are announcing to you: God is light, and there is no darkness in him whatever. [6] If we say we have fellowship with him while walking in the darkness, we are lying and not doing the truth. [7] But if we walk in the light as he himself is in the light, we have fellowship with each other, and the blood of Jesus Christ his Son cleanses us from every sin. [8] If we say we have no sin, we are leading ourselves astray, and the truth is not in us. [9] If we confess our sins, he is faithful and just, so that he forgives us our sins and cleanses us from all unrighteousness. [10] If we say we have not sinned, we make him a liar, and his word has no place in us.

### CHAPTER 2

[1] My little children, these things I am writing to you so that you may not sin. And should anyone sin, we have an Advocate with the Father, Jesus Christ the righteous. [*] [2] And he is the propitiation for our sins, and not only for ours but also for the whole world's. [*] [3] And this is how we know that we have come to know him: if we keep his commandments. [4] The one who says, "I have come to know him," but does not keep his commandments is a liar, and in him the truth is not. [5] But

whoever keeps his word, truly in that one the love of God has been brought to completion. By this we know that we are in him. [6] The one who says he abides in him is himself bound to walk in the same way that he walked. [7] Brothers, it is no new commandment I am writing to you, but an old commandment that you have had from the start; the old commandment is the word you heard from the start. [8] And yet it is a new commandment I am writing to you, a thing that is true in him and in you, because the darkness is passing and the true light is already shining. [9] Whoever says he is in the light and hates his brother is still in the darkness right up to now. [10] Whoever loves his brother abides in the light, and there is nothing in him to make anyone stumble. [11] But whoever hates his brother is in the darkness and walks about in the darkness, and he does not know where he is heading, because the darkness has made his eyes blind. [12] I write to you, little children, because your sins have been forgiven you on account of his name. [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 conquered the evil one. I write to you, little ones, because you have come to know the Father.* [14] 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 conquered the evil one. [15] Do not love the world, nor the things in the world. If anyone loves the world, the Father's love is not in him. [16] because all that is in the world, the craving of the flesh and the craving of the eyes and the arrogance of life, is not of the Father but is of the world. [17] The world and its desire are passing away, but whoever does God's will abides forever. [18] Children, it is the last hour. You heard that the antichrist is coming, and even now many antichrists have appeared; that is how we know it is the last hour. [19] They went out from among us, but they were not of us; for if they had been of us, they would have stayed on with us. But they went out so that it might be shown that not all are of us. [20] But you have an anointing from the Holy One, and you know everything. [21] I have not written to you because you do not know the truth, but because you do know it, and because no lie comes from the truth. [22] Who is the liar, if not the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son. [23] Everyone who denies the Son does not have the Father either; he who confesses the Son has the Father too.* [24] As for you, let what you heard from the start abide in you. If what you heard from the start abides in you, you too will abide in the Son and in the Father. [25] And this is the promise that he himself made to us: the eternal life. [26] I have written these things to you about those who are leading you astray. [27] As for you, the anointing you received from him abides in you, and you have no need for anyone to teach you. But as the same anointing teaches you about everything, and is true and is no lie, so, just as it has taught you, you will abide in him. [28] And now, little children, abide in him, so that when he is revealed we may have boldness and not shrink from him in shame at his coming. [29] If you know that he is righteous, you know also that everyone who does righteousness has been born of him.

## CHAPTER 3

[1] Look at the kind of love the Father has bestowed on us, that we should be called children of God! For this cause the world does not know us: because it did not know him. [2] Beloved, we are God's children now, and what we shall be has not yet been revealed. We know that when he is revealed we will be like him, because we will see him just as he is. [3] And everyone who holds this hope fixed on him purifies himself, as he is pure. [4] Everyone who practices sin practices lawlessness as well; sin is lawlessness. [5] And you know that he was made manifest to bear away our sins, and in him sin does not exist. [6] No one abiding in him sins; no one sinning has seen him or known him. [7] Little children, let no one deceive you. Whoever does righteousness is righteous, even as that one is righteous. [8] The one who practices sin is of the devil, for the devil has been sinning since the beginning. The Son of God appeared for this reason, to undo the works of the devil. [9] No one who has been born of God practices sin, because his seed abides in him; and he is not able to go on sinning, because he has been born of God. [10] In this the children of God and the children of the devil are made manifest: everyone who does not do righteousness is not of God, nor is he who does not love his brother. [11] For this is the message you heard from the start: that we should love one another. [12] We must not be like Cain, who was of the evil one and slaughtered his brother. And for what reason did he slaughter him? Because his own deeds were evil, while his brother's were righteous. [13] Do not wonder, my brothers, if the world hates you. [14] We know that we have crossed over out of death into life, because we love the brothers. Whoever does not love his brother abides in death. [15] Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. [16] In this we have come to know the love of God: that he laid down his life on our behalf; and we too are bound to lay down our lives on behalf of the brothers.* [17] But if anyone has the means of life in this world and sees his brother in need, yet closes his heart against him, how does the love of God abide in him? [18] My little children, let our love not be a matter of words or talk, but of action and truth. [19] And by this we know that we are of the truth, and will persuade our hearts before him; [20] for if our heart condemns us, God is greater than our heart, and he knows all things. [21] Beloved, if our heart does not condemn us, we have boldness before God, [22] and whatever we ask, we receive from him, because we keep his commandments and do what is pleasing in his eyes. [23] And this is his commandment, that we should believe the name of his Son Jesus Christ and love one another, just as he gave us the commandment. [24] The one who keeps his commandments abides in him, and he in him. And by this we know that he abides in us, from the Spirit he has given us.

## CHAPTER 4

[1] Beloved, do not trust every spirit, but put the spirits to the test to find out whether they come from God, for many false

prophets have gone out into the world. [2] By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is of God, [3] and every spirit that does not confess that Jesus Christ has come in the flesh is not from God. This is the spirit of the antichrist; you have heard that it is coming, and it is in the world already now. [4] You are of God, little children, and have overcome them, for greater is he who is in you than he who is in the world. [5] They are of the world; that is why they speak as the world speaks, and the world hears them. [6] We are of God. Whoever knows God hears us; whoever is not of God does not hear us. From this we know the spirit of truth and the spirit of error. [7] Beloved, let us love one another, because love is from God, and everyone who loves has been begotten of God and knows God. [8] Whoever does not love has not known God, because God is love. [9] In this the love of God appeared among us: God sent his only begotten Son into the world so that through him we might have life. [10] In this is love, not that we loved God, but that he loved us and sent his Son as propitiation for our sins. [11] Beloved, if God loved us in this way, we too are bound to love one another. [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. [13] By this we know that we abide in him and he in us, because he has given us from his Spirit. [14] And we have seen, and we testify, that the Father sent the Son to be Savior of the world. [15] If anyone confesses that Jesus is the Son of God, God abides in him and he in God. [16] And we have come to know and to believe the love God has toward us. God is love, and whoever abides in love abides in God, and God abides in him. [17] In this, love has been made complete among us, so that we may have boldness on the day of judgment: because as he is, so also are we in this world. [18] Fear has no place in love; rather, perfect love drives fear out, because fear involves punishment, and the one who fears has not been made complete in love. [19] We love him because he loved us first. [20] If anyone says, "I love God," yet hates his brother, he is a liar. For the one who does not love his brother whom he has seen, how can he love God whom he has not seen? [21] And we have this commandment from him: the one who loves God is to love his brother as well.

### CHAPTER 5

[1] Everyone who believes that Jesus is the Christ has been begotten of God, and everyone who loves the one who begot loves also the one begotten of him. [2] This is how we know that we love God's children: when we love God and keep his commandments. [3] For loving God means this, that we keep his commandments; and his commandments are not heavy. [4] Because everything begotten of God conquers the world; and the victory that has conquered the world is this—our faith. [5] Who is the one who conquers the world, if not the one who believes that Jesus is the Son of God? [6] This is the one who came through water and blood, Jesus the Christ—not with the water only, but with the water and the blood. And the Spirit is the one who testifies, because the Spirit is the truth. [7] For there are three who bear witness in heaven: the Father, the Word and the Holy Spirit; and these three are one. [*] [8] And there are three who bear witness on earth: the Spirit and the water and the blood; and these three agree as one. [*] [9] If we accept human testimony, God's testimony is greater; for this is the testimony of God which he has borne concerning his Son. [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 given about his Son. [11] And the testimony is this: God gave us eternal life, and this life is in his Son. [12] Whoever has the Son has the life; whoever does not have the Son of God does not have the life. [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, and that you may go on believing in the name of the Son of God. [14] And this is the boldness we have before him: if we ask anything in keeping with his will, he listens to us. [15] And if we know that he listens to us in whatever we ask, we know that the requests we have made of him are ours. [16] If anyone sees his brother committing a sin that does not lead to death, he shall ask, and he will give him life—to those whose sin does not lead to death. There is a sin leading to death; I am not saying he should make request about that. [17] All unrighteousness is sin, and there is a sin not leading to death. [18] We know that no one begotten of God goes on sinning; but the one begotten of God guards himself, and the evil one does not lay hold of him. [19] We know that we are of God, and that the whole world lies in the evil one. [*] [20] And we know that the Son of God has come and has given us insight, so that we may know the one who is true; and we are in the true one, in his Son Jesus Christ. This is the true God and eternal life. [21] Little children, guard yourselves from idols. Amen.

# 2 John

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[1] The elder to the elect lady and her children, whom I love in truth—and not I alone, but all who have come to know the truth— [*] [2] for the sake of the truth that abides in us and will be with us forever: [3] grace, mercy and peace will be with you from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love. [4] I was very glad that I have found some of your children walking in truth, in keeping with the commandment we received from the Father. [5] And now I beg you, lady, not as one writing you a fresh commandment, but the one we have had since the beginning: let us love one another. [6] And love is this: that we walk by his commandments. This is the commandment, as you heard it from the start, that you walk in it. [7] For many deceivers have entered into the world, men who do not acknowledge Jesus Christ as coming in flesh. This is the deceiver and the antichrist. [8] Look to yourselves, that we may not lose the things we accomplished, but may receive full wages. [9] Everyone who oversteps and does not abide in the teaching of Christ does not have God; whoever abides in the teaching of Christ, he has both the Father and the Son. [10] If someone comes

to you without bringing this teaching, do not receive him into the house, and do not say "Greetings" to him; [11] for the one who says "Greetings" to him shares in his wicked works. [12] Having many things to write to you, I preferred not to use paper and ink, but I hope to come to you and speak mouth to mouth, that our joy may be full. [13] The children of your elect sister send you their greetings. Amen.

# 3 John

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[1] The elder to Gaius, the beloved, whom I love in truth. [2] Beloved, above all I pray that you may prosper and be in good health, just as your soul is prospering. [3] For I was overjoyed when brothers arrived and bore witness to your truth, to how you are walking in the truth. [4] Greater joy I have none than this, to hear of my children walking in the truth. [5] Beloved, you are doing a faithful work in all you do for the brothers and for strangers, [6] who have testified to your love in the presence of the church; you will do well if you speed them on their journey worthily of God. [7] for it was for his name's sake that they went out, accepting nothing from the Gentiles. [8] So we ought to take up such men, that we may become co-workers with the truth. [9] I wrote to the church; but Diotrephes, who loves to hold the first place among them, does not receive us. [10] Therefore, if I come, I will call attention to the works he does, prating against us with evil words; and not being satisfied with this, neither does he himself receive the brothers, and those who would, he forbids and casts out of the church. [11] Beloved, do not copy what is bad but what is good. The one who does good is of God; the one who does bad has not seen God. [12] To Demetrius witness has been borne by all, and by the truth itself; and we also bear witness, and you know that our witness is true. [13] I had many things to write, but I do not want to write them to you with ink and pen. [14] I hope to see you very soon, and we will talk mouth to mouth. Peace to you. The friends send you greetings. Greet the friends, each by name.

# Jude

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[1] Jude, servant of Jesus Christ and brother of James, to the called, who are sanctified in God the Father and preserved by Jesus Christ: [2] may mercy, peace and love be yours in abundance. [3] Beloved, as I was putting all my energy into writing to you about the common salvation, I felt the need to write to you exhorting you to fight on for the faith delivered once for all to the saints. [4] For certain men have slipped in by stealth, who were long ago written down beforehand for this condemnation—ungodly men, changing the grace of our God into wantonness and denying the only Master, God, and our Lord Jesus Christ. [*5] But I wish to put you in remembrance, though you once knew this, that the Lord, having saved a people from the land of Egypt, the second time destroyed those who did not believe. [6] And angels who did not keep to their own position of rule, but abandoned their proper home, he has kept in everlasting bonds beneath gloom for the judgment of the great day— [7] just as Sodom and Gomorrah and the towns around them, which in like manner to these indulged in fornication and went after other flesh, lie before us as an example, undergoing the punishment of eternal fire. [8] Likewise these dreamers also stain the flesh, set aside lordship and speak abusively of glories. [9] Yet Michael the archangel, in his dispute with the devil as he argued over the body of Moses, did not dare to bring against him a railing judgment, but said, "May the Lord rebuke you." [10] But these men speak evil of whatever they are ignorant of, and in what they know by nature, as the brute beasts do, in these things they corrupt themselves. [11] Woe to them! For they have gone the way of Cain, they have poured themselves out in Balaam's error for pay, and they have perished in Korah's revolt. [12] These are hidden reefs in your love feasts, banqueting with you fearlessly, pasturing themselves; clouds without water, carried this way and that by winds; trees of late autumn without fruit, twice dead, rooted out; [*13] raging waves of the sea, frothing up their own shames; straying stars, for whom the blackness of darkness is kept in store for eternity. [14] And Enoch too, seventh from Adam, prophesied about these men, saying, "Behold, the Lord came among his holy myriads, [15] to execute judgment upon all, and to convict all the ungodly among them concerning all their works of ungodliness which they ungodly committed, and concerning all the hard things that ungodly sinners spoke against him." [16] These are grumblers, faultfinders, going after their own cravings, and their mouths speak inflated things, admiring persons for the sake of gain. [17] But you, beloved, call to mind the words spoken in advance by the apostles of our Lord Jesus Christ, [18] how they kept telling you that in the last time there would be mockers walking after their own desires for ungodly things. [19] These are the ones who set themselves apart, natural men, without the Spirit. [*20] But you, beloved, building yourselves up on your most holy faith and praying in the Holy Spirit, [21] keep yourselves in God's love, expecting the mercy of our Lord Jesus Christ for eternal life. [22] And have compassion on some, making a distinction; [*23] but others save with fear, pulling them out of the fire, hating even the tunic stained by the flesh. [24] To him who has power to keep you from falling, and to make you stand spotless before his glory with exultation, [25] to the only wise God our Savior, be glory and majesty, might and authority, both now and for all the ages. Amen.

# Revelation

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## CHAPTER 1

[1] The revelation of Jesus Christ, which God gave to him to show
his servants the things that must come to pass shortly; and he
made it known by sending it through his angel to his servant
John, [2] who bore witness to the word of God and to the
testimony of Jesus Christ, and to whatever he saw. [3] Blessed is he
who reads, and they who hear the words of the prophecy and
observe what is written in it; for the time is near. [4] John, to the
seven churches in Asia: grace be to you, and peace, from the One
who is and who was and who is coming, and from the seven
spirits that are in front of his throne, [5] and from Jesus Christ, the
witness who is faithful, the firstborn from among the dead, and
the ruler of the earth's kings. To the one who loved us and in his
own blood washed us from our sins, [6] and made us kings and
priests to his God and Father—to him be the glory and the might
forever and ever. Amen. [7] See, he is coming with the clouds!
Every eye will see him, and those as well who pierced him; and all
the tribes of the earth will beat their breasts over him. Yes, amen.
[8] "I am the Alpha and the Omega, the beginning and the end,"
says the Lord, "the One who is and who was and who is coming,
the Almighty." [9] I, John, who am also your brother and a sharer
with you in the tribulation, in the kingdom, and in the patient
endurance of Jesus Christ, was on the island called Patmos for
the word of God and for the testimony of Jesus Christ. [10] On the
Lord's day I came to be in the Spirit, and behind me I heard a
great voice, like that of a trumpet, [11] which said, "I am the Alpha
and the Omega, the first and the last," and, "What you see, write
it in a book, and send it to the seven churches in Asia—to
Ephesus, to Smyrna, to Pergamum, to Thyatira, to Sardis, to
Philadelphia, and to Laodicea."* [12] And I turned to see the voice
that was talking with me; and when I had turned, I saw seven
lampstands of gold, [13] and in the middle of the seven lampstands
one like a son of man, wearing a robe that reached to his feet, and
with a golden sash tied around his chest. [14] His head and his hair
were white as white wool, white as snow, and his eyes were like a
fiery flame; [15] his feet resembled polished bronze, as if they had
been fired in a furnace, and his voice was like the sound of many
waters. [16] He had seven stars in his right hand, and a sharp
double-edged sword came out of his mouth, and his appearance
was as the sun when it shines in its might. [17] When I saw him, I
fell down at his feet like one dead. Then he put his right hand on
me and said to me, "Do not fear. I am the first and the last, [18] and
the one who lives. I was dead, and see, I am living forever and
ever. Amen. And I hold the keys of Hades and of death. [19] Write
down what you saw, and what is, and what is going to happen
after these things. [20] Here is the mystery of the seven stars you
saw on my right hand and of the seven golden lampstands: the
seven stars are the angels of the seven churches, and the seven
lampstands you saw are the seven churches."

## CHAPTER 2

[1] To the angel of the church at Ephesus write: Thus says the one
who holds the seven stars in his right hand, who walks about in
the middle of the seven gold lampstands: [2] I know your works,
your hard labor, and your endurance; I know that you cannot
put up with evil men, and that you tested those who claim to be
apostles but are not, and found them to be liars. [3] You have
carried burdens and you have endurance; on account of my
name you have worked hard and not given up. [4] But I have
something against you: you have left behind your first love. [5]
Remember, then, where you have fallen from; repent, and do the
first works. If you do not, I will come to you swiftly and move
your lampstand out of its place—unless you repent. [6] Still, you
have this in your favor: you hate the practices of the Nicolaitans,
which I hate as well. [7] Whoever has an ear, let him hear what the
Spirit is saying to the churches. To the one who overcomes I will
grant to eat from the tree of life, which is in the middle of the
paradise of God. [8] And to the angel of the church of the
Smyrnaeans write: Thus says the First and the Last, who was
dead and lived again: [9] I know your works, your affliction and
your poverty—though you are rich—and the blasphemy of
those who call themselves Jews and are not, but are Satan's
synagogue. [10] Have no fear of any of the things you are going to
suffer. Look, the devil is going to throw some of you into prison
so that you may be put to the test, and you will have ten days of
affliction. Be faithful all the way to death, and I will give you the
crown of life. [11] Whoever has an ear, let him hear what the Spirit
is saying to the churches. The one who overcomes will in no way
be harmed by the second death. [12] And to the angel of the church
in Pergamum write: Thus says the one who has the sharp,
double-edged sword: [13] I know your works and where you live,
there where Satan's throne is; and you cling to my name and did
not deny my faith, even in the days when Antipas was my
faithful witness, who was killed among you, where Satan lives. [14]
Still, I have a few things against you: you have there some who
hold fast to the doctrine of Balaam, who taught Balak to throw a
snare in the way of the children of Israel, to eat food offered to
idols and to commit sexual immorality. [15] Likewise you also have
those who hold the doctrine of the Nicolaitans, a thing I hate. [16]
Repent; if you do not, I will come to you swiftly and wage war
against them with the sword of my mouth. [17] Whoever has an
ear, let him hear what the Spirit is saying to the churches. To him
who overcomes I will grant to eat of the manna that has been
hidden, and I will give him a white stone, and on that stone a
new name is written which nobody knows but the one who
receives it. [18] And to the angel of the church in Thyatira write:
Thus says the Son of God, who has his eyes like a blazing fire and
his feet like polished bronze: [19] I know your works, your love,
your service, your faith and your endurance, and your
works—the last ones more numerous than the first. [20] Yet I have
a few things against you: you let the woman Jezebel, who calls

herself a prophetess, teach and lead my servants astray, so that they commit sexual immorality and eat food offered to idols. [21] And I granted her time to repent of her sexual immorality, but she did not repent. [22] Look, I am throwing her into a bed, and those who commit adultery with her into great affliction, if they do not repent of their works. [23] Her children I will kill with death; and all the churches will know that I am the one who searches the inner parts and the hearts, and I will give to every one of you according to your works. [24] But I say to you, and to the others in Thyatira—as many as do not have this teaching and have not come to know the "depths of Satan," as they put it—I will lay no other burden on you. [25] Only, keep hold of what you have until I come. [26] And the one who overcomes and who keeps my works until the end, to him I will give authority over the nations, [27] and he will shepherd them with an iron rod, as the vessels of a potter are smashed to pieces, even as I too have received from my Father; [28] and I will give him the morning star. [29] Whoever has an ear, let him hear what the Spirit is saying to the churches.

## CHAPTER 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, and yet you are dead. [2] Be on the watch, and shore up the remaining things that are about to die, for I have not found your works brought to fullness before God. [3] So remember how you received and heard, and hold to it, and repent. If, then, you do not keep watch, I will come upon you as a thief does, and you will have no idea at what hour I am coming upon you. [4] Even in Sardis you have a few names who have not stained their garments; and they will walk with me dressed in white, for they are worthy. [5] The one who overcomes—he will be clothed in white garments, and I will never erase his name from the book of life, and I will acknowledge his name before my Father and before his angels. [6] Whoever has an ear, let him hear what the Spirit is saying to the churches. [7] And to the angel of the church in Philadelphia write: Thus says the One who is holy, the One who is true, who holds the key of David, who opens, and no one shuts; and shuts, and no one opens: [8] I know your works. See, I have put in front of you an opened door that nobody can close, because you have little strength, and you kept my word and did not deny my name. [9] See, I will hand over some from the synagogue of Satan, those who say they are Jews and are not but are lying—see, I will make them come and bow down in worship at your feet, and recognize that I have loved you. [10] Since you kept the word of my endurance, I in turn will keep you from the hour of testing that is going to come upon the whole inhabited world, to test those who live on the earth. [11] Look, I am coming swiftly. Keep hold of what you have, so that no one takes your crown. [12] Him who overcomes I will make a pillar in the temple of my God, and he will no longer go out of it at all; and I will inscribe on him the name of my God, and the name of my God's city, the new Jerusalem that is coming down out of heaven from my God, and my new name. [13] Whoever has an ear, let him hear what the Spirit is saying to the churches. [14] And to the angel of the church of the Laodiceans write: Thus says the Amen, the faithful and true Witness, the beginning of God's creation: [15] I know your works, that you are not cold and not hot. If only you were cold, or else hot! [16] So then, because you are lukewarm, being neither cold nor hot, I am about to spew you out of my mouth. [17] Because you say, "I am rich; I have grown wealthy and lack nothing," and you do not see that it is you who are the wretched one, and miserable, and poor, and blind, and naked, [18] my advice to you is to buy from me gold purified in fire so that you may become rich, and white clothing so that you may be dressed and the shame of your nakedness not be exposed; and rub your eyes with salve so that you can see. [19] Whoever I love, I rebuke and correct. So be earnest, and repent. [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 will dine with him, and he with me. [21] The one who overcomes—I will grant him to sit down with me on my throne, just as I myself overcame and sat down with my Father on his throne. [22] Whoever has an ear, let him hear what the Spirit is saying to the churches.

## CHAPTER 4

[1] After this I looked, and there in heaven was a door that had been opened; and the first voice I had heard, like a trumpet talking with me, said, "Come up here, and I will show you what has to happen after these things." [2] And at once I was in the Spirit; and look, a throne stood in heaven, and someone was sitting on the throne. [3] And the One seated was to look at like a stone of jasper and sardius, and encircling the throne was a rainbow that looked like emerald. [4] Round about the throne there were twenty-four thrones, and on those thrones I saw the twenty-four elders sitting, wrapped in white garments; and on their heads they had crowns of gold. [5] Out of the throne come lightnings and thunders and voices; and seven lamps of fire are burning in front of the throne, which are the seven spirits of God. [6] And before the throne there was a glassy sea resembling crystal. And in the middle of the throne and all around it were four living creatures, full of eyes front and back. [7] The first living creature resembled a lion, the second resembled a young bull, the third had a face like that of a man, and the fourth resembled an eagle in flight. [8] And the four living creatures, every one of them, had six wings apiece, and were full of eyes all around and within; and day and night they have no rest, saying, "Holy, holy, holy, Lord God Almighty, who was and who is and who is coming." [9] And each time the living creatures give glory and honor and thanks to the One sitting on the throne, the One who lives forever and ever, [10] the twenty-four elders fall down in front of the One sitting on the throne and worship the One who lives forever and ever, and they throw down their crowns before the throne, saying, [11] "Worthy are you, Lord, to receive the glory and the honor and the power, because you created all things, and on account of your will they exist and were created."

## CHAPTER 5

[1] And I saw, on the right hand of the One sitting on the throne, a scroll with writing inside and on the back, sealed shut with seven seals. [2] And I saw a powerful angel calling out in a great voice, "Who is worthy to open the scroll and to undo its seals?" [3] But nobody, whether in heaven or on the earth or below the earth, was able to open the scroll, nor to look at it. [4] And I was weeping greatly, because nobody was found worthy to open and read the scroll, or to look at it. [5] Then one of the elders says to me, "Stop weeping. Look, the Lion that is from the tribe of Judah, the Root of David, has prevailed to open the scroll and to break its seven seals." [6] And I looked, and there, in the middle of the throne and of the four living creatures, and in the middle of the elders, stood a Lamb that looked as if it had been slaughtered. It had seven horns and seven eyes, which are the seven spirits of God that have been sent out into the whole earth. [7] He came and took the scroll from the right hand of the One sitting on the throne. [8] When he took the scroll, the four living creatures and the twenty-four elders fell before the Lamb; each of them had harps and golden bowls filled with incense, which are the prayers of the saints. [9] And they sing a new song, saying, "You are worthy to take the scroll and to open its seals, because you were slaughtered, and with your blood you bought us for God out of every tribe and language and people and nation, [10] and you have made us kings and priests for our God, and we shall reign on the earth." [11] Then I looked, and I heard the voice of many angels round about the throne and the living creatures and the elders—their number was myriads upon myriads, and thousands upon thousands— [12] who said with a great voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!" [13] And every created thing that is in heaven and on the earth and beneath the earth, and those that are on the sea, and everything in them—I heard them saying, "To the One seated on the throne and to the Lamb be the blessing and the honor and the glory and the might, forever and ever!" [14] And the four living creatures kept saying, "Amen." And the twenty-four elders fell down and worshiped the One who lives forever and ever.

## CHAPTER 6

[1] And I saw when the Lamb opened one of the seals, and I heard one of the four living creatures saying in a voice like thunder, "Come and see!" [2] And I looked, and there was a white horse, and the one sitting on it held a bow; a crown was given to him, and he rode out conquering, and to conquer. [3] Then, when he opened the second seal, I heard the second living creature saying, "Come and see!" [4] And another horse came out, a red one; and the one sitting on it was granted to take peace away from the earth, so that people would slaughter one another; and a large sword was given to him. [5] When he opened the third seal, I heard the third living creature saying, "Come and see!" And I looked, and there was a black horse, and the one sitting on it held a balance in his hand. [6] And I heard a voice from the midst of the four living creatures, saying, "A measure of wheat for a denarius, and three measures of barley for a denarius; and you must not damage the oil and the wine."* [7] When he opened the fourth seal, I heard the voice of the fourth living creature saying, "Come and see!" [8] I looked, and there was a pale horse, and the one sitting on it—his name was Death, and Hades came along with him. And they were given authority over a fourth of the earth, to kill by sword and by hunger and by death and by the wild beasts of the earth. [9] And when he opened the fifth seal, I saw beneath the altar the souls of those who had been slaughtered because of the word of God and because of the testimony they held. [10] They were crying out with a great voice, "How long, holy and true Master, will you hold back from judging and avenging our blood on those who live on the earth?" [11] And white robes were given to each of them, and they were told to rest yet a short time, until their fellow servants and their brothers—those who were going to be killed just as they had been—should also be made complete. [12] And I watched as he opened the sixth seal, and there was a great earthquake; the sun turned black like sackcloth made of hair, and the moon turned like blood, [13] and the stars of heaven fell to the earth, as a fig tree casts its unripe figs when a great wind shakes it. [14] The heaven departed like a scroll that is rolled up, and every mountain and island was moved from its place. [15] And the kings of the earth, the high officials, the rich, the military commanders, the powerful, every servant and every free man hid themselves in the caves and in the crags of the mountains, [16] and they say to the mountains and the rocks, "Fall on top of us and hide us from the presence of the One sitting on the throne and from the wrath of the Lamb, [17] because the great day of his wrath has arrived, and who is able to stand?"

## CHAPTER 7

[1] And after these things I saw four angels standing at the earth's four corners, gripping the four winds of the earth so that no wind would blow on the land or on the sea or on any tree. [2] And I saw another angel going up from where the sun rises, holding the seal of the living God; and he shouted in a great voice to the four angels who had been granted to harm the earth and the sea, [3] saying, "Do no damage to the earth, nor to the sea, nor to the trees, until we have marked the servants of our God with a seal on their foreheads." [4] And I heard how many were sealed: a hundred and forty-four thousand, sealed out of every tribe of the children of Israel: [5] from the tribe of Judah, twelve thousand sealed; from the tribe of Reuben, twelve thousand sealed; from the tribe of Gad, twelve thousand sealed; [6] from the tribe of Asher, twelve thousand sealed; from the tribe of Naphtali, twelve thousand sealed; from the tribe of Manasseh, twelve thousand sealed; [7] from the tribe of Simeon, twelve thousand sealed; from the tribe of Levi, twelve thousand sealed; from the tribe of Issachar, twelve thousand sealed; [8] from the tribe of Zebulun, twelve thousand sealed; from the tribe of Joseph, twelve thousand sealed; from the tribe of Benjamin, twelve thousand sealed. [9] After this I looked, and there was a vast crowd that nobody could count, out of every nation and of tribes and

peoples and languages, standing in front of the throne and in front of the Lamb, dressed in white robes, with palm branches in their hands, [10] crying out with a great voice and saying, "Salvation be to our God, the One seated on the throne, and to the Lamb!" [11] And all the angels stood in a circle around the throne and the elders and the four living creatures, and they fell face down in front of the throne and worshiped God, [12] saying, "Amen! The blessing and the glory and the wisdom and the thanksgiving and the honor and the power and the strength be to our God forever and ever. Amen." [13] And one of the elders spoke up and said to me, "These who are wearing the white robes—who are they, and where have they come from?" [14] And I answered him, "My lord, you are the one who knows." And he told me, "These are the people who are coming out of the great tribulation; they washed their robes and made them white in the Lamb's blood. [15] For this reason they are in front of God's throne, and they render him service day and night in his temple; and the One sitting on the throne will pitch his tent over them. [16] Never again will they be hungry, never again thirsty; the sun will not beat down on them, nor any burning heat, [17] because the Lamb who is in the center of the throne will shepherd them and guide them to living springs of waters; and God will wipe away every tear from their eyes."

## CHAPTER 8

[1] And when he opened the seventh seal, a silence fell in heaven for about half an hour. [2] And I saw the seven angels who stand in God's presence, and seven trumpets were handed to them. [3] Another angel came and took his place at the altar, holding a golden censer; and he was given a great deal of incense, so that he might add it to the prayers of all the saints upon the golden altar in front of the throne. [4] And the smoke of the incense went up together with the prayers of the saints from the angel's hand into the presence of God. [5] Then the angel took the censer, filled it from the fire of the altar, and hurled it onto the earth; and there came voices and thunders and lightnings and an earthquake. [6] And the seven angels holding the seven trumpets got themselves ready to sound them. [7] The first angel sounded his trumpet, and hail and fire came, mixed with blood, and were hurled onto the earth; and a third of the trees were burned up, and all the green grass was burned up. [8] Then the second angel sounded, and what looked like a huge mountain ablaze with fire was cast into the sea; and a third of the sea turned to blood, [9] and a third of the creatures in the sea, those that had life, died, and a third of the ships were wrecked. [10] The third angel sounded, and from heaven a great star fell, burning like a lamp, and it fell upon a third of the rivers and upon the springs of waters. [11] The star is called Wormwood; and a third of the waters turned into wormwood, and many people died of the waters because they had been made bitter. [12] Then the fourth angel sounded, and a third of the sun was struck, and a third of the moon and a third of the stars, so that a third of them grew dark, and for a third of it the day did not shine, and the night in the same way. [13] And I looked, and I heard an angel flying in mid-heaven, calling out in a great voice, "Woe, woe, woe to those who live on the earth, because of the remaining trumpet blasts of the three angels who are yet to sound!"

## CHAPTER 9

[1] Then the fifth angel sounded, and I saw a star that had fallen out of heaven to the earth, and to him was given the key to the pit of the abyss. [2] He opened the pit of the abyss, and smoke went up out of the pit like the smoke of a great furnace; and the sun and the air were darkened by the smoke from the pit. [3] And out of the smoke locusts came forth onto the earth, and authority was given to them such as the scorpions of the earth have. [4] They were told to do no harm to the grass of the earth or to anything green or to any tree, but only to those people who do not bear the seal of God on their foreheads. [5] And they were permitted, not to kill them, but to have them tormented for five months; and the torment they caused was like a scorpion's torment when it stings a person. [6] In those days men will look for death and not find it; they will yearn to die, and death will run away from them. [7] The locusts looked like horses equipped for war; on their heads were what seemed to be crowns like gold, and their faces were like men's faces. [8] They had hair like the hair of women, and their teeth were like those of lions. [9] And they had breastplates like breastplates of iron, and the noise of their wings was like the rumble of chariots with many horses racing into battle. [10] They have tails like those of scorpions, and there were stings in their tails; and their power was to injure men for five months. [11] Over them they have a king, the angel of the abyss, whose name in Hebrew is Abaddon, while in Greek he is called Apollyon. [12] The one woe has gone; see, two more woes are coming after these things. [13] And the sixth angel sounded, and I heard a single voice from the four horns of the golden altar that stands before God, [14] telling the sixth angel, the one holding the trumpet, "Set free the four angels who are bound at the great river, the Euphrates." [15] So the four angels were set free, who had been kept ready for that hour and day and month and year, to kill a third of mankind. [16] The count of the cavalry armies was two myriads of myriads; I heard what their number was. [17] And in the vision I saw the horses, and those sitting on them, in this way: they had breastplates fiery, hyacinth-colored and sulfurous; and the horses' heads were like lions' heads, and out of their mouths go fire and smoke and sulfur. [18] A third of mankind was killed by these three—by the fire, by the smoke, and by the sulfur issuing from their mouths. [19] For the power they have is in their mouth and in their tails; their tails resemble serpents and have heads, and with these they do injury. [20] And the rest of mankind, those not killed by these plagues, did not turn in repentance from the works of their hands so as to stop worshiping demons and the idols of gold, of silver, of bronze, of stone and of wood, which are unable to see or hear or walk. [21] Nor did they repent of their killings, their sorceries, their sexual immorality, or their stealing.

## CHAPTER 10

[1] And I saw another strong angel descending out of heaven, robed in a cloud, with a rainbow upon his head; his face was like the sun, and his feet like columns of fire. [2] In his hand he held a small scroll that had been opened. He planted his right foot on the sea and his left on the land, [3] and he shouted with a great voice, just as a lion roars; and when he shouted, the seven thunders spoke with their own voices. [4] When the seven thunders had spoken their voices, I was going to write; and I heard a voice from heaven telling me, "Put a seal on what the seven thunders said, and do not write those things." [5] Then the angel I had seen standing on the sea and on the land lifted his hand toward heaven [6] and swore by the One who lives forever and ever, who created heaven and what is in it, and the earth and what is in it, and the sea and what is in it, that there will be time no longer,* [7] but in the days when the seventh angel's voice is heard, when he is about to sound, the mystery of God will also be brought to completion, as he announced the good news to his servants the prophets. [8] And the voice I had heard from heaven was speaking with me again, and saying, "Go and take the little scroll that lies open in the hand of the angel standing on the sea and on the land." [9] So I went off to the angel and said to him, "Give me the little scroll." And he says to me, "Take it and eat it up. It will turn your stomach bitter, but in your mouth it will be as sweet as honey." [10] I took the little scroll out of the angel's hand and ate it up; and in my mouth it was sweet like honey, but once I had eaten it, my stomach turned bitter. [11] And he tells me, "You have to prophesy again concerning many peoples and nations and languages and kings."

## CHAPTER 11

[1] Then a reed resembling a staff was handed to me, and the angel stood there and said, "Get up and measure the temple of God and the altar, and those worshiping in it. [2] But leave the outer courtyard of the temple out, and do not measure it, because it has been handed over to the Gentiles; and they will trample the holy city for forty-two months. [3] And I will grant this to my two witnesses: they will prophesy for one thousand two hundred and sixty days, wearing sackcloth." [4] These are the two olive trees and the two lampstands, the ones standing in the presence of the God of the earth. [5] If anyone wants to hurt them, fire goes out from their mouth and devours their enemies; and anyone who would hurt them must be killed in this manner. [6] They have authority to close up the sky so that no rain falls during the days of their prophecy, and they hold authority over the waters to change them into blood, and to strike the earth with every plague as often as they wish. [7] And when they complete their testimony, the beast that comes up out of the abyss will wage war against them, and will defeat them and kill them. [8] Their corpses will lie in the main street of the great city, which in a spiritual sense is called Sodom and Egypt, where our Lord also was crucified. [9] And some from among the peoples, tribes, languages and nations will gaze at their corpses three and a half days, and will not let their corpses be laid in tombs. [10] The inhabitants of the earth will be glad over them and celebrate, and they will send presents to each other, because these two prophets brought torment on the inhabitants of the earth. [11] And after the three days and a half, a spirit of life from God entered them, and they rose to their feet, and great terror came over those who were watching them. [12] They heard a great voice out of heaven telling them, "Come up here." And they went up into heaven in the cloud, while their enemies looked on. [13] In that same hour a great earthquake took place, and a tenth of the city collapsed; seven thousand persons were killed in the earthquake, and the rest were struck with fear and gave glory to the God of heaven. [14] The second woe has gone; and look, the third woe is coming swiftly. [15] And the seventh angel sounded, and great voices arose in heaven, saying, "The kingdoms of the world have become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever!" [16] Then the twenty-four elders, who were seated on their thrones before God, fell face down and worshiped God, [17] saying, "We thank you, Lord God Almighty, the One who is and who was and who is coming, because you have taken hold of your great power and have taken up your reign. [18] The nations were enraged, and your wrath has come, and the season for the dead to be judged, and for giving the reward to your servants the prophets, and to the saints and to those who fear your name, the small and the great, and for bringing ruin on those who ruin the earth." [19] And the temple of God in heaven was opened, and the ark of his covenant appeared in his temple; and there came lightnings, voices, thunders, an earthquake, and great hail.

## CHAPTER 12

[1] Then a great sign was seen in heaven: a woman wrapped in the sun, the moon beneath her feet, and upon her head a crown of twelve stars. [2] She was pregnant, and she cries out in her labor pains, in torment to give birth. [3] And another sign appeared in heaven: there was a huge red dragon that had seven heads and ten horns, and seven diadems upon his heads. [4] His tail drags along a third of the stars of heaven, and he flung them down to the earth. And the dragon took his stand in front of the woman who was about to give birth, in order to devour her child the moment she gave birth. [5] And she bore a son, a male, who is going to shepherd all the nations with an iron rod; and her child was snatched up to God and to his throne. [6] The woman fled into the desert, where she has a place made ready by God, so that there they may nourish her one thousand two hundred and sixty days. [7] And there was war in heaven: Michael and his angels made war against the dragon; and the dragon and his angels made war, [8] but they were not strong enough, and no place was found for them in heaven anymore. [9] So the great dragon was hurled down—the serpent of old, who is called the devil and Satan, who misleads the whole inhabited world. He was hurled down to the earth, and his angels were hurled down along with him. [10] And I heard a great voice in heaven saying, "Now at last the salvation and the power and the kingdom of our God, and the authority of his Christ, have come about; for the accuser of our brothers, who brings charges against them before our God day and night, has been cast down. [11] They overcame him because of the blood of

the Lamb and because of the word of their testimony, and they did not love their life, even in the face of death. [12] So be glad, you heavens, and you who live in them! Woe to the inhabitants of the earth and of the sea, because the devil has gone down to you full of rage, knowing that he has but a short time." [13] When the dragon saw that he had been hurled down to the earth, he hunted the woman who had borne the male child. [14] But the two wings of the great eagle were given to the woman, that she might fly into the desert, to her own place, where she is fed for a time and times and half a time, away from the presence of the serpent. [15] And from his mouth the serpent spewed water like a river after the woman, to have her swept away by the current. [16] But the earth helped the woman; the earth opened its mouth and gulped down the river that the dragon had spewed from his mouth. [17] And the dragon grew angry at the woman, and went away to wage war on the remainder of her offspring, those who keep God's commandments and have the testimony of Jesus Christ.

## CHAPTER 13

[1] And I stood on the sand of the sea. Then I saw a beast coming up out of the sea, with seven heads and ten horns, and on its horns ten diadems, and on its heads a name of blasphemy. [*2] The beast I saw resembled a leopard; its feet were as those of a bear, and its mouth as a lion's mouth. And the dragon handed over to it his power and his throne and great authority. [3] And I saw one of its heads as if it had been slaughtered to death, and its fatal wound was healed; and all the earth was filled with wonder and went after the beast. [4] They worshiped the dragon, who had given authority to the beast; and they worshiped the beast, saying, "Who is equal to the beast? Who can wage war against it?" [5] It was given a mouth that spoke boastful things and blasphemies, and it was given authority to carry on for forty-two months. [6] So it opened its mouth in blasphemy toward God, to blaspheme his name and his tabernacle and those who make their dwelling in heaven. [7] And it was allowed to wage war on the saints and to conquer them; and it was given authority over every tribe and language and nation. [8] And all who live on the earth will worship it, whose names are not written in the book of life of the Lamb that was slain from the founding of the world. [9] If anyone has an ear, let him hear. [10] Whoever gathers others into captivity goes off into captivity; whoever kills with the sword must himself be killed with the sword. Here is the patience and the faith of the saints. [11] And I saw another beast coming up from the earth; it had two horns like a lamb's, and it was speaking like a dragon. [12] It wields all the authority of the first beast in its presence, and it makes the earth and its inhabitants worship the first beast, whose fatal wound was healed. [13] And it works great signs, so as even to bring fire down from heaven to the earth before the eyes of men. [14] And it leads astray those who live on the earth by means of the signs it was permitted to work in the presence of the beast, telling those who live on the earth to make an image for the beast that has the sword wound and came back to life. [15] And it was permitted to put breath into the image of the beast, so that the image of the beast would even speak, and would cause all who did not worship the image of the beast to be put to death. [16] It sees to it that all—the small and the great, the rich and the poor, the free and the servants—are given a mark on their right hand or on their foreheads, [17] and that nobody is able to buy or sell except the one who bears the mark, or the name of the beast, or the number of its name. [18] Here is wisdom. Whoever has understanding, let him reckon the number of the beast, for it is the number of a man; and its number is six hundred and sixty-six.

## CHAPTER 14

[1] And I looked, and there was a Lamb standing on Mount Zion, and with him a hundred and forty-four thousand who had his Father's name written on their foreheads. [2] I heard a sound out of heaven like the sound of many waters and like the sound of a great thunder; and I heard the sound of harpers harping on their harps. [3] And they are singing what seems a new song in front of the throne and in front of the four living creatures and the elders; and nobody was able to learn the song except the hundred and forty-four thousand who had been bought from the earth. [4] These are those who did not soil themselves with women, for they are virgins. These are the ones following the Lamb wherever he may go. These were bought from among men as firstfruits to God and to the Lamb. [5] No guile was found in their mouth, for they are faultless before the throne of God. [6] And I saw another angel flying in mid-heaven with an everlasting gospel to announce to those who live on the earth—to every nation and tribe and language and people— [7] and he was saying in a loud voice, "Fear God and give glory to him, for the hour of his judgment has arrived; and bow down before the One who made the heaven and the earth and the sea and springs of waters." [8] Then another angel followed, saying, "Babylon has fallen, has fallen, the great city, since she has made all the nations drink of the wine of the wrath of her sexual immorality." [9] A third angel followed them, calling out with a great voice, "If anyone worships the beast and its image, and takes a mark on his forehead or on his hand, [10] he himself will also drink of the wine of God's fury, which has been mixed undiluted in the cup of his wrath, and he will be tormented with fire and sulfur before the holy angels and before the Lamb. [11] The smoke of their torment rises to ages of ages; and those who worship the beast and its image have no rest day and night—they and anyone who takes the mark of its name." [12] Here is the endurance of the saints: here are they who keep God's commandments and the faith of Jesus. [13] And I heard a voice from heaven saying to me, "Write: Blessed are the dead who die in the Lord from this time on." "Yes," says the Spirit, "so that they may rest from their toils; and their works go along with them." [14] And I looked, and there was a white cloud, and sitting on the cloud was one like a son of man, wearing a crown of gold on his head and holding a sharp sickle in his hand. [15] Then another angel came out from the temple, shouting with a great voice to the one sitting on the cloud, "Swing your sickle and reap, because the hour for you to reap has come, because the harvest of the earth has dried out." [16] And the

one sitting on the cloud thrust his sickle onto the earth, and the earth was harvested. [17] Another angel came out of the temple in heaven, he also holding a sharp sickle. [18] And yet another angel came out from the altar, having authority over the fire; and he shouted with a great cry to the one holding the sharp sickle, "Swing your sharp sickle and gather in the clusters of the vine of the earth, because its grapes have come to their prime." [19] So the angel thrust his sickle into the earth and gathered the vintage of the earth's vine, and cast it into the great winepress of God's fury. [20] The winepress was trampled outside the city, and blood came out of the winepress as high as the horses' bridles, for a stretch of one thousand six hundred stadia.

## CHAPTER 15

[1] And I saw another sign in heaven, great and astonishing: seven angels holding seven plagues, the last ones, because in them God's fury has been brought to an end. [2] And I saw what seemed a glassy sea mingled with fire, and those who had come off victorious over the beast and over its image and over its mark, over the number of its name, standing on the glassy sea, holding harps of God. [3] And they sing the song of Moses the servant of God, and the song of the Lamb, saying, "Your works are great and wonderful, Lord God Almighty; your ways are righteous and true, King of the saints. [4] Who would not fear you, Lord, and glorify your name? For you only are holy; for all the nations will come and bow down before you, because your righteous decrees have been made plain." [5] After these things I looked, and see, in heaven the temple of the tabernacle of the testimony was opened. [6] And out of the temple came the seven angels holding the seven plagues, dressed in clean, gleaming linen, and wearing golden sashes around their chests. [7] Then one of the four living creatures handed the seven angels seven golden bowls filled with the fury of God, who lives forever and ever. [8] And the temple was filled with smoke from God's glory and from his power, and nobody could go into the temple until the seven plagues of the seven angels had been brought to an end.

## CHAPTER 16

[1] And I heard a great voice from the temple telling the seven angels, "Go, pour out onto the earth the bowls of the fury of God." [2] The first went off and poured out his bowl onto the earth, and an ugly and malignant sore broke out on the people who had the mark of the beast and those who worshiped its image. [3] The second angel poured out his bowl into the sea, and it turned to blood like that of a corpse, and every living soul in the sea died. [4] The third angel poured out his bowl into the rivers and into the springs of waters, and they turned to blood. [5] Then I heard the angel of the waters saying, "Righteous are you, Lord, the One who is and who was and who shall be, because you judged these things.* [6] Because they poured out the blood of saints and of prophets, blood is what you have given them to drink, for they are worthy of it." [7] And I heard another, out of the altar, saying, "Yes, Lord God Almighty, your judgments are true and righteous." [8] Then the fourth angel poured out his bowl upon the sun, and it was granted to burn men with fire. [9] And men were burned with intense heat, and they blasphemed the name of God, who holds authority over these plagues; and they would not repent so as to give him glory. [10] The fifth angel poured out his bowl upon the throne of the beast, and its kingdom was darkened, and they chewed their tongues because of the pain, [11] and they blasphemed the God of heaven on account of their pains and their sores, and did not turn from their works in repentance. [12] Then the sixth angel poured out his bowl upon the great river, the Euphrates, and its water dried up, so that the way might be made ready for the kings who come from the rising of the sun. [13] And out of the dragon's mouth, and out of the beast's mouth, and out of the false prophet's mouth, I saw three unclean spirits like frogs. [14] These are spirits of demons that work signs, and they go out to the kings of the earth and of the whole inhabited world, to gather them together for the war of that great day of God Almighty. [15] "See, I come like a thief. Blessed is he who keeps awake and guards his clothes, so that he will not walk around naked and people see his shame." [16] And they brought them together at the place whose Hebrew name is Armageddon. [17] Then the seventh angel poured out his bowl into the air, and a great voice issued from the temple of heaven, from the throne, saying, "It is done!" [18] And there came voices and thunders and lightnings, and a great earthquake took place, the like of which had not happened since men came to be on the earth—an earthquake so vast, so great. [19] The great city 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. [20] Every island ran away, and the mountains could not be found. [21] Huge hail, each stone about a talent in weight, comes down out of heaven on men; and men blasphemed God because of the plague of the hail, for that plague is exceedingly great.

## CHAPTER 17

[1] And one of the seven angels holding the seven bowls came and talked with me, saying, "Come, I will show you the sentence on the great prostitute who sits on many waters, [2] with whom the kings of the earth have committed sexual immorality, and with the wine of whose sexual immorality the inhabitants of the earth have become drunk." [3] So he carried me off in the Spirit into a desert; and I saw a woman seated on a scarlet beast covered with names of blasphemy, which had seven heads and ten horns. [4] The woman was dressed in purple and scarlet and decked out with gold and precious stone and pearls, and in her hand she held a gold cup brimming with abominations and with the filthiness of her sexual immorality. [5] And upon her forehead was a written name: MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH. [6] And I saw that the woman was drunk with the blood of the saints and with the blood of the witnesses of Jesus; and when I saw her, I wondered with great wonder. [7] And the angel said to me, "Why were you amazed? I will explain to you the mystery of the woman and of

the beast that carries her, the one with the seven heads and the ten horns. [8] The beast you saw was, and is not, and is going to come up out of the abyss and go off to destruction. And those who live on the earth, whose names have not been written in the book of life since the founding of the world, will be amazed when they see the beast that was, and is not, and yet is. [*] [9] This is where the mind with wisdom comes in: the seven heads are seven mountains on which the woman sits. [10] They are also seven kings. Five have fallen, the one is, the other has not come yet; and when he comes, he has to remain for a short while. [11] And the beast that was and is not—it is itself an eighth, and is one of the seven, and is going off to destruction. [12] The ten horns you saw are ten kings, who have received no kingdom as yet, but who take authority as kings for a single hour together with the beast. [13] They share one purpose, and they will hand over their own power and authority to the beast. [14] They will wage war against the Lamb, and the Lamb will defeat them, because he is Lord of lords and King of kings; and those with him are the called and chosen and faithful." [15] And he tells me, "The waters you saw, where the prostitute is sitting, are peoples and crowds and nations and languages. [16] And the ten horns you saw on the beast—these will hate the prostitute, and will leave her desolate and stripped, and will eat her flesh and burn her up in fire. [17] For God has put it in their hearts to carry out his intent, and to act in one accord, and to give their kingdom to the beast, until the words of God are brought to completion. [18] And the woman you saw is the great city, the one that holds kingship over the kings of the earth."

## CHAPTER 18

[1] After these things I saw another angel coming down out of heaven, who had great authority; and the earth was lit up by his glory. [2] And he cried out with strength, in a great voice, saying, "Babylon the great has fallen, has fallen, and has become a home for demons, a hold for every unclean spirit, and a cage for every unclean and detestable bird. [3] For all the nations have drunk of the wine of the wrath of her sexual immorality; the kings of the earth have committed sexual immorality with her, and the merchants of the earth have grown wealthy from the might of her extravagance." [4] And I heard another voice from heaven, saying, "Come out of her, my people, so that you will have no share in her sins, and so that you will not receive any of her plagues; [5] because her sins have been piled one upon another up to heaven, and God has called to mind her wrongdoings. [6] Repay her just as she repaid you, and pay her back double according to her works; in the cup she mixed, mix her a double portion. [7] To the degree that she glorified herself and lived in indulgence, give her that much torment and grief; for in her heart she says, 'I sit enthroned as queen; I am not a widow, and I will never see grief.' [8] That is why in a single day her plagues will come—death and grief and hunger—and she will be burned up in fire, because the Lord God who judges her is strong. [9] The kings of the earth who committed sexual immorality and lived in indulgence with her will weep for her and beat their breasts over her when they see the smoke of her burning, [10] standing at a distance for fear of her torment, and saying, 'Woe, woe, the great city, Babylon, the strong city! For in one hour your judgment has arrived.' [11] And the merchants of the earth weep and grieve over her, because nobody buys their merchandise any longer— [12] merchandise of gold and of silver, of precious stone and of pearls, of fine linen and purple, of silk and scarlet; every kind of thyine wood, every object of ivory, every object of the most costly wood, and of bronze and iron and marble; [13] and cinnamon and incense and fragrant ointment and frankincense, and wine and oil and fine flour and wheat, and cattle and sheep, and horses and carriages, and slaves, and the souls of men. [*] [14] The ripe fruit your soul craved has gone away from you, and all the dainty and dazzling things have gone away from you, and you will never, ever find them again. [15] Those who traded in these things, who grew rich from her, will stand at a distance for fear of her torment, weeping and grieving, [16] and saying, 'Woe, woe, the great city, which was dressed in fine linen and purple and scarlet, and decked out with gold and precious stone and pearls! [17] For in one hour so much wealth has been made desolate.' And every pilot, and all the crowd aboard the ships, and sailors, and all who make their living by the sea, stood at a distance, [18] and they kept crying out as they looked at the smoke of her burning, saying, 'What city is like the great city?' [19] They threw dust on their heads and were crying out, weeping and grieving, and saying, 'Woe, woe, the great city, in which all who had ships on the sea grew rich from her costliness! For in one hour she has been made desolate.' [20] Be glad over her, heaven, and you holy apostles and prophets, for God has judged your cause against her." [21] And a strong angel picked up a stone like a large millstone and hurled it into the sea, saying, "Thus, with a violent rush, Babylon the great city will be hurled down, and will never be found again. [22] The sound of harpers and musicians and flutists and trumpeters will never again be heard in you; no craftsman of any craft whatever will ever again be found in you; the sound of a millstone will never again be heard in you; [23] the light of a lamp will never again shine in you; and the voice of bridegroom and bride will never again be heard in you. For your merchants were the great men of the earth, for by your sorcery all the nations were led astray. [24] And in her the blood of prophets and of saints was found, and of all who had been slaughtered on the earth."

## CHAPTER 19

[1] After these things I heard a loud voice of a vast crowd in heaven, saying, "Hallelujah! The salvation and the glory and the honor and the power are the Lord our God's, [2] because his judgments are true and righteous; for he has judged the great prostitute who ruined the earth with her sexual immorality, and has exacted vengeance for the blood of his servants from her hand." [3] And a second time they said, "Hallelujah!" And her smoke goes up forever and ever. [4] Then the twenty-four elders and the four living creatures fell down and worshiped God, the One sitting on the throne, and said, "Amen! Hallelujah!" [5] And a voice went out from the throne, saying, "Praise our God, all his

servants, and you who fear him, the small and the great." [6] And I heard something like the voice of a vast crowd, and like the sound of many waters, and like the sound of mighty thunders, saying, "Hallelujah! For the Lord God Almighty reigns. [7] Let us be glad and rejoice greatly and give the glory to him, because the wedding of the Lamb has come, and his wife has got herself ready." [8] And it was given to her to dress in fine linen, pure and shining, for the fine linen is the righteous deeds of the saints. [9] And he says to me, "Write: Blessed are those who have been invited to the wedding supper of the Lamb." And he tells me, "These are true words of God." [10] So I fell at his feet to worship him, and he says to me, "Take care not to! I am a fellow servant of yours and of your brothers who have the testimony of Jesus. Worship God; for the testimony of Jesus is the spirit of prophecy." [11] And I saw heaven standing open, and there was a white horse; and the one sitting on it is called Faithful and True, and with righteousness he judges and wages war. [12] His eyes are as a fiery flame, and upon his head are many diadems; he has a name written which nobody knows except he himself. [13] And he is wearing a garment dipped in blood, and his name is called The Word of God.* [14] The armies that are in heaven were following him on white horses, dressed in fine linen, white and clean. [15] And out of his mouth goes a sharp sword, so that with it he may strike the nations; and it is he who will shepherd them with an iron rod, and he who treads the winepress of the wine of the fury and the wrath of God Almighty. [16] And on his garment and on his thigh he has a name written: KING OF KINGS AND LORD OF LORDS. [17] And I saw one angel standing in the sun; and he cried out in a great voice, saying to all the birds flying in mid-heaven, "Come, assemble for the supper of the great God, [18] so that you may eat the flesh of kings and the flesh of commanders and the flesh of strong men, and the flesh of horses and of their riders, and the flesh of all, free and servant alike, small and great alike." [19] Then I saw the beast and the kings of the earth and their armies, assembled to wage war against the one sitting on the horse and against his army. [20] And the beast was captured, and together with it the false prophet who had worked the signs in its presence, by which he led astray those who had taken the mark of the beast and those who worshiped its image. The two of them were cast alive into the lake of fire that is ablaze with sulfur. [21] And the others were killed with the sword of the one sitting on the horse, the sword that went out of his mouth; and all the birds ate their fill of their flesh.

## CHAPTER 20

[1] And I saw an angel descending out of heaven, who held the key of the abyss and a great chain in his hand. [2] He took hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years, [3] and cast him into the abyss and locked him in and put a seal over him, so that he would no longer lead the nations astray until the thousand years had been completed. After these things he has to be let loose for a short time. [4] And I saw thrones, and people sat on them, and judgment was entrusted to them; and I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and who had not worshiped the beast or its image, and had not taken the mark on their foreheads and on their hands. And they lived and reigned with Christ a thousand years. [5] But the remainder of the dead did not come to life again until the thousand years were completed. This is the first resurrection. [6] Blessed and holy is the one who has a share in the first resurrection. Over these the second death holds no authority; rather, they will be priests of God and of Christ, and will reign with him a thousand years. [7] And when the thousand years have been completed, Satan will be let loose from his prison, [8] and he will go out to lead astray the nations at the earth's four corners, Gog and Magog, to gather them together for war; their number is like the sand of the sea. [9] They went up across the breadth of the earth and encircled the camp of the saints and the city that is loved; and fire came down from God out of heaven and devoured them. [10] And the devil, who was leading them astray, was cast into the lake of fire and sulfur, where the beast and the false prophet are; and they will be tormented by day and by night forever and ever. [11] And I saw a great white throne, and the One sitting on it, from whose presence the earth and the heaven fled, and no place was found for them. [12] And I saw the dead, the small and the great, standing in front of God; 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. [13] The sea handed over the dead that were in it, and death and Hades handed over the dead that were in them; and they were judged, every one according to his works. [14] Then death and Hades were hurled into the lake of fire. This is the second death. [15] And whoever was not found written in the book of life was hurled into the lake of fire.

## CHAPTER 21

[1] And I saw a new heaven and a new earth, because the first heaven and the first earth had gone away, and the sea is no more. [2] And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. [3] And I heard a great voice out of heaven, saying, "See, the tabernacle of God is with men, and he will make his dwelling with them; they will be his peoples, and God himself will be with them, their God.* [4] And God will wipe away every tear from their eyes, and death will exist no longer, nor will there be grief or outcry or pain any longer, for the first things have gone away." [5] Then the One seated on the throne said, "Behold, I make all things new." And he tells me, "Write it down, because these words are true and trustworthy." [6] And he said to me, "It is done. I am the Alpha and the Omega, the beginning and the end. To whoever is thirsty I will give freely from the spring of the water of life. [7] He who overcomes will inherit all things; I will be his God, and he will be my son. [8] But the cowardly and unbelieving and vile, murderers, the sexually immoral, sorcerers, idolaters, and all liars—their share will be in the lake that is burning with fire and sulfur, which is the second death." [9] And one of the

seven angels who held the seven bowls filled with the seven last plagues came to me and talked with me, saying, "Come here, I will show you the bride, the wife of the Lamb." [10] And in the Spirit he carried me off to a great and lofty mountain, and showed me the great city, holy Jerusalem, descending out of heaven from God, [11] with the glory of God. Its brilliance resembled a most precious stone, like jasper stone that is clear as crystal. [12] It had a wall great and lofty, with twelve gates, and at the gates twelve angels, and names inscribed on them, which are the names of the twelve tribes of the children of Israel— [13] from the east, three gates; from the north, three gates; from the south, three gates; and from the west, three gates. [14] The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. [15] The one talking with me had a golden reed for measuring the city and its gates and its wall. [16] The city is laid out as a square, its length as great as its breadth. And he measured the city with the reed: twelve thousand stadia; its length, breadth and height are the same. [17] And he measured its wall: a hundred and forty-four cubits, by a man's measure, which is the angel's. [18] The wall was constructed of jasper, and the city was pure gold resembling clear glass. [19] The foundations of the city's wall were decorated with every kind of precious stone. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; [20] the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. [21] The twelve gates were twelve pearls; every one of the gates was made from one pearl. And the main street of the city was pure gold, like glass one can see through. [22] I did not see a temple in it, because the Lord God Almighty is its temple, and the Lamb. [23] Nor does the city need the sun or the moon to give light in it, for the glory of God lit it up, and its lamp is the Lamb. [24] And the nations of the saved will walk by its light, and the kings of the earth are bringing their glory and honor into it. [25] Its gates will never be closed by day, for there will be no night there. [26] And they will bring the nations' glory and honor into it. [27] And nothing that defiles, nor anyone who commits abomination and falsehood, will ever get into it, except those who are written in the book of life of the Lamb.

## CHAPTER 22

[1] And he showed me a pure river of the water of life, gleaming like crystal, flowing out of the throne of God and of the Lamb. [2] In the middle of its street, and on this side and that side of the river, was the tree of life, producing twelve crops of fruit, giving its fruit each month; and the leaves of the tree are for the healing of the nations. [3] And there will no longer be any curse; the throne of God and of the Lamb will be in it, and his servants will render him service. [4] They will look upon his face, and his name will be on their foreheads. [5] Night will not be there, and they have no need of a lamp or of the light of the sun, because the Lord God gives them light; and they will reign forever and ever. [6] And he said to me, "These words are faithful and true; and the Lord God of the holy prophets sent his angel to show his servants the things that must come to pass shortly. [7] See, I come swiftly. Blessed is he who keeps the words of the prophecy of this book." [8] I, John, am the one who saw these things and heard them. And when I had heard and seen, I fell down to worship at the feet of the angel who was showing me these things. [9] And he says to me, "Take care not to! For I am a fellow servant of yours, and of your brothers the prophets, and of those keeping the words of this book. Worship God." [10] And he tells me, "Do not put a seal on the words of the prophecy of this book, for the time is near. [11] Whoever does wrong, let him keep doing wrong; whoever is filthy, let him be filthy still; whoever is righteous, let him be made righteous still; and whoever is holy, let him be made holy still. [12] And see, I come swiftly, and I bring my reward with me, to repay each one as his work shall be. [13] I am the Alpha and the Omega, the beginning and the end, the first and the last." [14] Blessed are those who carry out his commandments, so that they will have the right to the tree of life and may enter the city by the gates. [15] Outside are the dogs, the sorcerers, the sexually immoral, the murderers, the idolaters, and everyone who loves a lie and practices it. [16] "I, Jesus, sent my angel to bear witness to you of these things in the churches. I am the Root and the Offspring of David, the bright and morning star." [17] The Spirit and the bride say, "Come!" And let him who hears say, "Come!" Let him who is thirsty come; whoever wishes, let him take the water of life as a gift. [18] For I solemnly testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will lay upon him the plagues written in this book; [19] and if anyone removes anything from the words of the book of this prophecy, God will remove his part from the book of life, and from the holy city, and from what is written in this book. [*] [20] The one who bears witness to these things says, "Yes, I am coming swiftly." Amen. Yes, come, Lord Jesus! [21] The grace of our Lord Jesus Christ be with all of you. Amen.

# Translation Notes

## Genesis

**Gen 1:2** "Spirit of God": ruach elohim can also mean "wind of God"; "Spirit" follows the traditional understanding (KJV likewise).

**Gen 1:6** "expanse" (raqia), something spread or beaten out; KJV "firmament".

**Gen 3:5** "like God": kelohim can also be read "like gods" (so the KJV); the plural verb form does not decide it.

**Gen 4:1** "with the LORD": Hebrew 'et-YHWH, literally "with/along with the LORD"; often understood as "with the help of the LORD".

**Gen 4:7** "will you not be accepted": Hebrew se'et, literally "lifting up" (of the face, in contrast with v. 6), i.e. acceptance.

**Gen 4:8** "Cain spoke to Abel his brother": the Hebrew gives no words; ancient versions (Samaritan, LXX) add "Let us go out to the field". Not added here.

**Gen 4:13** "punishment": 'avon means both iniquity and its punishment; KJV "My punishment is greater than I can bear".

**Gen 5:2** "Man": Hebrew 'adam, the same word as the name Adam.

**Gen 6:3** "strive with": the sense of yadon is uncertain ("strive with", "abide in", "contend with").

**Gen 6:4** "Nephilim": left untranslated; KJV "giants".

**Gen 9:6** "by man": or "in exchange for the man"; the traditional reading is kept.

**Gen 10:11** "he went out to Assyria": the Hebrew may also be read "from that land Asshur went out" (so the KJV); taken here as Nimrod's movement.

**Gen 10:21** "the elder brother of Japheth": the Hebrew can also mean "the brother of Japheth the elder" (so the KJV).

**Gen 14:14** "brother": here "relative, kinsman" (Lot was his nephew), kept literal as in v. 16.

**Gen 14:19** "Possessor": qoneh can mean "possessor" or "creator/maker"; KJV "possessor".

**Gen 15:1** Hebrew "your reward (will be) very great"; the KJV takes it as a second predicate of "I am" ("thy exceeding great reward").

**Gen 15:2** Literally "the son of the possession (mesheq) of my house is Damascus Eliezer"; a wordplay on mesheq / Dammeseq. "Heir" gives the sense.

**Gen 16:12** Literally "a wild donkey of a man" (pere' 'adam); the KJV has "a wild man". "Over against" ('al pene) may also mean "east of" or "in defiance of".

**Gen 16:13** Hebrew 'El ro'i, "a God of seeing" or "God who sees me". The second half is difficult; literally "Have I also here seen after the one who sees me?"

**Gen 18:3** The Masoretes point 'Adonay as the divine title ("Lord"); with other vowels it would be "my lord(s)", a courteous address to the visitors.

**Gen 19:18** 'Adonay is again pointed as the divine title ("my Lord"), though Lot speaks "to them"; contrast 19:2, pointed 'adonay, "my lords".

**Gen 20:16** Obscure idiom: "a covering of the eyes" probably means compensation that silences reproach; the last clause (wenokhachat) may be "you are vindicated" or "you are reproved" (KJV).

**Gen 21:12** 'Amah, "slave woman" (KJV "bondwoman"), distinct from shiphchah "maidservant" in ch. 16.

**Gen 22:14** YHWH yir'eh, "the LORD will see / provide"; the saying uses the passive, "it shall be seen / provided" (KJV "it shall be seen").

**Gen 22:17** "His enemies": the Hebrew suffix is singular, referring to the collective "seed".

**Gen 23:6** Literally "a prince of God" (nesi' 'elohim), a Hebrew superlative: "a mighty prince".

**Gen 24:43** 'Almah, the word of Isa 7:14; Rebekah has already been called betulah, "virgin", in 24:16.

**Gen 24:63** The verb lasuach is rare; "meditate" follows the traditional sense (others: "walk", "lament").

**Gen 25:22** Literally "If so, why (am) I this?"; the sense of Rebekah's complaint is debated.

**Gen 26:8** Metsacheq, "laughing / playing", a wordplay on the name Isaac; here of marital affection ("caressing"; KJV "sporting").

**Gen 27:39** "Away from the fatness of the earth": Hebrew mishmanne ha'arets, where the preposition min can mean "of" (KJV "the fatness of the earth shall be thy dwelling") or "away from". The contrast with v. 28 favors the second sense.

**Gen 30:11** Following the Qere ba gad, "good fortune has come" (Kethiv bgd, "with fortune"). KJV "A troop cometh" takes gad as "troop".

**Gen 30:27** Hebrew nichashti, "I have divined / learned by divination"; KJV "I have learned by experience".

**Gen 31:47** Jegar-sahadutha is Aramaic and Galeed is Hebrew; both mean "heap of witness".

**Gen 32:28** "Striven with God": Hebrew sarita im-elohim. KJV "power with God".

**Gen 32:32** Hebrew gid hanasheh, of uncertain meaning (traditionally the sciatic nerve); KJV "the sinew which shrank".

**Gen 33:18** Hebrew shalem is taken as "safely, in peace"; KJV takes it as a place name ("to Shalem, a city of Shechem").

**Gen 33:19** Hebrew qesitah, a unit of value of unknown weight; KJV "pieces of money".

**Gen 35:7** "God had revealed himself": the verb niglu is plural with ha'elohim. Some render "the gods / divine beings had appeared", but here it refers to the God of Jacob (compare 35:1).

**Gen 36:15** Hebrew alluf, "chief, clan leader" (also in vv. 15-43); KJV "duke".

**Gen 36:24** Hebrew hayyemim, probably "hot springs" (so the Vulgate); KJV "mules".

**Gen 37:3** "Long robe with sleeves": Hebrew ketonet passim, a robe reaching to the palms and soles (or "ornamented robe"); KJV "coat of many colors" follows the Greek and Latin versions.

**Gen 37:36** "Medanites": the Masoretic text reads Medanim here (Midianites in v. 28); the KJV follows the ancient versions with "Midianites". "Officer": Hebrew saris, literally "eunuch", but used of court officials in general; Potiphar was married (39:1, 7).

**Gen 38:8** "Offspring" (also twice in v. 9): Hebrew zera', elsewhere in Genesis rendered "seed"; here "offspring" is used for clarity, since the levirate duty concerns a child to carry on the dead brother's name; KJV "seed".

**Gen 38:21** "Cult prostitute": Hebrew qedeshah, a woman associated with pagan shrines, distinct from zonah "prostitute" in v. 15; KJV "harlot" in both places.

**Gen 41:40** "Shall be ruled": Hebrew yishshaq, literally "shall kiss" (submission or homage) or "shall order themselves"; KJV "be ruled".

**Gen 41:43** "Abrek": an Egyptian or Semitic word of uncertain meaning, left untranslated; KJV "Bow the knee".

**Gen 43:11** "Present": Hebrew minchah, here a gift or tribute to a superior, not the "grain offering" of the sacrificial laws (also 43:15, 25, 26).

**Gen 47:31** "Bed": Hebrew mittah as pointed in the Masoretic text; the Greek read the same consonants as matteh "staff", the reading quoted in Heb 11:21.

**Gen 48:22** "One portion": Hebrew shekem echad, literally "one shoulder", a ridge or share of land; also a wordplay on the city of Shechem.

**Gen 49:6** "Hamstrung oxen": Hebrew shor "ox", as pointed in the Masoretic text; KJV "digged down a wall" reads shur "wall".

**Gen 49:10** "Shiloh": kept as a proper name, as the Masoretic text points it; often understood messianically, or read shelloh "to whom it belongs" / "until tribute comes to him".

## Exodus

**Exod 3:14** Hebrew "ehyeh asher ehyeh"; the verb can also be rendered "I will be what I will be." The short form "I AM" (ehyeh) underlies the divine name YHWH in v. 15.

**Exod 3:22** Hebrew "sha'al" means "ask, request"; the KJV has "borrow" here and in 11:2 and 12:35.

**Exod 4:25** "His feet" is ambiguous in Hebrew: it may refer to Moses or to the child. "Feet" may also be a euphemism.

**Exod 6:3** Literally "by my name YHWH I was not known to them"; the point is that the patriarchs did not know God by the full meaning of this name, though the name itself appears in Genesis.

**Exod 8:21** Hebrew "arov" (a swarm or mixture); traditionally understood as swarms of flies or of mixed insects. The KJV has "swarms of flies."

**Exod 8:23** Hebrew "pedut" normally means "redemption"; here it marks the separation between Israel and Egypt. The KJV has "a division."

**Exod 9:15** The Hebrew perfect "I have stretched out" is understood as hypothetical: God could have destroyed Pharaoh already but kept him for the purpose stated in v. 16.

**Exod 10:10** Literally "see, for evil is before your faces"; it may mean "you have evil intentions" or "evil awaits you."

**Exod 10:19** Hebrew "Yam Suph," literally "Sea of Reeds"; rendered "Red Sea" as in the traditional English versions. Also in 13:18.

**Exod 12:6** Literally "between the two evenings," i.e. at twilight, between sunset and dark.

**Exod 13:18** Hebrew "chamushim" is uncertain; it is usually taken as "armed" or "arranged for battle" (KJV "harnessed").

**Exod 14:25** "Took off" follows the Masoretic wayyasar ("removed"); the Samaritan and Greek read "bound" (clogged) the wheels.

**Exod 15:2** "The LORD" renders the short form Yah. "Praise him" ('anwehu) may also mean "adorn him"; the KJV has "prepare him an habitation."

**Exod 16:15** "What is it?" renders man hu', the origin of the name manna (v. 31).

**Exod 17:16** Literally "a hand upon the throne (kes) of Yah," taken as an oath or a gesture against God's throne; "Yah" rendered "the LORD." Some read kes as nes, "banner" (cf. v. 15).

**Exod 20:13** The verb ratsach means unlawful killing; "murder" rather than the KJV "kill."

**Exod 21:6** Ha'elohim, "God" (i.e. before God at the sanctuary); the KJV has "judges." Likewise 22:8–9.

**Exod 21:8** Follows the Qere lo ("for himself"); the Ketiv lo' would give "so that he has not designated her."

**Exod 21:22** "Her children come out" (yeled plural) may mean a premature birth or a miscarriage; "harm" (ason) is not restricted to the woman.

**Exod 22:28** Elohim taken as "God"; the KJV has "the gods" (margin "judges").

**Exod 25:5** "Goatskins" for `orot techashim; the animal is uncertain (KJV "badgers' skins"; others "dolphin skins", "sea cow" or "fine leather"). Same in 26:14; 35:7, 23; 36:19; 39:34.

**Exod 26:6** "Clasps" for qeres (KJV "taches"); kept distinct from waw "hooks" on the pillars (26:32, 27:10).

**Exod 26:33** "Most holy place" renders qodesh haqqodashim, literally "the holy of holies".

**Exod 26:36** "Screen" for masak (KJV "hanging"), to keep it distinct from the "hangings" (qela`im) of the court and from the inner "veil" (parokhet).

**Exod 28:17** The identification of the twelve stones (28:17-20; 39:10-13) is uncertain; KJV has sardius, topaz, carbuncle; emerald, sapphire, diamond; ligure, agate, amethyst; beryl, onyx, jasper.

**Exod 28:32** "Coat of mail" for tachra', a rare word of uncertain meaning (KJV "habergeon"). Same in 39:23.

**Exod 28:41** "Ordain" renders the idiom "fill their hand"; likewise in 29:9, 29, 33, 35.

**Exod 29:18** "Food offering" renders 'ishsheh (KJV "an offering made by fire"); also 29:25, 41; 30:20.

**Exod 29:39** "At twilight" renders "between the two evenings"; also 29:41; 30:8.

**Exod 32:4** "These are your gods": elohim with plural demonstrative and verb; it may also be read "This is your god" (one calf). Likewise 32:8.

**Exod 32:29** Literally "fill your hand today to the LORD"; the Hebrew is imperative ("Consecrate yourselves"), not a past tense.

**Exod 33:14** "My presence" is literally "my face"; also 33:15.

**Exod 34:13** "Asherim" (plural of Asherah), wooden cult objects of the goddess Asherah; the KJV has "groves".

**Exod 34:28** "Ten Commandments" is literally "the ten words".

**Exod 34:29** "Shone" for qaran (from qeren, "horn"), whence the Vulgate's "horned"; also 34:30, 35.

**Exod 36:1** The verb (weqatal) may be read as future/jussive ("shall work") or as narrative past ("so Bezalel... worked", KJV "Then wrought").

**Exod 39:24** The Hebrew has only "twisted" (mashzar) after the colors; the KJV adds "linen".

## Leviticus

**Lev 1:9** "Food offering" for 'ishsheh (KJV "an offering made by fire"); the word is related to "fire" but also to "food" (cf. 3:11, 16 "food" lechem). "Pleasing aroma" for reach nichoach (KJV "sweet savour").

**Lev 5:6** Here 'asham ("guilt offering", KJV "trespass offering") is rendered by the fixed term, although the animal is brought "as a sin offering"; in this section 'asham covers the penalty or compensation due for guilt; so also in 5:7.

**Lev 6:1** Lev 6:1-7 in the English numbering is 5:20-26 in the Hebrew Bible; the English numbering is followed.

**Lev 7:14** "Contribution" for terumah (KJV "heave offering"), also in 7:32, 34.

**Lev 7:35** Mishchah, usually "anointing" (KJV), here means the share or portion assigned to the priests.

**Lev 8:33** Literally "he will fill your hand seven days", the idiom for ordaining (installing) a priest; "ordination" (milluim, "filling") also in 8:22, 28, 31.

**Lev 10:6** "Do not let the hair of your heads hang loose": the verb para' can mean to let the hair loose or to uncover the head (KJV "uncover not your heads"); a sign of mourning in either case.

**Lev 11:5** Shaphan is the rock hyrax ("rock badger"); KJV "coney".

**Lev 11:13** The identification of many of the birds in 11:13-19 (and of the creatures in 11:22, 29-30) is uncertain; common modern identifications are used. Where the KJV has e.g. "ossifrage", "osprey", "owl", "cuckow", "lapwing", the Hebrew terms are rendered by their probable modern equivalents.

**Lev 11:20** "Winged swarming creature" (sherets ha'oph), i.e. flying insects; KJV "fowls that creep".

**Lev 13:2** "Leprosy" for tsara'at (KJV "leprosy"); "leprous" as adjective. The term covers various skin diseases, not necessarily Hansen's disease, and in 13:47-59 and 14:34-57 also mold or mildew in fabrics, leather and houses. Nega' ("stroke, plague") is rendered "case", "disease" or "diseased area" by context.

**Lev 13:30** Netheq, "itch" (KJV "dry scall"), a scaly disease of the scalp or beard.

**Lev 13:55** Literally "it is a corrosion in its baldness or in its forehead-baldness", i.e. a bare, worn spot on the back or the front of the material.

**Lev 16:8** "Azazel" (also 16:10, 26) is kept as a proper name; its meaning is uncertain. The KJV has "scapegoat" (understanding "the goat that departs").

**Lev 17:7** "Goat demons" renders se'irim, literally "he-goats"; the KJV has "devils".

**Lev 19:20** "There shall be an inquiry" renders the rare word biqqoret; others understand "compensation" or "punishment". The KJV has "she shall be scourged".

**Lev 20:17** Hebrew chesed here is the rare homonym meaning "shame, disgrace", not "steadfast love". The KJV has "a wicked thing".

**Lev 21:4** "As a husband" renders ba'al; the sense is debated ("a chief man among his people", KJV margin; or for a relative by marriage).

**Lev 23:24** "A memorial proclaimed with a blast of trumpets": literally "a memorial of a shout/blast" (teru'ah); "trumpets" is implied, as in the KJV.

**Lev 25:33** The Hebrew has no negative; read literally "and whoever redeems from the Levites". The rendering follows the sense of buying property from a Levite, as the KJV ("if a man purchase of the Levites").

**Lev 26:34** "Enjoy" renders ratsah, which may also mean "make up for, pay off" (its missed Sabbaths). Likewise in 26:41, 43 "accept the punishment for their iniquity" renders ratsah 'awon, literally "accept/pay off their iniquity".

## Numbers

**Num 3:39** In the Hebrew text the name "Aaron" bears extraordinary dots (puncta extraordinaria), traditionally taken as marking the word as doubtful; it is translated as written.

**Num 4:6** "Goatskins" for tachash (KJV "badgers' skins"); the animal is uncertain (other proposals: dolphin, dugong, fine leather). Same in 4:8, 10, 11, 12, 14, 25.

**Num 5:7** Here 'asham means the restitution or compensation for the wrong, not the guilt offering; so also in 5:8, where it is distinguished from "the ram of atonement".

**Num 5:9** "Contribution" for terumah (KJV "offering"); see the note on Lev 7:14.

**Num 6:20** "The breast that is waved and the thigh that is contributed" (KJV "the wave breast and heave shoulder"), as in Lev 7:34.

**Num 11:25** "They did not continue doing it" (velo yasafu, "they did not add/repeat"). The KJV "and did not cease" reflects a derivation from suf, "to cease"; the Masoretic vocalization points to yasaf.

**Num 12:1** "Cushite" (KJV "Ethiopian"): a woman from Cush, the region south of Egypt.

**Num 13:33** "Nephilim": Hebrew nephilim, as in Gen 6:4; the KJV has "giants".

**Num 14:33** "Shepherds": Hebrew ro'im, "shepherds" (i.e. living as nomads with their flocks); the KJV has "wander". "Unfaithfulness" renders zenut, literally "whoredom", used figuratively of Israel's unfaithfulness to the LORD.

**Num 14:34** "My opposition": Hebrew tenu'ati, a rare word meaning "my opposition" or "my displeasure"; the KJV has "my breach of promise".

**Num 15:19** "Contribution": Hebrew terumah, an offering "lifted off" or set apart for the LORD; the KJV has "heave offering".

**Num 16:30** "Sheol": the KJV has "the pit" here and in 16:33.

**Num 18:8** "As a portion": Hebrew lemoshchah, from mashach "anoint"; understood here as "portion, share" (as in Lev 7:35). The KJV has "by reason of the anointing".

**Num 18:10** "In a most holy place": literally "in the holy of holies"; it refers to the sacred precincts where the most holy portions were eaten (Lev 6:16), not the inner sanctuary.

**Num 19:9** "Water for impurity": Hebrew mei niddah, water used to remove impurity; the KJV has "water of separation". "It is a sin offering" (chatta't): the KJV has "a purification for sin".

**Num 20:13** "Meribah" means "quarreling, strife", echoing "the people quarreled" (rib) in 20:3 and 20:13.

**Num 21:1** "Atharim": understood as a place name; the KJV, following the ancient versions, has "the way of the spies".

**Num 21:3** "Hormah" sounds like cherem, "devoted to destruction", echoing "devote to destruction" in 21:2-3 (KJV "utterly destroy").

**Num 21:6** "Fiery serpents": Hebrew nechashim seraphim, literally "burning serpents", probably for their burning bite. In 21:8 "fiery serpent" renders saraph alone.

**Num 21:14** "Waheb in Suphah": the Hebrew quotation is a fragment and its sense is uncertain; Waheb and Suphah are taken as place names. The KJV has "What he did in the Red sea".

**Num 21:30** Hebrew difficult; "we shot them down" follows the Masoretic vowels (wanniram). Some versions read "their dominion (or lamp) has perished".

**Num 22:5** "The River": the Euphrates.

**Num 22:32** "Reckless": Hebrew yarat, a rare verb of uncertain sense ("rush headlong, be precipitate"); the KJV has "perverse".

**Num 23:7** "Discourse": Hebrew mashal, a poetic utterance or oracle; the KJV has "parable". So also in 23:18; 24:3, 15, 20, 21, 23.

**Num 23:10** "The fourth part of Israel": Hebrew rova', taken as "fourth part" (as in the KJV); some take it as "dust cloud".

**Num 23:22** "Wild ox": Hebrew re'em, a strong wild ox (the extinct aurochs). The KJV has "unicorn", following the Greek monokeros. "He has strength like the horns of the wild ox" renders a phrase of uncertain sense, literally "like the horns (or heights) of a wild ox to him".

**Num 23:23** "Against Jacob": the preposition be can mean "in" or "against"; "against" as in the KJV.

**Num 24:3** "Whose eye is opened": Hebrew shetum, a rare word; some render "whose eye is closed". So also in 24:15.

**Num 24:8** "Wild ox": Hebrew re'em; the KJV has "unicorn". See the note on 23:22.

**Num 24:17** "A star... a scepter": lowercase, as figures in Balaam's oracle; the KJV capitalizes "Star" and "Sceptre", reading them as messianic titles. "The forehead" (pa'ate, literally "the two sides, corners") follows the parallel in Jer 48:45. "Sons of Sheth": Sheth may be a people's name or a word meaning "tumult".

**Num 24:22** "Kain": Hebrew Qayin, the name of the Kenite people (24:21). "Be burned away" (leva'er) can also mean "be destroyed".

**Num 25:1** "Commit sexual immorality": Hebrew zanah, KJV "commit whoredom".

**Num 25:4** "Hang": the verb (hoqia') probably denotes impaling or exposing the bodies; KJV "hang them up".

**Num 25:8** "Chamber": qubbah, a vaulted tent or alcove, used only here; KJV "tent".

**Num 26:39** "Shephupham": the Hebrew spelling; KJV "Shupham", matching the clan name "Shuphamites".

**Num 27:18** "The Spirit": Hebrew ruach without article; it may be read "a man in whom is spirit". KJV "the spirit".

**Num 28:2** "Food offering(s)": Hebrew 'isheh, traditionally "offering made by fire" (KJV); the sense "food gift" is suggested by "my food" in the same verse.

**Num 29:1** "A day of blowing the trumpets": Hebrew yom teru'ah, literally "a day of shouting/blast"; no instrument is named in the Hebrew.

**Num 29:40** In the Hebrew Bible this verse is 30:1, and 30:1-16 is numbered 30:2-17; the English numbering is followed.

**Num 32:14** "Brood": Hebrew tarbut, "increase, offspring"; KJV "an increase of sinful men".

**Num 32:38** "Their names being changed": Hebrew musabbot shem, a parenthetical remark that these names (Nebo and Baal-meon, names of gods) were altered.

**Num 32:41** "Havvoth-jair": "the tent villages of Jair".

**Num 33:52** "Carved stones": Hebrew maskiyyot, carved figures or stones; KJV "pictures".

**Num 34:8** "Lebo-hamath": Hebrew lebo' chamat, possibly a place name; KJV "the entrance of Hamath".

**Num 35:12** "The avenger": Hebrew go'el, the kinsman-redeemer; in this chapter the go'el haddam, "avenger of blood".

**Num 35:16** "Murderer"/"manslayer": both render Hebrew rotseach; "manslayer" is used where the killing is unintentional (vv. 6, 11-12, 25-28), "murderer" where it is deliberate.

## Deuteronomy

**Deut 1:1** "On the other side of the Jordan" (be'ever hayyarden), i.e. east of the Jordan from the standpoint of the land; the KJV has "on this side Jordan." "Suph" is a place name here; the KJV has "the Red sea."

**Deut 2:34** Hebrew "haram" (hif.): to devote to destruction, placing persons or things under the ban (herem) as belonging wholly to the LORD. The KJV has "utterly destroyed." So also 3:6; 7:2, 26; 13:15, 17; 20:17.

**Deut 2:37** Literally "and all that the LORD our God commanded"; the sense is the places he commanded them not to approach.

**Deut 3:11** Hebrew "eres" normally means "bed" or "couch"; some understand it here as a sarcophagus. The KJV has "bedstead."

**Deut 4:13** "The Ten Words": Hebrew aseret haddevarim; the KJV has "ten commandments." So also 10:4.

**Deut 5:21** The Hebrew uses two different verbs: "hamad" (covet) for the neighbor's wife and "hit'avveh" (desire) for the house and the rest.

**Deut 6:4** Hebrew "YHWH eloheinu YHWH ehad." Also possible: "The LORD is our God, the LORD alone."

**Deut 7:5** "Asherim" (plural of Asherah): wooden cult poles or images associated with the goddess Asherah; the KJV has "groves." So also 12:3; 16:21 ("an Asherah," KJV "a grove").

**Deut 8:3** Literally "by all that goes out of the mouth of the LORD"; the KJV has "by every word that proceedeth out of the mouth of the LORD," as in Matt 4:4.

**Deut 10:6** "Beeroth Bene-jaakan" means "the wells of the sons of Jaakan"; the KJV has "Beeroth of the children of Jaakan."

**Deut 11:30** Hebrew "elonei moreh": "the oaks (or terebinths) of Moreh"; the KJV has "the plains of Moreh."

**Deut 12:32** In the Hebrew Bible this verse is 13:1.

**Deut 13:1** Deut 13:1-18 in the English numbering is 13:2-19 in the Hebrew Bible (Hebrew 13:1 is English 12:32); the English numbering is followed.

**Deut 13:16** "As a whole offering to the LORD" renders kalil, "whole, complete," a term also used of an offering wholly burned (KJV "every whit").

**Deut 14:5** Several of the animal names in 14:5 and the bird names in 14:12-18 are of uncertain identification; probable identifications are given.

**Deut 15:2** Literally "every owner of a loan of his hand shall release what he lends to his neighbor"; the release (shemittah) cancels or suspends the debt.

**Deut 15:18** "Worth twice the wages of a hired worker": mishneh can mean "double" or "the equivalent of"; the slave's service is valued at twice (or at the same as) a hired worker's wages (KJV "a double hired servant").

**Deut 17:8** "Between blood and blood, between claim and claim, or between stroke and stroke": that is, cases of homicide, of legal rights, and of assault (or, possibly, of skin disease, since nega' is also used of leprous "plague").

**Deut 17:18** "A copy of this law" renders mishneh hattorah hazzot; the Greek rendering of this phrase (deuteronomion) gave the book its name.

**Deut 18:1** "Food offerings" renders 'ishshe, traditionally "offerings made by fire" (so the KJV).

**Deut 18:8** "Besides what he receives from the sale of his patrimony": literally "apart from his sales according to the fathers"; the sense is uncertain.

**Deut 18:11** "Medium" and "spiritist" for 'ov and yidde'oni (KJV "consulter with familiar spirits" and "wizard").

**Deut 19:6** "Avenger of blood" for go'el haddam, the kinsman responsible for redeeming the blood of the slain.

**Deut 20:6** "Begun to enjoy its fruit" renders chillel, literally "made it common," that is, put a newly planted vineyard to ordinary use after the fruit of the first years had been set apart (Lev 19:23-25).

**Deut 20:19** The Hebrew ki ha'adam 'ets hassadeh is taken as a question, "Is the tree of the field a man...?"; the KJV reads it as a statement: "for the tree of the field is man's life."

**Deut 21:23** "Cursed by God" for qilelat 'Elohim, literally "a curse of God" (KJV "accursed of God"); cited in Gal 3:13.

**Deut 22:5** "What pertains to a man" renders keli gever, a broad term for a man's articles: clothing, gear, or weapons.

**Deut 22:12** "Tassels" for gedilim, "twisted cords" (KJV "fringes"); cf. Num 15:38-39.

**Deut 22:15** In 22:15-29 the Hebrew writes na'ar ("young man") in most places but reads na'arah ("young woman"); the Qere is followed.

**Deut 22:30** Deut 22:30 in the English numbering is 23:1 in the Hebrew Bible, and 23:1-25 in English is 23:2-26 in Hebrew; the English numbering is followed. "Uncover his father's skirt": that is, violate his father's marital rights.

**Deut 23:2** "One born of a forbidden union" for mamzer, a word of uncertain meaning, usually understood as the offspring of an incestuous or otherwise prohibited union (KJV "a bastard").

**Deut 23:17** "Cult prostitute" for qedeshah (feminine) and qadesh (masculine), persons attached to pagan shrines (KJV "whore" and "sodomite"). "Children of Israel" (rather than "children of Israel") keeps the contrast with "daughters of Israel."

**Deut 23:18** "The price of a dog" probably refers to the earnings of a male prostitute (cf. 23:17).

**Deut 24:1** "Some indecency" renders 'erwat davar, literally "the nakedness of a thing"; the precise sense was debated already in antiquity (KJV "some uncleanness"). Cf. 23:14, "anything indecent," with the same phrase.

**Deut 24:6** "An upper millstone" renders rekhev, the upper "rider" stone; taking either stone of the hand mill deprives a household of its daily bread.

**Deut 25:5** "Perform the duty of a husband's brother" renders the verb yibbem (levirate marriage); so also in 25:7.

**Deut 26:5** "An Aramean about to perish" for 'arammi 'oved; 'oved can mean "perishing" or "wandering, lost" (KJV "a Syrian ready to perish"). The reference is to Jacob.

**Deut 26:17** "You have declared" (26:17) and "the LORD has declared" (26:18) render the rare causative form he'emir, "cause to say" or "proclaim"; the two verses describe the mutual affirmation of the covenant.

**Deut 28:27** "Tumors" follows the Qere (טְחֹרִים); the written text (Ketiv) has עָפֳלִים, "swellings". KJV "emerods".

**Deut 29:19** "To sweep away the watered along with the parched": a proverbial expression of uncertain sense, probably meaning that the sinner's stubbornness brings ruin on everyone, the righteous and the guilty alike.

**Deut 30:3** "Restore your fortunes" renders shav et-shevutekha (KJV "turn thy captivity"); the phrase can also mean "bring back your captives."

**Deut 32:5** The Hebrew is very compressed; literally "he has corrupted to him, not his sons, their blemish". The sense is that by their defect they have shown they are not truly his children.

**Deut 32:8** "The children of Israel" is the Masoretic reading. The Septuagint and a Qumran manuscript read "the sons of God" (or "angels of God").

**Deut 32:42** "Long-haired heads" renders פַּרְעוֹת; the word may also mean "leaders", hence "from the head of the leaders of the enemy".

**Deut 32:43** Literally "Make his people shout for joy, O nations" or "Praise his people, O nations"; the "with" is implied (so also KJV). The longer text of the Septuagint, partly quoted in Heb 1:6 and Rom 15:10, is not in the Hebrew.

**Deut 33:2** "A fiery law" follows the Qere אֵשׁ דָּת (as KJV). The Ketiv is one word, אשדת, of uncertain meaning (perhaps "slopes" or "flashing fire").

**Deut 33:17** "Wild ox" for רְאֵם, a powerful wild bovine (probably the aurochs). KJV "unicorn" follows the Septuagint's monokeros.

**Deut 33:25** "Strength" renders the rare word דֶּבְאָ; found only here; its meaning is uncertain ("rest", "security" and "strength" have all been proposed).

## Joshua

**Josh 2:10** "Devoted to destruction" renders the verb haram (hif.), placing people or things under the ban (herem) as belonging wholly to the LORD; the KJV has "utterly destroyed." So throughout the book.

**Josh 5:6** "to give us": the Hebrew has the first person (lanu), the speaker identifying with Israel; KJV likewise.

**Josh 5:14** "No": Hebrew lo' (negative); some manuscripts read lo, "to him".

**Josh 6:18** "devote them to destruction and then take": the Masoretic text has pen-tacharimu; the Greek reads "lest you covet".

**Josh 7:26** "Achor" means "trouble", a play on Joshua's words in v. 25.

**Josh 8:13** "went into the middle of the valley": Hebrew vayelekh, "went"; some manuscripts read vayalen, "lodged" (compare v. 9).

**Josh 9:4** "posed as envoys": Hebrew vayitstayyaru; some manuscripts and the ancient versions read vayitstayyadu, "took provisions" (compare v. 12).

**Josh 10:13** "Book of Jashar": Jashar means "the upright"; a lost collection of poems, also cited in 2 Sam 1:18.

**Josh 11:20** "harden their hearts": literally "make their hearts strong" (chazaq).

**Josh 12:18** "Lasharon": Hebrew lasharon; could also be read "of the Sharon", i.e. the king of Aphek in the Sharon.

**Josh 13:5** "Lebo-hamath": or "the entrance of Hamath" (so the KJV); taken here as a place name.

**Josh 13:14** "Food offerings" renders 'ishshe, traditionally "offerings made by fire" (so the KJV).

**Josh 13:26** "Lo-debar": the written text (Ketiv) has lidbir; the reading follows the town known from 2 Sam 9:4; KJV "Debir".

**Josh 14:8** "wholly followed": literally "filled after" the LORD, i.e. followed him fully; also in vv. 9 and 14.

**Josh 15:3** "ascent of Akrabbim": Akrabbim means "scorpions".

**Josh 15:40** "Lahmas": so the Masoretic text; many manuscripts and the KJV read "Lahmam".

**Josh 15:52** "Rumah": so the Masoretic text; many manuscripts and the KJV read "Dumah" (the Hebrew letters r and d are very similar).

**Josh 17:11** "the three heights": Hebrew shelosheth hannapheth; obscure, perhaps referring to Naphath-dor (12:23) or to three hilly districts.

**Josh 18:28** "Gibeath and Kiriath": Hebrew gibe'at qiryat; possibly one name, or Kiriath standing for Kiriath-jearim; the count of fourteen requires two towns.

**Josh 19:22** "Shahazimah" follows the Qere (as the KJV); the written text (Ketiv) has Shahazumah.

**Josh 19:28** "Ebron": so the Masoretic text; some manuscripts read "Abdon" (compare 21:30); KJV "Hebron".

**Josh 19:34** "Judah at the Jordan": the mention of Judah this far north is difficult; the Greek omits it. Translated as it stands.

**Josh 19:47** "slipped away from them": literally "went out from them", i.e. the Danites could not hold their allotted territory (compare Judg 1:34; 18:1).

**Josh 21:36** Verses 36-37 are missing from the Leningrad Codex and many Hebrew manuscripts; they are found in other manuscripts and the versions, and are kept here as in the KJV (compare 1 Chr 6:78-79).

**Josh 22:14** "thousands": Hebrew alphe yisra'el, here the clans or divisions of Israel (also vv. 21, 30).

**Josh 22:22** "The Mighty One, God, the LORD": Hebrew El Elohim YHWH, three names of God repeated as a solemn oath formula.

**Josh 22:34** The Hebrew gives no separate name before the explanation; many manuscripts and the KJV (in italics) supply "Ed", meaning "witness".

**Josh 24:2** "the River": the Euphrates (also vv. 3, 14, 15).

**Josh 24:32** "pieces of money": Hebrew qesitah, a unit of value of unknown weight (Gen 33:19).

## Judges

**Judg 3:7** "Asherim": Hebrew 'asherot/'asherim, the cult poles or images of the goddess Asherah (also "Asherah" in 6:25-30); KJV "groves".

**Judg 3:8** "Mesopotamia": Hebrew Aram-naharaim, "Aram of the two rivers" (v. 10 has only "Aram"); so the KJV, as in Gen 24:10. Elsewhere in the historical books Aram is rendered "Syria" (10:6).

**Judg 3:15** "Restricted in his right hand": literally "bound/impeded as to his right hand", i.e. left-handed; KJV "lefthanded".

**Judg 3:19** "Carved images": pesilim, elsewhere idols; KJV "quarries" (margin "graven images").

**Judg 3:22** "Dung": parshedonah, a word used only here; sense uncertain (KJV "dirt"). Some take it as "he went out through the vestibule".

**Judg 3:24** "Relieving himself": literally "covering his feet", a euphemism; KJV "covereth his feet".

**Judg 5:7** "Village life": perazon, meaning uncertain ("rural population" or "leadership"); KJV "the inhabitants of the villages".

**Judg 5:8** "War was at the gates": lechem she'arim, an obscure phrase; the noun is often taken as "fighting". KJV "then was war in the gates".

**Judg 5:13** Difficult line; the Masoretic vowels allow "Then he made a remnant rule over the nobles" (KJV). Rendered here as two parallel verbs "came down".

**Judg 5:30** "A womb, two wombs": Hebrew racham, a crude term for captive women; KJV "a damsel or two". "Necks of the plunderer": literally "necks of spoil".

**Judg 6:25** "The second bull seven years old": the Hebrew may mean a second bull besides "your father's bull", or explain it; KJV "even the second bullock of seven years old".

**Judg 6:26** "Stronghold": ma'oz, "place of refuge"; "in the proper arrangement" renders bamma'arakah, literally "in the row/order"; KJV "upon the top of this rock, in the ordered place".

**Judg 7:5** The Hebrew construction is elliptical: "every one who laps... you shall set apart, and every one who kneels" (KJV adds "likewise"). Verse 6 makes clear that the lappers raised water to the mouth with the hand.

**Judg 8:16** "Taught... a lesson": Hebrew wayyoda', "he made known / taught"; KJV "taught". Some ancient versions read "threshed" (as in v. 7).

**Judg 9:2** "Leaders": ba'ale Shekem, literally "lords/owners of Shechem", the landholding citizens; KJV "men of Shechem".

**Judg 9:6** "Oak of the pillar": 'elon mutsav, "the oak of the set-up stone"; KJV "the plain of the pillar".

**Judg 9:31** "Secretly": betormah, possibly a place name ("in Tormah", cf. Arumah, v. 41); KJV "privily".

**Judg 9:46** "Stronghold": tsriach, an inner chamber or fortified hall; KJV "hold".

**Judg 10:16** "His soul could bear... no longer": literally "his soul was short with the trouble of Israel"; KJV "his soul was grieved for the misery of Israel".

**Judg 11:31** "Whatever comes out": Hebrew hayyotse', masculine, which can mean "whoever"; KJV "whatsoever". The text does not decide whether a person was in view.

**Judg 11:37** "Wander": reading weyaradti as "go down", or from rud "roam"; KJV "go up and down upon the mountains".

**Judg 11:40** "Commemorate": letannot, "to recount / lament", as in 5:11; KJV "to lament" (margin "to talk with").

**Judg 12:7** "In one of the cities of Gilead": Hebrew "in the cities of Gilead" (plural); KJV "in one of the cities of Gilead".

**Judg 13:18** "Wonderful": peli (Qere pil'i), "beyond understanding"; same root as "a wonderful thing" in v. 19. KJV "secret".

**Judg 14:15** "On the seventh day": so the Hebrew; the Septuagint and Syriac read "fourth", which fits v. 14 ("three days") better. KJV follows the Hebrew.

**Judg 15:16** "Heaps upon heaps": chamor chamoratayim, a pun on chamor "donkey" and chamor "heap"; KJV "heaps upon heaps".

**Judg 15:19** "En-hakkore": "the spring of the one who called". "The hollow place": makhtesh, literally "mortar"; KJV "an hollow place that was in the jaw".

**Judg 16:2** "The Gazites were told": the Hebrew has only "To the Gazites, saying"; the verb is implied (the Septuagint supplies "it was told"). KJV "And it was told the Gazites".

**Judg 16:7** "Bowstrings": yetarim lachim, "fresh cords/sinews"; KJV "green withs" (margin "new cords").

**Judg 16:13** "Web": the warp on the loom. The Septuagint has a longer text in vv. 13-14 that is not in the Hebrew and is not translated here.

**Judg 17:1** "Micah": Hebrew Michayehu (Micaiah) in vv. 1 and 4, Michah elsewhere; KJV "Micah" throughout.

**Judg 17:5** "House of gods": beit elohim; may also be read "house of God" (a shrine). "Household idols": teraphim. "Consecrated": literally "filled the hand of", also in v. 12.

**Judg 17:10** "A year": layyamim, literally "for the days", here "yearly"; KJV "by the year". "So the Levite went in": the sense of the Hebrew wayyelekh, perhaps "went (along with it)".

**Judg 18:7** "Who held power over them": yoresh 'etser, obscure ("possessing restraint"); KJV "magistrate". The phrase is variously understood.

**Judg 18:12** "West of": literally "behind", i.e. west in Hebrew orientation; KJV "behind".

**Judg 18:30** "Manasseh": the Hebrew writes Manasseh with a raised (suspended) nun, signalling that "Moses" (Mosheh) is meant; KJV "Manasseh".

**Judg 19:2** "Was unfaithful": watizneh, literally "played the harlot"; the Septuagint has "was angry with him".

**Judg 19:18** "The house of the LORD": so the Hebrew; the Septuagint reads "my house", which suits v. 29.

**Judg 19:22** "Know him": a euphemism for sexual relations, as in v. 25.

**Judg 20:16** "Restricted in the right hand": as in 3:15, i.e. left-handed.

**Judg 20:33** "Open ground of Geba": ma'areh-geba', a word of uncertain meaning; KJV "the meadows of Gibeah".

**Judg 20:43** "At their resting place": menuchah, possibly a place name (Menuhah) or "with ease"; KJV "with ease".

**Judg 20:48** "The whole city": reading metom, "soundness/entirety" (Masoretic); some manuscripts read metim "men". KJV "as well the men of every city".

**Judg 21:22** "Grant them to us as a favor": literally "show us favor (with) them". The last clause means that, having not given the women willingly, the fathers would not break the oath.

## Ruth

**Ruth 1:8** "Deal kindly": chesed, here between people; rendered "kindness" (see 2:20, 3:10).

**Ruth 1:20** "Naomi" means "pleasant"; "Mara" means "bitter".

**Ruth 1:21** "Testified against me": 'anah bi, "answered/testified against me"; KJV "testified against me". The Septuagint reads "humbled me".

**Ruth 2:7** "In the shelter": literally "her sitting in the house (was) little"; the sense is uncertain. KJV "that she tarried a little in the house".

**Ruth 2:20** "Redeemers": go'el, the kinsman with the right and duty to redeem property and to preserve the family name (Lev 25:25); KJV "one of our next kinsmen". The same word throughout chs. 3-4.

**Ruth 3:3** "Your cloak": the Qere simlotayikh (plural, "your garments") is written; KJV "thy raiment". "Go down": Qere weyaradt (you); Ketiv "I will go down". Likewise in v. 4 the Qere "you will lie down" is followed.

**Ruth 3:9** "Corner of your garment": kanaf, also "wing", echoing 2:12 ("under whose wings"); KJV "skirt".

**Ruth 3:15** "Six measures": Hebrew "six of barley", the measure is not named; KJV "six measures". "He went": so the Masoretic (Leningrad) text, i.e. Boaz went into the town; many manuscripts and versions read "she went" (so the KJV).

**Ruth 3:16** "How did it go": literally "Who are you, my daughter?"; KJV "Who art thou, my daughter?"

**Ruth 4:1** "My friend": peloni 'almoni, "so-and-so", a deliberate non-naming; KJV "Ho, such a one".

**Ruth 4:4** "If he will not": the Hebrew has "he", probably addressed through the elders; many manuscripts and versions read "you".

**Ruth 4:5** "You must also acquire Ruth": following the Qere qanitah ("you acquire"); the Ketiv reads "I acquire". The Hebrew "from Naomi and from Ruth" is understood as in KJV, "thou must buy it also of Ruth".

**Ruth 4:20** "Salmon": the Hebrew spells the name Salmah here and Salmon in v. 21.

## 1 Samuel

**1 Sam 1:5** "A double portion": Hebrew 'appayim (lit. "of two faces/nostrils") is obscure; KJV "a worthy portion".

**1 Sam 2:3** Following the Qere lo ("by him"); the Ketiv lo' would read "and actions are not weighed".

**1 Sam 2:16** Following the Qere lo' ("no"); the Ketiv lo reads "to him".

**1 Sam 2:28** "Food offerings": Hebrew 'ishsheh; KJV "offerings made by fire".

**1 Sam 3:13** "Bringing a curse on themselves" (lit. "cursing for themselves"); KJV "made themselves vile". Ancient tradition (tiqqun soferim) holds the original read "cursing God".

**1 Sam 4:13** "By the road": following the Qere yad ("side"); the Ketiv yk is unclear.

**1 Sam 5:6** "Tumors": following the Qere tehorim (also in 5:9, 12; 6:4, 5, 11, 17); the Ketiv 'ofalim means "swellings"; KJV "emerods".

**1 Sam 6:18** "The great Abel" is the Masoretic reading; many take it as "the great stone" (cf. 6:14-15), as the KJV does.

**1 Sam 6:19** The Hebrew reads literally "seventy men, fifty thousand men"; the syntax is difficult.

**1 Sam 9:24** The end of Samuel's words is obscure in Hebrew (lit. "for to the appointed time it has been kept for you, saying, 'The people I have invited'").

**1 Sam 10:27** Minchah here means a gift or tribute to the king, not a grain offering.

**1 Sam 12:11** "Bedan" is the Masoretic reading; the name is unknown elsewhere among the judges (some ancient versions read "Barak").

**1 Sam 13:1** The Hebrew reads literally "Saul was a son of a year when he became king, and he reigned two years over Israel"; the numbers appear incomplete. Rendered in the traditional sense, as in the KJV.

**1 Sam 13:21** "Pim": a weight of about two thirds of a shekel, known from inscribed weights; the KJV, not knowing the word, has "a file". "A third of a shekel" interprets the obscure "and for three of a fork".

**1 Sam 14:18** "Ark of God" is the Masoretic reading; the Greek version reads "ephod", which fits v. 3 and v. 19.

**1 Sam 14:27** "His eyes brightened": following the Qere (also v. 29); the Ketiv reads "his eyes saw".

**1 Sam 14:41** "Give a perfect lot" (Hebrew havah tamim); tamim may also allude to the Thummim.

**1 Sam 15:23** "Idolatry" renders terafim (household idols).

**1 Sam 15:29** "The Eternal One of Israel" (Hebrew netsah, "enduring one", also "glory"); KJV "the Strength of Israel".

**1 Sam 15:32** "Cheerfully" (ma'adannot) is uncertain; the word may also mean "in fetters" or "hesitantly".

**1 Sam 17:12** "Advanced in years among men": the Hebrew ba ba'anashim is difficult (literally "gone in among men"); taken as "advanced in age", as in the expression ba bayyamim. The KJV has "went among men for an old man".

**1 Sam 17:18** "Some token from them": Hebrew 'arubbatam, "their pledge", probably some proof that they were well or a token for the goods received.

**1 Sam 17:29** "Was it not just a word?": Hebrew halo davar hu, which can also mean "Was it not a matter worth asking?"; the KJV has "Is there not a cause?"

**1 Sam 18:10** "Raved": the hithpael of naba', "prophesy", here of uncontrolled ecstatic behavior under the evil spirit; the KJV has "prophesied".

**1 Sam 18:21** "A second time": Hebrew bishtayim, literally "by two", understood as a second offer (after Merab). The KJV has "in the one of the twain".

**1 Sam 19:13** "Household idol": Hebrew teraphim (plural in form, here a single figure); the KJV has "an image".

**1 Sam 20:41** "From beside the south side of the stone": the Hebrew has only me'etsel hannegev, "from beside the south"; the KJV has "out of a place toward the south".

**1 Sam 21:5** The Hebrew of David's reply is compressed and difficult; rendered as an argument from the lesser to the greater about the men's ritual cleanness.

**1 Sam 22:6** "On the height": Hebrew baramah, which may also be the town name Ramah (so the KJV). "Tamarisk": Hebrew 'eshel; the KJV has "a tree".

**1 Sam 22:14** "Who has access to your private council": Hebrew sar 'el mishma'techa, literally "who turns aside to your hearing" (mishma'at elsewhere means a private audience or bodyguard, 2 Sam 23:23); the KJV has "goeth at thy bidding".

**1 Sam 24:3** "To relieve himself": literally "to cover his feet", a euphemism.

**1 Sam 25:6** "Long life to you!": Hebrew lechai, literally "to life" or "to the living one", taken as a greeting; the KJV has "to him that liveth in prosperity".

**1 Sam 25:22** "One male": literally "one who urinates against a wall", an idiom for a male (also in 25:34). "To the enemies of David": the Hebrew softens the oath by placing it on David's enemies rather than on David himself.

**1 Sam 26:19** "May he accept an offering": literally "may he smell an offering".

**1 Sam 27:7** "A year": Hebrew yamim, literally "days", which often means a full year.

**1 Sam 28:3** "The mediums and the spiritists": Hebrew 'ovot and yidde'onim; the KJV has "those that had familiar spirits, and the wizards".

**1 Sam 28:13** "A divine being": Hebrew 'elohim with a plural participle ("coming up"), here of a supernatural figure from the realm of the dead; the KJV has "gods".

**1 Sam 30:30** "Bor-ashan": so the Masoretic text; the KJV has "Chorashan".

**1 Sam 31:13** "Tamarisk": Hebrew 'eshel, as in 22:6; the KJV has "a tree".

## 2 Samuel

**2 Sam 1:9** "Agony" renders the rare Hebrew shabats (KJV "anguish"); it may denote cramp or dizziness.

**2 Sam 1:18** Hebrew: "to teach the children of Judah bow." Taken as the title of the lament ("The Bow"); the KJV supplies "the use of the bow."

**2 Sam 1:19** Hebrew hatsevi can mean "the glory/beauty" or "the gazelle."

**2 Sam 1:21** "Fields of offerings" is literal; the phrase is obscure (perhaps fields yielding grain for offerings). "No longer anointed": Hebrew "without anointed (one) with oil"; may refer to the shield (leather shields were oiled) or to Saul.

**2 Sam 2:23** Hebrew homesh: "belly" (KJV "fifth rib," a traditional rendering).

**2 Sam 2:27** Joab's oath: either the pursuit would have stopped already in the morning had Abner spoken earlier, or (KJV) it would have continued until morning. Translated in the first sense.

**2 Sam 3:8** "A dog's head that belongs to Judah": an expression of contempt; Abner protests that he is no lowly partisan of Judah.

**2 Sam 3:12** Hebrew tahtav, "in his place": either "on his own behalf" or "where he was" (KJV "on his behalf").

**2 Sam 3:29** "Holds a spindle": doing women's work, i.e., an effeminate or weak man; some take pelekh as "crutch."

**2 Sam 3:39** Hebrew rakh, "tender, soft": David is still weak in power though anointed king.

**2 Sam 4:6** Literally "takers of wheat": they entered as if to fetch grain. The verse is compressed in the Hebrew.

**2 Sam 5:6** Hebrew "unless you remove the blind and the lame" (infinitive with the Qere hesirkha). Rendered as the Jebusites' taunt that even the disabled could repel David.

**2 Sam 5:8** Hebrew tsinnor: "water shaft" or "gutter" (KJV "gutter"); the syntax of David's saying is elliptical. "Hated" follows the Qere (sene'e).

**2 Sam 5:23** Hebrew bekha'im: some kind of tree (KJV "mulberry trees"); "balsam" is a traditional guess.

**2 Sam 6:2** "Baale-judah" is a place name (= Kiriath-jearim); the KJV reads "from Baale of Judah." The name is repeated in the Hebrew: "called by the name, the name of the LORD."

**2 Sam 6:7** Hebrew shal occurs only here: "error" or "irreverence" (KJV "error").

**2 Sam 6:19** Hebrew eshpar is uncertain: "portion of meat" or "date cake" (KJV "a good piece of flesh").

**2 Sam 7:19** "This is the instruction for mankind": Hebrew torat ha'adam, obscure; perhaps "this is the manner of men" (KJV) or a promise reaching to all mankind.

**2 Sam 7:23** The Hebrew shifts persons ("for you... your land"); retained as in the original.

**2 Sam 8:1** Metheg-ammah, "bridle of the mother (city)," may be a figurative phrase for control of the chief city (cf. 1 Chr 18:1, "Gath and her towns").

**2 Sam 8:5** "Syrians"/"Syria": Hebrew Aram/Arameans; the familiar KJV form is used in the historical books (also 8:6, 12-13; ch. 10; 15:8).

**2 Sam 8:13** "Syrians": the Masoretic text has Aram; 1 Chr 18:12 and the title of Ps 60 have Edom, and v. 14 continues with Edom.

**2 Sam 8:18** Hebrew kohanim, "priests" (KJV "chief rulers," following 1 Chr 18:17).

**2 Sam 9:11** The last sentence is presented as the king's words ("my table"); the KJV supplies "said the king."

**2 Sam 11:1** "Kings" follows the Qere (hammelakhim); the written text (Ketiv) has "messengers."

**2 Sam 11:4** "Purifying herself from her uncleanness" refers to purification after her monthly period, showing she was not pregnant by Uriah.

**2 Sam 12:14** Literally "you have greatly scorned the enemies of the LORD," widely understood as a scribal softening of "you have scorned the LORD"; rendered in the sense followed by the KJV.

**2 Sam 12:25** Jedidiah means "beloved of the LORD (Yah)."

**2 Sam 12:30** Hebrew malkam: "their king" (so KJV) or the Ammonite god Milcom.

**2 Sam 12:31** The Hebrew may mean forced labor with saws and tools (as here) or, as the KJV has it, putting them under saws and through the kiln as punishment. "Brick kiln" follows the Qere (malben).

**2 Sam 13:16** The Hebrew is difficult ("Do not, concerning this great evil..."); rendered by its evident sense.

**2 Sam 13:18** Hebrew ketonet passim, as in Gen 37:3; "long robe with sleeves" (KJV "garment of divers colours"). The meaning of passim is uncertain.

**2 Sam 13:39** Hebrew "and (it) ceased/longed, David the king, to go out to Absalom"; the feminine verb is taken with an implied "soul/spirit." Some understand "ceased (his anger) to go out against Absalom."

**2 Sam 14:14** "God does not take away life" (lo yissa elohim nefesh); the KJV reads "neither doth God respect any person."

**2 Sam 14:26** "At the end of every year": Hebrew "at the end of days to days," a customary period, usually annual.

**2 Sam 15:7** "Forty years" is the Masoretic reading (KJV the same); some ancient versions read "four years."

**2 Sam 15:27** Hebrew haro'eh attah: "Are you a seer?" (KJV); others take it as "Do you see?" i.e., "Look."

**2 Sam 15:28** "Plains" follows the Qere (arvot); the written text (Ketiv) has "fords."

**2 Sam 16:12** The Ketiv reads "my iniquity/affliction"; the Qere "my eye." Rendered in the sense "affliction," as in the KJV.

**2 Sam 16:14** Hebrew ayephim, "weary"; possibly a place name ("arrived at Ayephim"), since "there" follows.

**2 Sam 17:3** The Hebrew is compressed: "as the return of the whole (is) the man whom you seek"; i.e., killing David alone will bring the whole people back.

**2 Sam 17:20** Hebrew mikhal (only here) is uncertain: "brook" or "stream" (KJV "brook").

**2 Sam 17:25** "Israelite": 1 Chr 2:17 calls him "Ithra the Ishmaelite."

**2 Sam 17:28** "Parched seeds" renders the repeated qali; the second occurrence may be a copying repetition.

**2 Sam 18:3** Masoretic text: "for now like us (are) ten thousand"; rendered with the KJV sense "you are worth ten thousand of us" (reading attah, "you").

**2 Sam 18:12** "Protect, whoever you are": Hebrew shimru mi, "watch, whoever (you be)." Some ancient versions read "for me" (li).

**2 Sam 18:13** "His life" follows the Qere (benafsho); the Ketiv reads "my life."

**2 Sam 18:33** In the Hebrew Bible this verse is 19:1, and 2 Sam 19 has one more verse in its numbering; the KJV numbering is followed here.

**2 Sam 19:18** Hebrew avrah, "ferry" or "ford" (KJV "ferry boat"); the sense of the crossing is uncertain.

**2 Sam 19:43** "We have ten shares in the king": i.e., the ten northern tribes. The Masoretic text has "in David also I (am more) than you"; some ancient versions read "I am the firstborn rather than you."

**2 Sam 20:14** "Berites" is uncertain; some read "Bichrites" (the clan of Bichri).

**2 Sam 20:18** The proverb "Let them just ask at Abel" refers to Abel's reputation for wisdom.

**2 Sam 20:26** Hebrew kohen, "priest" (KJV "chief ruler"); see also 8:18.

**2 Sam 21:8** The Masoretic text has "Michal" (as the KJV); since Michal had no child (6:23) and Merab was given to Adriel (1 Sam 18:19), many think Merab is meant. Hebrew "whom she bore to Adriel" may mean "brought up for Adriel."

**2 Sam 21:16** Hebrew harafah / rafah, "the giant(s)" (also vv. 18, 20, 22), possibly a proper name, Rapha (the Rephaim). "New armor": the Hebrew has only "new" (a new weapon or belt).

**2 Sam 21:19** The Masoretic text reads "Elhanan... struck down Goliath the Gittite." The KJV supplies "the brother of" from 1 Chr 20:5, which names the victim Lahmi the brother of Goliath. "Oregim" ("weavers") in the father's name may be a copying echo of the end of the verse.

**2 Sam 21:21** "Shimeah" follows the Qere (Shim'a), the same man as in 13:3; the Ketiv reads "Shimei".

**2 Sam 22:5** Hebrew nahale beliyya'al, "torrents of Belial/worthlessness"; here "destruction" by context (KJV "floods of ungodly men").

**2 Sam 22:33** Hebrew "God is my fortress of strength"; Ps 18:32 has "who girds me with strength."

**2 Sam 22:36** Hebrew anotekha: "your humility/condescension" or "your answering"; KJV "thy gentleness."

**2 Sam 22:51** "Tower" follows the Qere (migdol); the Ketiv (magdil) reads "He gives great salvation," as in Ps 18:50.

**2 Sam 23:1** "Raised on high": Hebrew huqam al, "raised up on high" (al taken as "height").

**2 Sam 23:5** The verse can be read as questions (as here) or as statements ("Truly my house is not so with God..."); the Hebrew is ambiguous.

**2 Sam 23:8** The Hebrew is difficult. Josheb-basshebeth ("who sits in the seat"; KJV "that sat in the seat") is taken as a name (cf. Jashobeam in 1 Chr 11:11). "Officers" follows the Qere (hashalishi); "he was called Adino the Eznite" renders hu adino ha'etsni, which 1 Chr 11:11 replaces with "he wielded his spear."

**2 Sam 23:13** "Thirty chief men": Hebrew "three from the thirty, head"; perhaps "three of the thirty chiefs."

**2 Sam 23:18** "Three" follows the Qere (hashloshah); the Ketiv has "thirty."

**2 Sam 23:20** Hebrew ari'el: "heroes" (literally "lion of God" or "altar hearth"); KJV "two lionlike men of Moab."

**2 Sam 24:1** The subject of "stirred... up" is the LORD, by the Hebrew syntax; 1 Chr 21:1 says Satan incited David. The sense is that God permitted or used the act in judgment.

**2 Sam 24:13** "Seven years" is the Masoretic reading; 1 Chr 21:12 has "three years."

**2 Sam 24:23** Literally "All this Araunah the king gives to the king"; "the king" is read here as a vocative. Some take it as calling Araunah a king (Jebusite ruler).

## 1 Kings

**1 Kgs 1:2** "Nurse": Heb. sokhenet, one who attends or takes care of someone; KJV "cherish".

**1 Kgs 1:43** "No!": Heb. aval, here a strong adversative ("on the contrary"); KJV "Verily".

**1 Kgs 2:23** "At the cost of his own life": lit. "against his soul (nefesh)".

**1 Kgs 2:28** "The news came to Joab": the clause "for Joab had sided with Adonijah..." is parenthetical in the Hebrew.

**1 Kgs 3:9** "A listening heart": Heb. lev shomea, lit. "a hearing heart"; KJV "an understanding heart".

**1 Kgs 3:11** "To discern what is right": lit. "to understand to hear judgment (mishpat)".

**1 Kgs 4:5** "Priest": Heb. kohen; here perhaps a court official or chief minister (KJV "principal officer").

**1 Kgs 4:21** "The River": the Euphrates. In the Hebrew Bible this verse is 5:1; 4:21-34 here = 5:1-14 in the Hebrew numbering, and 5:1-18 = 5:15-32.

**1 Kgs 4:26** "Forty thousand": so the Hebrew; 2 Chr 9:25 has four thousand.

**1 Kgs 4:28** "Swift steeds": Heb. rekesh, fast horses (KJV "dromedaries").

**1 Kgs 5:8** "Cypress": Heb. berosh, a conifer (KJV "fir").

**1 Kgs 5:11** "Twenty cors": so the Hebrew; the Greek has twenty thousand baths (cf. 2 Chr 2:10).

**1 Kgs 5:18** "Gebalites": men of Gebal (Byblos); KJV "stonesquarers".

**1 Kgs 6:3** "Nave": Heb. heikhal, the main hall of the temple (KJV "temple"); the "inner sanctuary" is the devir (KJV "oracle").

**1 Kgs 6:4** "Windows with recessed frames": Heb. obscure (shequfim atumim); KJV "windows of narrow lights".

**1 Kgs 6:31** "A fifth part of the wall": Heb. obscure (hamishit); perhaps "five-sided". Likewise "a fourth part" in 6:33.

**1 Kgs 7:23** "The Sea": the great bronze basin for washing (2 Chr 4:6).

**1 Kgs 7:41** "Bowl-shaped capitals": Heb. gullot, bowl-shaped parts of the capitals (KJV "bowls of the chapiters").

**1 Kgs 8:13** "Exalted house": Heb. beit zevul, a lofty or princely dwelling.

**1 Kgs 8:32** "Condemning the guilty... justifying the righteous": Heb. lehar'shia rasha... ulehatsdiq tsaddiq, lit. "declaring the wicked wicked... declaring the righteous righteous".

**1 Kgs 9:8** "Which is now exalted": Heb. elyon, "high"; some versions read "will become a heap of ruins" (cf. 2 Chr 7:21).

**1 Kgs 9:13** "Cabul": sounds like Heb. "as nothing" or "good for nothing".

**1 Kgs 9:18** "Tadmor": the Qere; the Ketiv reads Tamar.

**1 Kgs 9:26** "Red Sea": Heb. yam suph, here the Gulf of Aqaba.

**1 Kgs 10:22** "Peacocks": Heb. tukkiyyim, uncertain; possibly baboons. "Ships of Tarshish" denotes large seagoing ships.

**1 Kgs 10:28** "From Kue": Heb. miqveh, here taken as the region Kue (Cilicia); KJV "linen yarn".

**1 Kgs 10:29** "Syria": Hebrew Aram, so throughout the book (KJV also "Syria"); compare 2 Kgs 5:1.

**1 Kgs 11:5** "Ashtoreth": the Hebrew has "god" (elohei), but the deity is female; rendered "goddess". Likewise in 11:33.

**1 Kgs 11:36** "Lamp": Heb. nir, a lamp, figuratively a continuing dynasty.

**1 Kgs 12:28** "Here are your gods": Heb. elohekha with a plural verb ("who brought you up"); cf. Exod 32:4.

**1 Kgs 12:31** "From among all the people": Heb. miqtsot ha'am, "from the whole range of the people", not "the lowest" (KJV).

**1 Kgs 13:33** "Consecrated him": lit. "filled his hand", the idiom for ordaining a priest.

**1 Kgs 14:10** "Every male": lit. "one who urinates against the wall"; same idiom in 16:11 and 21:21. "Bond and free": Heb. atsur ve'azuv, of uncertain sense ("shut up and left", KJV).

**1 Kgs 14:14** "And what then? Even now": the Hebrew is abrupt and obscure; lit. "this day; and what? even now".

**1 Kgs 14:15** "Asherim": wooden cult objects (poles) of the goddess Asherah; KJV "groves". Also 14:23; "Asherah" in 15:13, 16:33.

**1 Kgs 14:24** "Male cult prostitutes": Heb. qadesh (KJV "sodomites"); also 15:12, 22:46.

**1 Kgs 16:13** "Idols": lit. "vanities" (hevel); also 16:26.

**1 Kgs 17:1** "Of the settlers of Gilead": Heb. mitoshavei; the consonants could also be read "from Tishbe in Gilead".

**1 Kgs 17:21** "Soul": Heb. nefesh, here the life of the child; also 17:22.

**1 Kgs 18:21** "Go limping between two opinions": Heb. posechim al shtei hasse'ippim, lit. "limping on two branches/crutches". The same verb is used in 18:26.

**1 Kgs 18:27** "He has stepped aside": Heb. sig lo, of uncertain sense; possibly a euphemism for relieving oneself.

**1 Kgs 18:29** "Raved on": Heb. vayyitnabbe'u, lit. "they prophesied", here of ecstatic frenzy.

**1 Kgs 19:12** "A sound of thin, quiet stillness": Heb. qol demamah daqqah; KJV "a still small voice".

**1 Kgs 20:11** "Straps on his armor... takes it off": lit. "the one girding himself... the one loosening (his belt)".

**1 Kgs 20:33** "Watching for a sign": Heb. yenachashu, lit. "were divining", i.e. looking for an omen in his words.

**1 Kgs 20:38** "Bandage": Heb. afer, a head covering (KJV "ashes", reading efer).

**1 Kgs 20:42** "Devoted to destruction": Heb. ish cheremi, "the man of my ban (cherem)".

**1 Kgs 21:10** "Cursed": Heb. berakh, lit. "blessed", a euphemism for cursing; also 21:13.

**1 Kgs 22:21** "A spirit": Heb. haruach, with the article, "the spirit".

**1 Kgs 22:27** "Meager bread and meager water": lit. "bread of affliction and water of affliction".

**1 Kgs 22:38** "The prostitutes washed themselves in it": so the Hebrew (hazzonot rachatsu); KJV "they washed his armour".

## 2 Kings

**2 Kgs 1:2** "Injured" / "injury": the verb and noun (chalah, choli) mean sickness or weakness; here the result of the fall. KJV "was sick... disease". "Baal-zebub": "lord of flies"; a deity of Ekron.

**2 Kgs 1:8** "A hairy man": literally "a man, possessor of hair"; may refer either to his body hair or to a garment of hair (compare Zech 13:4).

**2 Kgs 2:9** "A double portion": literally "a mouth of two", the firstborn's share (Deut 21:17).

**2 Kgs 2:23** "Young boys": ne'arim qetannim; na'ar covers a range from child to young man. KJV "little children".

**2 Kgs 3:4** "Sheep breeder": noqed, a raiser or owner of sheep (compare Amos 1:1).

**2 Kgs 3:27** "Great wrath against Israel": the Hebrew does not say whose wrath; the text is left as it stands.

**2 Kgs 5:1** "Syria": Hebrew Aram, so throughout the book (KJV also "Syria"). "Leprous" / "leprosy": tsara'at, a skin disease, rendered "leprosy" throughout.

**2 Kgs 5:12** "Amana": following the Qere; the Ketiv reads "Abana" (as the KJV).

**2 Kgs 5:13** "How much more": literally "and indeed, when he has said to you".

**2 Kgs 6:1** "Under your oversight": literally "before you", i.e. where we sit before you as disciples.

**2 Kgs 6:25** "Dove's dung": following the Qere (divyonim); the Ketiv has a coarser word for dung. Some take it as the name of a cheap food (a plant). A kab is a small dry measure.

**2 Kgs 6:33** "The messenger": some propose "the king" (compare 7:2, 17), since the words seem to be the king's; the Hebrew reads "the messenger".

**2 Kgs 7:13** The repeated clause ("they are like the whole multitude of Israel...") is in the Masoretic text and is translated as it stands; the sense is that the men sent are no worse off than the rest, who will die anyway.

**2 Kgs 8:10** "Say to him": following the Qere (lo, "to him"); the Ketiv lo' ("not") would give "Say, 'You will not recover.'"

**2 Kgs 8:11** "Until he was ashamed": the subject is not stated; probably Hazael, under Elisha's gaze.

**2 Kgs 8:16** "Jehoshaphat being king of Judah": this phrase is in the Masoretic text; it may reflect a coregency.

**2 Kgs 8:26** "Granddaughter": literally "daughter" of Omri, i.e. descendant (she was daughter of Ahab, 8:18).

**2 Kgs 9:8** "Every male": literally "one who urinates against a wall" (KJV "him that pisseth against the wall"). "Bond or free": a merism for everyone, whatever the precise sense of the two terms.

**2 Kgs 9:13** "The bare steps": literally "the bone of the steps"; sense uncertain, perhaps the steps themselves or the top of the stairway.

**2 Kgs 9:25** "Burden of prophecy": massa, an oracle, often of judgment; KJV "burden".

**2 Kgs 10:1** "The officials of Jezreel": the Hebrew reads Jezreel, though the letters go to Samaria; probably the officials of the royal house of Jezreel now in Samaria.

**2 Kgs 10:15** "Jehonadab": the Hebrew has Jonadab here and Jehonadab in 10:23; the longer form is used in both places.

**2 Kgs 10:25** "Inner city": literally "the city of the house of Baal", perhaps the inner sanctuary or citadel of the temple.

**2 Kgs 11:4** "Carites": probably foreign mercenaries serving as royal guards (compare the Cherethites, 2 Sam 20:23). "The guard": literally "the runners".

**2 Kgs 11:12** "The testimony": ʻedut, probably a copy of the covenant law given to the king (compare Deut 17:18).

**2 Kgs 12:4** "The money for which each man is assessed": literally "money that passes", probably the census money (Exod 30:13). The sentence is elliptical in Hebrew.

**2 Kgs 13:17** "Victory": teshu'ah, "salvation, deliverance"; KJV "deliverance".

**2 Kgs 14:14** "Hostages": literally "the sons of pledges".

**2 Kgs 14:26** "Very bitter": following the sense of the Hebrew moreh ("rebellious") as a by-form of marah, "bitter". "No one left, bond or free": see 9:8.

**2 Kgs 14:28** "Recovered for Israel Damascus and Hamath, which had belonged to Judah": literally "restored Damascus and Hamath to Judah in Israel"; the phrase is difficult, perhaps recalling Davidic rule over these areas.

**2 Kgs 15:5** "A separate house": beit hachofshit, perhaps a house of release from duties, a place of isolation; KJV "several house".

**2 Kgs 15:10** "In front of the people": Hebrew qavol-ʻam, an unusual Aramaic-like form; some read "at Ibleam".

**2 Kgs 15:13** "Uzziah": another name of Azariah (15:1).

**2 Kgs 15:25** "Argob and Arieh": probably two men killed with Pekahiah, though the Hebrew is not clear on their role.

**2 Kgs 16:6** "Edomites": following the Qere; the Ketiv reads "Arameans" (Syrians). The forms differ by one letter in Hebrew.

**2 Kgs 16:18** "Covered way": following the Qere (musak); the Ketiv has a word from the same root. The precise structure is uncertain.

**2 Kgs 17:15** "Worthless things... became worthless": hevel, "vapor, futility", used of idols (KJV "vanity... vain").

**2 Kgs 17:16** "An Asherah": a cult pole or image of the goddess Asherah (KJV "a grove").

**2 Kgs 18:4** "Nehushtan": a play on nechoshet, "bronze", and nachash, "serpent".

**2 Kgs 18:17** "The Tartan, the Rab-saris and the Rabshakeh": Assyrian titles (commander in chief, chief official, chief cupbearer or field commander), kept as titles; the KJV treats them as names.

**2 Kgs 18:27** "Their own dung... their own urine": following the Qere, which substitutes milder words ("their excrement", "the water of their feet") for the cruder Ketiv.

**2 Kgs 19:9** "Cush": the region south of Egypt (Nubia); KJV "Ethiopia".

**2 Kgs 19:23** "With my many chariots": following the Qere (berov); the Ketiv reads "with the chariotry of my chariots".

**2 Kgs 19:31** "The LORD of hosts": following the Qere, which adds "of hosts" (as in Isa 37:32).

**2 Kgs 19:37** "His sons": following the Qere, which supplies the word (as the KJV does).

**2 Kgs 20:4** "The middle court": following the Qere (chatser); the Ketiv reads "the middle city".

**2 Kgs 20:7** "He recovered": literally "he lived".

**2 Kgs 21:6** "Mediums and spiritists": ʻov and yidde'oni, those who consult the dead and familiar spirits (KJV "familiar spirits and wizards"); so also 23:24.

**2 Kgs 21:13** "Plumb line": mishqelet, a leveling weight; the measuring line and plumb line of judgment used on Samaria and Ahab's house.

**2 Kgs 22:14** "The Second Quarter": Hebrew mishneh, a newer district of Jerusalem; KJV "in the college".

**2 Kgs 23:5** "Idolatrous priests": kemarim, a term used only of pagan priests. "Constellations": mazzalot, perhaps the signs of the zodiac.

**2 Kgs 23:7** "Hangings": literally "houses", perhaps tent-coverings or garments for the image of Asherah.

**2 Kgs 23:11** "Precincts": parwarim, a rare word for an annex or colonnade of the temple (compare parbar, 1 Chr 26:18).

**2 Kgs 23:13** "Mount of Corruption": har hammashchit, a wordplay on the Mount of Olives (mishchah, "anointing"); KJV "mount of corruption".

**2 Kgs 23:29** "Went up to the king of Assyria": the preposition ʻal can mean "against" or "to"; historically Neco marched to support Assyria. KJV "against".

**2 Kgs 23:33** "So that he might not reign": following the Qere (mimmeloch); the Ketiv reads "when he reigned".

**2 Kgs 23:36** "Zebidah": following the Qere; the Ketiv reads "Zebudah".

**2 Kgs 24:14** "Craftsmen and smiths": the second term (masger) may mean "locksmiths" or "metalworkers"; KJV "smiths".

**2 Kgs 25:3** "On the ninth day of the month": the Hebrew does not name the month here; Jer 52:6 has "in the fourth month".

**2 Kgs 25:4** "Fled": the verb is not in the Masoretic text here ("all the men of war by night by the way of the gate"); it is supplied from the sense (compare Jer 52:7).

**2 Kgs 25:11** "Deserters": literally "those who fell to the king of Babylon", that is, who went over to him.

**2 Kgs 25:19** "Those who saw the king's face": the king's close advisers.

**2 Kgs 25:27** "Lifted up the head": an idiom for releasing and showing favor (compare Gen 40:13).

## 1 Chronicles

**1 Chr 1:6** "Diphath": so the Masoretic text; Gen 10:3 and many manuscripts read "Riphath" (KJV).

**1 Chr 1:7** "Rodanim": so the Masoretic text; Gen 10:4 has "Dodanim" (KJV here also "Dodanim").

**1 Chr 1:36** "and of Timna, Amalek": the Hebrew lists Timna among the sons; Gen 36:12 shows Timna was the concubine who bore Amalek.

**1 Chr 1:51** "Aliah": Qere; Gen 36:40 has "Alvah".

**1 Chr 2:7** "Achar" ("trouble") is the form of Achan used here, playing on "the troubler of Israel".

**1 Chr 2:18** "had children by Azubah his wife, and by Jerioth": the Hebrew is difficult (lit. "fathered with Azubah, a wife, and with Jerioth").

**1 Chr 2:24** "in Caleb-ephrathah": the Hebrew is difficult; the Greek reads "Caleb went in to Ephrathah".

**1 Chr 2:50** "The sons of Hur": the Hebrew has the singular "son of Hur"; it introduces the list that follows.

**1 Chr 2:52** "the Menuhoth": Hebrew ha-Menuchot, probably the same group as the Manahathites of v. 54 (KJV "Manahethites").

**1 Chr 3:17** "the captive": Hebrew assir, taken by the KJV as a name (Assir).

**1 Chr 3:22** "six": only five names are listed after Shemaiah; the total probably includes Shemaiah.

**1 Chr 4:3** "These belonged to the father of Etam": the Hebrew is abrupt (lit. "these were the father of Etam"); the Greek reads "these were the sons of Etam".

**1 Chr 4:7** "Zohar": Qere; the written text (Ketiv) has Izhar (KJV "Jezoar").

**1 Chr 4:10** "pain": Hebrew 'otsbi, a play on the name Jabez (v. 9).

**1 Chr 4:17** "she conceived": the mother is not named; she is probably Bithiah of v. 18.

**1 Chr 5:6** "Tiglath-pileser": the Hebrew here spells the name Tilgath-pilneser (also v. 26).

**1 Chr 6:28** "the firstborn, and the second, Abijah": the Hebrew vashni means "and the second"; the KJV takes it as a name (Vashni). The firstborn was Joel (v. 33; 1 Sam 8:2).

**1 Chr 6:58** "Hilez": so the Masoretic text; Josh 21:15 and many manuscripts have "Hilen"/"Holon" (KJV "Hilen").

**1 Chr 6:61** The Hebrew appears abbreviated; Josh 21:5 shows these ten cities came from Ephraim, Dan and the half-tribe of Manasseh.

**1 Chr 7:15** The Hebrew of this verse is difficult; "his sister" and "the second" have no clear antecedent.

**1 Chr 7:23** "Beriah" sounds like Hebrew bera'ah, "in disaster".

**1 Chr 7:28** "Ayyah": so the Masoretic text; many manuscripts read "Gaza" (KJV).

**1 Chr 7:34** "Rohgah, Hubbah": Qere; the written text has Rohagah, Jehubbah (KJV "Jehubbah").

**1 Chr 8:7** "who carried them into exile": the Hebrew is abrupt (lit. "and Gera, he exiled them"); the KJV makes it "he removed them".

**1 Chr 8:29** "the father of Gibeon": his name, Jeiel, is supplied in 9:35.

**1 Chr 9:1** The Masoretic accents end the sentence at "Kings of Israel"; the KJV reads "the kings of Israel and Judah, who were carried away".

**1 Chr 9:2** "temple servants": Hebrew netinim, "those given" (KJV "Nethinims").

**1 Chr 9:32** "the bread set in rows": Hebrew lechem ha-ma'arekhet, "bread of the arrangement" (KJV "shewbread").

**1 Chr 9:41** The Hebrew has no "and Ahaz" here (compare 8:35); the KJV supplies it in italics.

**1 Chr 11:11** "the officers": Qere ha-shalishim; the written text can be read "the thirty" (also 12:18).

**1 Chr 11:21** "honored above the two": the Hebrew is difficult (lit. "above the three, in the two, he was honored"); compare 2 Sam 23:19.

**1 Chr 11:22** "the two Ariels of Moab": Hebrew 'ari'el, probably a title or "champion"; the KJV renders "two lionlike men".

**1 Chr 12:14** "the least was a match for a hundred": or "the least was over a hundred, and the greatest over a thousand".

**1 Chr 12:18** "We are yours": the Hebrew has simply "To you, O David".

**1 Chr 13:6** "which is called by his name": the Hebrew is terse (lit. "where a name is called"); compare 2 Sam 6:2.

**1 Chr 14:1** "Hiram": Qere; the written text has Huram.

**1 Chr 14:11** "Baal-perazim" means "lord of breakings through", echoing "broken through".

**1 Chr 14:14** "balsam trees": Hebrew bekha'im, a tree of uncertain identity (KJV "mulberry trees").

**1 Chr 15:18** "Ben": probably not a separate name; it is absent from the parallel lists in vv. 20-21 and 16:5.

**1 Chr 15:22** "music": Hebrew massa', "lifting up", either of the voice (music) or of the ark (carrying); also v. 27.

**1 Chr 16:3** "a portion of dates": Hebrew 'eshpar, a word of uncertain meaning (KJV "a good piece of flesh").

**1 Chr 16:38** "Jeduthun": Qere; the written text has Jedithun.

**1 Chr 17:5** "from tabernacle to tabernacle": the Hebrew is shortened (lit. "and from tabernacle").

**1 Chr 17:17** "have regarded me as a man of high rank": the Hebrew is obscure (lit. "you have seen me according to the manner of a man, the ascent"); compare 2 Sam 7:19.

**1 Chr 18:5** "Syrians": Hebrew Aram (also "Syria" in v. 6 and "Syrians" in ch. 19), as in Kings and the KJV. The compound place names Aram-naharaim and Aram-maacah (19:6) are kept.

**1 Chr 20:2** "their king": Hebrew malkam, which may also be read as the name of the Ammonite god Milcom.

**1 Chr 20:3** "cut them with saws": Hebrew vayyasar; the parallel 2 Sam 12:31 reads vayyasem, "set them to work with".

**1 Chr 20:4** "the Rephaim" / "the Rapha" (vv. 6, 8): a people of great stature (KJV "the giant").

**1 Chr 20:5** "Jair": Qere; the written text has Jaur.

**1 Chr 21:1** "Satan": Hebrew satan without the article, which may also mean "an adversary"; 2 Sam 24:1 says the anger of the LORD incited David.

**1 Chr 22:9** "Solomon" (Shelomoh) sounds like shalom, "peace", in the same verse.

**1 Chr 22:14** "with great pains": Hebrew be'onyi, "in my affliction" (KJV "in my trouble").

**1 Chr 23:9** "Shelomoth": Qere; the written text has Shelomith.

**1 Chr 23:10** "Zina": called Zizah in v. 11.

**1 Chr 23:13** "to consecrate the most holy things": or "to be consecrated as most holy" (Hebrew lehaqdisho qodesh qodashim).

**1 Chr 24:6** "and one taken for Ithamar": the Hebrew repeats "taken, taken for Ithamar".

**1 Chr 24:23** "The sons of Hebron... the chief": the Hebrew has only "And the sons: Jeriah"; the rest is supplied from 23:19.

**1 Chr 24:26** "Beno": possibly not a name but "his son" (Hebrew beno); also v. 27.

**1 Chr 25:3** "six": only five names are listed; the Greek adds Shimei (compare v. 17).

**1 Chr 25:5** "to lift up his horn": that is, to exalt him (or, to sound the horn in praise).

**1 Chr 26:18** "Parbar": a Hebrew word of uncertain meaning, probably a court or colonnade on the west side of the temple.

**1 Chr 26:25** "Shelomith": Qere; the written text has Shelomoth, the form kept in v. 26.

**1 Chr 27:29** "Shitrai": Qere; the written text has Shirtai.

**1 Chr 28:11** "mercy seat": Hebrew kapporet, the cover of the ark.

**1 Chr 28:12** "all that he had in mind": lit. "all that was in the spirit with him"; it may also be read "by the Spirit".

**1 Chr 29:5** "consecrate himself": lit. "fill his hand", an idiom used for ordination; here, to give freely.

**1 Chr 29:24** "pledged their allegiance": lit. "gave a hand under".

## 2 Chronicles

**2 Chr 1:13** Hebrew "to the high place"; the sense requires "from" (as the following "from before the tent of meeting"); KJV supplies "came from his journey to".

**2 Chr 1:16** Hebrew miqqe'/miqweh read as the place name Kue (Cilicia); KJV "linen yarn".

**2 Chr 1:17** "Syria": Hebrew Aram, so throughout the book (Syrians for the people), as in Kings and the KJV.

**2 Chr 2:3** "Hiram": Hebrew here Huram (so throughout the book); the form of Kings (1 Kgs 5:1; 7:13) is used. The craftsman's name Huram-abi (2:13; 4:16) is kept as in the Hebrew.

**2 Chr 2:4** "The regular arrangement" = the continual arrangement of the bread of the Presence (ma'areket tamid).

**2 Chr 2:10** "Crushed wheat" renders makkot; the parallel 1 Kgs 5:11 has "food" (makkolet).

**2 Chr 2:13** Hebrew "Huram my father" (Huram-abi), a title or part of the name of the craftsman called Hiram in 1 Kgs 7:13; KJV "of Huram my father's".

**2 Chr 3:4** Height of the porch "a hundred and twenty" as in the Hebrew; some ancient versions have twenty.

**2 Chr 3:16** "In the inner sanctuary" (baddevir) as in the Hebrew; the sense is obscure (KJV "as in the oracle"); many emend to "like a necklace".

**2 Chr 4:3** Hebrew "oxen" (beqarim); the parallel 1 Kgs 7:24 has "gourds".

**2 Chr 5:9** Hebrew "and it was there to this day", the singular referring to the ark with its poles; rendered "they are there".

**2 Chr 6:2** "Exalted house" renders beit zevul (a lofty dwelling); KJV "an house of habitation".

**2 Chr 6:42** "The steadfast love shown to David" renders chasdei David, which can also mean David's own acts of devotion; KJV "the mercies of David".

**2 Chr 7:21** "Which was exalted" renders asher hayah elyon; the parallel 1 Kgs 9:8 is often read as "will become a heap of ruins"; KJV "which is high".

**2 Chr 9:11** "Steps" renders mesillot (paths, stairways); KJV "terraces"; the parallel 1 Kgs 10:12 has "supports".

**2 Chr 9:21** Tukkiyyim is uncertain (peacocks or baboons); rendered "peacocks" as traditionally.

**2 Chr 10:16** The Hebrew lacks the verb "saw" (present in 1 Kgs 12:16); KJV supplies it. Rendered without addition.

**2 Chr 10:18** "Adoram": Hebrew Hadoram; the form of 1 Kgs 12:18 is used (KJV here "Hadoram").

**2 Chr 11:15** "Goat demons" renders se'irim (literally "hairy ones, goats"); KJV "devils".

**2 Chr 11:18** The Hebrew lacks "and" before Abihail; she may be Mahalath's mother rather than a second wife. "She bore" in v. 19 is singular.

**2 Chr 11:23** "He sought many wives for them": Hebrew "he asked for a multitude of wives", most naturally for his sons; KJV "he desired many wives".

**2 Chr 12:3** Sukkiim, a people of uncertain identity, probably Libyan auxiliaries.

**2 Chr 13:2** Micaiah daughter of Uriel; elsewhere (11:20; 1 Kgs 15:2) the mother is Maacah daughter of Absalom.

**2 Chr 13:19** "Ephrain": Qere (so KJV); the written text has Ephron.

**2 Chr 13:22** "Commentary" renders midrash (an exposition or study); KJV "story".

**2 Chr 14:3** "Asherim" (sing. Asherah): wooden cult objects or poles of the goddess Asherah; KJV "groves".

**2 Chr 14:5** "Incense altars" renders chammanim; KJV "images".

**2 Chr 14:9** "Cushite(s)" for Kushi/Kushim; KJV "Ethiopian(s)".

**2 Chr 14:11** "It is nothing to you to help, whether the mighty or those without strength": Hebrew ein immekha la'zor bein rav le'ein koach; KJV "it is nothing with thee to help, whether with many, or with them that have no power".

**2 Chr 15:8** Hebrew "the prophecy, Oded the prophet"; v. 1 names the speaker Azariah the son of Oded. Translated as the Hebrew stands.

**2 Chr 15:16** "Horrid image" renders mifletset (something shocking); KJV "an idol in a grove".

**2 Chr 16:10** "Stocks" renders beit hammahpekhet (house of the stocks); KJV "prison house".

**2 Chr 17:6** "Was emboldened" renders yigbah libbo (his heart was lifted up), here in a positive sense; KJV "was lifted up".

**2 Chr 18:7** "Imlah": Hebrew here Imla (also v. 8); the form of 1 Kgs 22:8 is used.

**2 Chr 18:26** "Scant bread and scant water": literally "bread of oppression and water of oppression"; KJV "bread of affliction... water of affliction".

**2 Chr 19:8** "Then they returned to Jerusalem" follows the Hebrew; the sense is unclear (KJV "when they returned"; some ancient versions read "the inhabitants of Jerusalem").

**2 Chr 20:1** Hebrew "some of the Ammonites" (meha'ammonim), repeating Ammon; many read "Meunites" (cf. 26:7). Translated as the Hebrew stands.

**2 Chr 20:2** "Syria": Hebrew Aram; many read "from Edom" (a one-letter difference), which fits the geography. KJV "on this side Syria".

**2 Chr 20:21** "In holy splendor" renders lehadrat qodesh; KJV "the beauty of holiness".

**2 Chr 20:25** Hebrew "dead bodies" (pegarim); some manuscripts and versions have "garments" (begadim).

**2 Chr 20:37** "Will break up" renders a prophetic perfect (parats); KJV "hath broken".

**2 Chr 21:2** "King of Israel": so the Hebrew, of Jehoshaphat king of Judah; the Chronicler uses "Israel" for the people of God as a whole.

**2 Chr 21:19** "Fire" (שְׂרֵפָה): the honorary burning of spices at a king's funeral (cf. 16:14), not cremation; KJV "burning".

**2 Chr 21:20** "With no one regretting it": literally "without desire/delight".

**2 Chr 22:2** "Forty-two" is the Masoretic reading (so KJV); 2 Kings 8:26 has "twenty-two". "Granddaughter": literally "daughter of Omri".

**2 Chr 22:6** "Azariah" is the Hebrew reading (so KJV), for Ahaziah (v. 1); some manuscripts and versions read "Ahaziah".

**2 Chr 23:13** "Leading the praise": literally "making known to praise".

**2 Chr 24:27** "The many oracles" follows the Qere רֹב (׳be many"); KJV "the greatness of the burdens". "Commentary": Hebrew midrash, a written study or record; KJV "story".

**2 Chr 25:24** "Hostages": literally "sons of pledges".

**2 Chr 26:5** "In the visions of God": Hebrew בִּרְאֹת, "in seeing God"; KJV "in the visions of God".

**2 Chr 26:21** "A separate house": Hebrew בֵּית הַחָפְשִׁית, literally "house of freedom", i.e. of release from duties; KJV "several house".

**2 Chr 28:19** "King of Israel": so the Hebrew, of Ahaz king of Judah (cf. 21:2).

**2 Chr 28:20** "Tiglath-pileser": the Hebrew here spells the name Tilgath-pilneser (as in 1 Chr 5:6, 26).

**2 Chr 29:31** "Now you have consecrated yourselves": literally "now you have filled your hand", the idiom for ordination.

**2 Chr 30:8** "Give your hand to the LORD": that is, submit to him and pledge yourselves; KJV "yield yourselves".

**2 Chr 30:18** The prayer runs on into v. 19: "make atonement for everyone who sets his heart..."

**2 Chr 31:10** "Contributions" (תְּרוּמָה): KJV "offerings".

**2 Chr 32:1** "Acts of faithfulness": literally "these things and this faithfulness (אֱמֶת)".

**2 Chr 32:21** "Some of his own offspring": literally "some of those who came out of his own bowels" (Qere).

**2 Chr 32:32** "Good deeds": plural of חֶסֶד, here acts of devotion; KJV "goodness".

**2 Chr 33:19** "Hozai": so the Masoretic pointing (חוֹזַי), taken as a proper name; KJV and LXX read "the seers".

**2 Chr 34:6** "In their ruins" follows the Qere בְּחָרְבֹתָיִם; KJV "with their mattocks".

**2 Chr 34:9** "Then they returned to Jerusalem" follows the written text וַיָּשֻׁבוּ (so KJV); the Qere reads "and the inhabitants of Jerusalem".

**2 Chr 34:22** "Those whom the king had appointed": the Hebrew has only "and whom the king"; the verb is supplied. "Second Quarter": KJV "college".

**2 Chr 35:5** "Lay people": literally "sons of the people", i.e. the non-Levitical Israelites (also vv. 7, 12, 13).

**2 Chr 35:21** "Cease opposing God": literally "refrain for your own sake from God".

**2 Chr 35:26** "Good deeds": plural of חֶסֶד, as in 32:32; KJV "goodness".

**2 Chr 36:21** "Enjoyed its Sabbaths": the verb רָצָה can mean "enjoy" or "pay off"; the land made up its neglected Sabbath years (Lev 26:34).

## Ezra

**Ezra 1:9** "Basins" and "knives": the exact meaning of מֲחַלְפִים and אֲגַרְטָלִי is uncertain; KJV "chargers" and "knives".

**Ezra 1:10** "Of a second kind": Hebrew מִשְׁנִים, uncertain; KJV "of a second sort".

**Ezra 2:43** "Temple servants": Hebrew נְתִינִים, "those given"; KJV keeps "Nethinims".

**Ezra 2:62** "Excluded... as unclean": literally "they were defiled away from the priesthood".

**Ezra 2:63** "The governor": Hebrew/Persian title Tirshatha, kept as a name in the KJV.

**Ezra 2:69** "Darics": Hebrew דַּרְכְּמוֹנִים, the Persian gold coin (as in Neh 7:70-72); KJV "drams". "Minas": KJV "pound".

**Ezra 3:11** "Sang responsively": literally "answered", i.e. alternated in praise.

**Ezra 4:2** "We have been sacrificing to him" follows the Qere וְלוֹ ("and to him"); the written text reads "and not".

**Ezra 4:7** "In Aramaic script and translated into Aramaic": from 4:8 to 6:18 the original itself is in Aramaic.

**Ezra 4:8** "Commander": Aramaic בַּעַל־טְעֵם, literally "master of decree", a high official; KJV "chancellor".

**Ezra 4:9** These gentilic names follow the Masoretic vocalization (so KJV); several are probably Persian titles of officials ("judges", "envoys") or peoples (Persians, men of Erech, Susa).

**Ezra 4:10** "Beyond the River": the Persian province west of the Euphrates. "And so on" (וְכֶעֶנַת): an epistolary formula; KJV "and at such a time".

**Ezra 4:14** "We eat the salt of the palace": an idiom for being in the king's service.

**Ezra 5:4** "We told them": so the Aramaic (first person plural); some ancient versions read "they told them".

**Ezra 5:6** "Apharsachites": probably a Persian title for officials; KJV "Apharsachites".

**Ezra 6:11** "Fastened on it": Aramaic יִתְמְחָא, "be struck/fixed"; i.e. impaled; KJV "hanged".

**Ezra 6:22** "King of Assyria": so the Hebrew, of the Persian king ruling the former Assyrian lands.

**Ezra 7:6** "Skilled": Hebrew מָהִיר, "quick, expert"; KJV "ready".

**Ezra 7:12** 7:12–26 is in Aramaic. "Perfect peace, and so on": the Aramaic has only גְּמִיר ("perfect/complete") and the formula וְכֶעֶנַת; "peace" is supplied, as in the KJV.

**Ezra 7:26** "Banishment": Aramaic שָׁרְשִׁי, literally "rooting out"; KJV "banishment".

**Ezra 8:5** "Of the sons of Shecaniah, the son of Jahaziel": so the Hebrew; some ancient versions add a clan name ("Zattu").

**Ezra 8:10** "Of the sons of Shelomith, the son of Josiphiah": so the Hebrew; some ancient versions read "of the sons of Bani, Shelomith the son of Josiphiah".

**Ezra 8:27** "Darics": Hebrew אַדְרַכְנִים, the Persian gold coin (cf. 2:69; 1 Chr 29:7); KJV "drams".

**Ezra 9:5** "Humiliation": Hebrew תַּעֲנִית, self-abasement with fasting; KJV "heaviness".

**Ezra 9:8** "A peg": Hebrew יָתֵד, a tent peg, i.e. a secure hold; KJV "a nail".

**Ezra 10:3** "The Lord" follows the Masoretic pointing אֲדֹנָי; KJV "my lord", taking it of Ezra.

**Ezra 10:44** "Some of them had wives by whom they had children": literally "some of them had wives, and they had set sons"; the Hebrew is difficult.

## Nehemiah

**Neh 1:1** "Susa" for שׁוּשַׁן (KJV "Shushan"); "the citadel" for הַבִּירָה (KJV "the palace"). Same in Esther.

**Neh 2:13** "Dragon Spring": Hebrew עֵין הַתַּנִּין may also mean serpent or jackal (KJV "dragon well").

**Neh 3:5** "their lord" (אֲדֹנֵיהֶם) may refer to the governor/Nehemiah or to God; KJV "their LORD".

**Neh 3:26** "temple servants" translates הַנְּתִינִים (KJV "Nethinims"), literally "those given"; so throughout the book.

**Neh 4:12** Hebrew obscure: "from all the places where you turn, against us" (KJV "From all places whence ye shall return unto us they will be upon you"). Rendered by the general sense.

**Neh 4:13** Hebrew difficult; "in the open places" renders בְּצִחִיחִים (bare/exposed spots).

**Neh 4:23** Hebrew literally "each his weapon, the water"; sense uncertain. KJV "saving that every one put them off for washing".

**Neh 5:7** "exacting interest" for מַשָּׁא נֹשִׁים (lending on pledge/interest); KJV "exact usury".

**Neh 7:70** "darics" for דַּרְכְּמוֹנִים, a Persian gold coin (KJV "drams"); "minas" for מָנִים (KJV "pound").

**Neh 9:38** In the Hebrew text this verse is 10:1, and Neh 10:1–39 is 10:2–40; KJV numbering kept.

## Esther

**Esth 1:6** Several materials in this verse are rare words of uncertain identification (בַּהַט, דַּר, סָחֶרֶת): rendered porphyry, mother-of-pearl, colored stones.

**Esth 2:23** "gallows" renders עֵץ, literally "tree" or "wood" (KJV "tree" here, "gallows" from 5:14 on); probably a stake or pole for impaling or hanging. Used throughout the book.

**Esth 7:4** The last clause is difficult: "the distress would not be worth the damage to the king" (or "the enemy could not compensate for the king's loss", cf. KJV).

**Esth 8:10** "swift royal steeds bred from the stud": Persian loanwords (בְּנֵי הָרַמָּכִים, הָאַחַשְׁתְּרָנִים) of uncertain meaning (KJV "mules, camels, and young dromedaries").

## Job

**Job 1:5** "Cursed": the Hebrew says "blessed" (barak), a scribal euphemism for cursing God; so also in 1:11, 2:5 and 2:9.

**Job 1:6** "Satan": Hebrew ha-satan, "the adversary"; with the article it may be a title rather than a proper name.

**Job 3:5** "Deep darkness": Hebrew tsalmawet, traditionally "shadow of death" (KJV); rendered "deep darkness" throughout Job. "All that blackens the day": the Hebrew kimrire yom is obscure; it is taken as "darkenings of the day" (eclipses, storms). The KJV has "blackness of the day".

**Job 3:8** "Curse the day": some read yam "sea" for yom "day", in parallel with Leviathan; the Masoretic text is kept.

**Job 4:18** "Angels": Hebrew mal'akhim, "messengers".

**Job 5:5** An obscure verse. "From among the thorns" renders el-mitsinnim; "the thirsty" follows the reading tsemeim (the Masoretic tsammim is usually "snare"; KJV "the robber").

**Job 5:7** "Sparks": literally "sons of flame" (or "of Resheph").

**Job 6:6** "Juice of mallow": the Hebrew hallamut is uncertain; the KJV has "white of an egg".

**Job 6:14** An obscure verse; "even if" takes the second half as concessive. It can also be read "or he forsakes the fear of the Almighty".

**Job 6:21** Following the Qere lo, "to it / like it" (like the dry wadis). The Ketiv lo' gives "you have become nothing", as in the KJV.

**Job 7:20** "To myself": the Masoretic text has 'alay, "to myself"; Jewish tradition lists it among the scribal corrections for an original "to you".

**Job 9:9** The identification of the constellations ('ash, kesil, kimah) is traditional but not certain.

**Job 9:13** "Rahab": a mythical sea monster, a figure for the forces of chaos (not the Rahab of Joshua 2).

**Job 9:33** "Arbiter": Hebrew mokhiah, one who decides between two parties; the KJV has "daysman".

**Job 9:35** "I am not so in myself": the sense is probably "I do not feel guilty within", or "it is not so with me now".

**Job 10:17** "Wave after wave of hosts": literally "changes and a host (army) are with me", that is, relays of troops coming against him.

**Job 11:6** "Has two sides": literally "is double"; the sense is uncertain. "Exacts of you less" renders "causes to be forgotten for you some of your iniquity".

**Job 11:12** A proverb: the hollow man will get sense when a wild donkey's colt is born a man, that is, never. Some read it as a hope ("a wild donkey's colt may be born a man").

**Job 12:5** An obscure verse; nakhon is taken as "ready, prepared" (KJV "is ready to slip with his feet").

**Job 12:6** "Who carry their god in their hand": literally "to whom God (Eloah) brings into his hand"; it may also mean those whom God has put under his own power.

**Job 13:15** Following the Qere lo, "in him", as the KJV does. The Ketiv lo' reads "Look, he will slay me; I have no hope".

**Job 14:14** "Release": Hebrew halifah, "change, relief", as of a soldier relieved at the end of his service (KJV "my change").

**Job 16:20** "My friends scorn me": melitsay re'ay can also be read "my interpreter (intercessor) is my friend", referring to the witness in heaven of 16:19.

**Job 17:2** "Provocation": literally "their provoking (rebelling)"; the line is difficult.

**Job 17:5** An obscure proverb; "for a share of the spoil" takes leheleq as "for a portion". It may also mean "he invites friends to a feast while his own children starve".

**Job 18:2** "Hunt for words": qintse lemillin is uncertain, perhaps "set snares for words" or "put an end to words".

**Job 18:13** "The firstborn of death": a figure for a deadly disease, or for death's chief agent.

**Job 19:25** "Redeemer": Hebrew go'el, the kinsman who redeems, avenges and vindicates. "At the last" (aharon) may also be "as the Last One"; "upon the dust" may mean "upon the earth" or "over my grave".

**Job 19:26** A difficult verse. "Thus destroyed" renders niqqephu zo't, literally "they have struck off this". "From my flesh" can mean "in my flesh" or "apart from my flesh"; the first is preferred here, as in the KJV.

**Job 19:27** "My heart is spent": literally "my kidneys are spent in my bosom", that is, I long for it intensely.

**Job 19:29** "There is a judgment": following the reading shaddun = she + din. Some take it as "that there is the Almighty (Shaddai)".

**Job 20:23** "As his food": bilhumo is uncertain; it may also mean "upon his flesh".

**Job 21:24** "Pails": the word 'atinim occurs only here; it may also mean "his loins (or body) are full of fat".

**Job 21:30** "Spared... led away": the sense may also be "the evil man is kept for the day of calamity", as in the KJV "reserved".

**Job 22:20** "Our foes": Hebrew qimanu is rare, probably "those who rise against us"; the KJV has "our substance".

**Job 22:22** "Instruction": Hebrew torah, here in its general sense of teaching from God's mouth; the KJV has "the law".

**Job 22:29** "Lift up!": Hebrew gevah, a terse word (from ga'ah, "to be high"); the line is obscure. The KJV has "There is lifting up".

**Job 22:30** "One who is not innocent": Hebrew 'i-naqi, with 'i as a negative ("not"); the KJV takes 'i as "island".

**Job 23:2** "Defiant": Hebrew meri, "rebellion" (the KJV reads mar, "bitter"). "The hand on me": Hebrew "my hand", that is, the blow laid on me; the KJV has "my stroke".

**Job 23:12** "My portion of bread": Hebrew mechuqqi, "more than my portion/allotment"; the KJV has "my necessary food".

**Job 23:13** "He is one": Hebrew hu' be'echad, "he is in one", that is, unique and unchangeable in his purpose; the KJV has "he is in one mind".

**Job 23:17** "I have not been silenced by the darkness": Hebrew nitsmatti, "be silenced, be destroyed"; the verse is difficult. The KJV has "Because I was not cut off before the darkness, neither hath he covered the darkness from my face".

**Job 24:6** "His fodder": Hebrew belilo, "his mixed feed", that is, the rich man's crop, which the poor harvest for him; the KJV has "his corn".

**Job 24:12** "Does not charge it as wrong": Hebrew lo' yasim tiflah, "does not set down folly", that is, God does not seem to call the wrong to account; the KJV has "layeth not folly to them".

**Job 24:18** Verses 18–24 describe the fate of the wicked; some take them as Job quoting his friends' view. The text is translated as it stands.

**Job 26:5** "The shades": Hebrew repha'im, the spirits of the dead; the KJV has "dead things".

**Job 26:6** "Abaddon": Hebrew 'avaddon, "destruction", the realm of the dead parallel to Sheol; the KJV has "destruction".

**Job 26:9** "His throne": Hebrew kisseh, read as a form of kisse', "throne" (so the KJV); some take it as keseh, "full moon".

**Job 26:12** "Stirred up": Hebrew raga' can mean "stir up" or "calm"; the KJV has "divideth". "Rahab": the sea monster, symbol of chaos; the KJV has "the proud".

**Job 27:8** "When God cuts him off": Hebrew ki yivtsa', "when he cuts off", with God as subject from the parallel line; the verb can also mean "make gain" (so the KJV, "though he hath gained").

**Job 27:19** "He will not be gathered": that is, not gathered to his fathers in burial, or not able to gather his wealth again; the KJV has the same literal wording.

**Job 28:4** The verse describes miners lowered on ropes into shafts; the Hebrew is difficult. The KJV has "The flood breaketh out from the inhabitant; even the waters forgotten of the foot".

**Job 28:18** "Pearls": Hebrew peninim, a precious stone or coral of reddish color, or pearls; the KJV has "rubies".

**Job 29:6** "Curds": Hebrew chem'ah, curdled milk or butter (so the KJV, "butter").

**Job 29:18** "Like the sand": Hebrew kachol; some take chol here as the phoenix, the bird that renews its life.

**Job 30:3** "Gnaw the dry ground": Hebrew ha'oreqim tsiyyah; the verb may also mean "flee into" the dry land (so the KJV).

**Job 30:11** "His cord": following the Qere yitro; the Ketiv reads yitri, "my cord". "God" is supplied as the implied subject.

**Job 30:22** "In the roaring storm": following the Qere teshuwwah; the Ketiv tushiyyah means "sound wisdom" (KJV "my substance").

**Job 30:24** The verse is obscure; it is taken as a general truth that anyone in ruin reaches out and cries for help. The KJV has "Howbeit he will not stretch out his hand to the grave, though they cry in his destruction".

**Job 31:26** "The sun": Hebrew 'or, "light", here the shining sun, as in the parallel with the moon.

**Job 31:33** "As Adam did": Hebrew ke'adam may also mean "as men do"; the KJV has "as Adam".

**Job 33:18** "By the weapon": Hebrew shelach, a missile or spear; some take it as the "channel" or river of death.

**Job 33:19** "Continual strife in his bones": following the Qere veriv; the Ketiv verov means "and the multitude of his bones" (so the KJV).

**Job 33:23** "Angel": Hebrew mal'akh, "messenger", here a heavenly messenger; the KJV has "messenger". "Mediator": Hebrew melits, "interpreter".

**Job 34:17** "Him who is righteous and mighty": Hebrew tsaddiq kabbir, God; the KJV has "him that is most just". Verse 18 continues the description of God, reading the Hebrew ha'amor as "who says"; the KJV has "Is it fit to say".

**Job 34:36** "Would that": Hebrew 'avi, taken as a wish particle; some take it as "my father" (addressing God).

**Job 35:15** "Arrogance": Hebrew pash occurs only here; taken as "arrogance" or "folly". The KJV has "extremity".

**Job 36:14** "Cult prostitutes": Hebrew qedeshim, men devoted to pagan shrine prostitution, whose life ended in shame and early death; the KJV has "the unclean".

**Job 36:18** "Scoffing": Hebrew sefeq, "mockery" or "abundance"; the verse is difficult. The KJV has "lest he take thee away with his stroke".

**Job 36:33** The verse is obscure; it is taken as the thunder announcing God's coming storm, perceived even by the cattle. The KJV has "The noise thereof sheweth concerning it, the cattle also concerning the vapour".

**Job 37:24** "Wise in their own heart": Hebrew chakhme lev, "wise of heart", here in the sense of those who think themselves wise.

**Job 38:32** "The Mazzaroth": a constellation or the signs of the zodiac; the Hebrew word is kept, as in the KJV. "The Bear": Hebrew 'ayish, probably the Great Bear; the KJV has "Arcturus".

**Job 38:36** "The inward parts... the mind": Hebrew tuchot and sekhwi are rare; some take them as the ibis and the rooster, birds that foretell the weather. The KJV has "the inward parts... the heart".

**Job 39:9** "Wild ox": Hebrew re'em (also in v. 10); the KJV has "unicorn".

**Job 39:13** The second line is difficult: Hebrew 'evrah chasidah wenotsah, "the pinion of the stork and plumage", taken as a question contrasting the ostrich with the stork, which cares for its young. The KJV has "or wings and feathers unto the ostrich".

**Job 39:19** "Mane": Hebrew ra'mah, probably "quivering (mane)", from a root meaning "to tremble" or "to thunder"; the KJV has "thunder".

**Job 40:15** "Behemoth": Hebrew behemot, the intensive plural of "beast", a great land creature; the name is kept, as in the KJV.

**Job 40:21** "Lotus plants": Hebrew tse'elim (also v. 22), probably the thorny lotus; the KJV has "shady trees".

**Job 41:1** "Leviathan": Hebrew livyatan, a great sea creature; the name is kept, as in the KJV. Verse numbering follows the KJV (Hebrew 40:25–41:26).

**Job 41:6** "Merchants": Hebrew kena'anim, "Canaanites", used here of traders.

**Job 41:13** "A double bridle": Hebrew kefel risno, "the double of his bridle", that is, his jaws; the KJV has "his double bridle".

**Job 41:25** "Are beside themselves": Hebrew yitchatta'u, literally "purify themselves" or "miss the way", here of being thrown into confusion; the KJV has "purify themselves".

**Job 42:6** "I despise myself": Hebrew 'em'as, "I reject/despise", without an object; it can also mean "I retract (my words)".

**Job 42:11** "A piece of money": Hebrew qesitah, a unit of value of unknown weight (also Gen 33:19).

## Psalms

**Ps 2:9** "Break" follows the Masoretic vowels (from ra'a', "shatter"); the Greek and Rev 2:27 read "shepherd/rule" (ra'ah).

**Ps 2:12** "Son" renders bar (Aramaic "son", as in Prov 31:2). Some take it as "purely" or "in purity" (Kiss purely / worship in purity). The EVBO-EN follows the KJV reading "Kiss the Son".

**Ps 3:2** Selah: a liturgical or musical term of uncertain meaning (perhaps a pause or a raising of the voice); kept untranslated throughout the Psalms.

**Ps 4:0** "To the choirmaster" renders lamnatseach, "to the leader" (the director of temple music; KJV "To the chief Musician"). Neginoth: probably "stringed instruments" (singular Neginah in 61:0); kept transliterated as in the KJV.

**Ps 4:3** "The godly one" renders chasid, related to chesed ("steadfast love"): one who is loyal and devoted to God.

**Ps 5:0** Nehiloth: probably "flutes" or wind instruments; kept transliterated.

**Ps 5:8** "Those who lie in wait for me" renders shorerai (KJV "mine enemies"), literally "those who watch me" with hostile intent.

**Ps 6:0** Sheminith: literally "the eighth", perhaps an octave or an eight-stringed instrument; kept transliterated.

**Ps 6:5** Sheol: the realm of the dead (KJV here "the grave").

**Ps 7:0** Shiggaion: a literary or musical term of uncertain meaning, perhaps an impassioned or irregular song; kept transliterated.

**Ps 7:4** "Plundered my foe without cause" takes chalats in its sense "strip, despoil". The KJV takes it as "delivered" and makes the clause a parenthesis.

**Ps 7:9** "Inmost being" renders kelayot, literally "kidneys" (KJV "reins"), the seat of the emotions and conscience.

**Ps 7:12** The subject of the verse is ambiguous: either God sharpens his sword against the man who will not turn, or the wicked man prepares his weapons. Taken here as God (vv. 11-13).

**Ps 8:0** Gittith: perhaps an instrument or melody associated with Gath, or a vintage song (gat, "winepress"); kept transliterated.

**Ps 8:5** "Than the angels" renders me'elohim, as the KJV and the Greek translators did (cited in Heb 2:7). It can also be read "than God".

**Ps 9:0** Muth-labben: apparently "death of the son", probably the name of a tune; kept transliterated.

**Ps 9:16** Higgaion: probably a musical direction (a meditative interlude or resounding music); kept transliterated.

**Ps 10:3** "Blesses himself" takes berek as reflexive; the clause may also be read "the greedy man curses and spurns the LORD" (barak used euphemistically).

**Ps 10:10** Verse 10 follows the Qere (chel ka'im, "the helpless"). The Hebrew is difficult; "he is crushed" (yidkeh) may describe the victim.

**Ps 12:5** "In the safety for which he longs" takes yaphiach lo as "he pants for it"; the KJV reads "from him that puffeth at him".

**Ps 12:7** "Them" and "him" follow the Hebrew pronouns (the plural refers to the afflicted or to the LORD's words; the singular to each of the afflicted).

**Ps 14:7** "Restores the fortunes" renders shuv shevut (KJV "bringeth back the captivity"); the phrase is broader than return from exile.

**Ps 16:0** Michtam: a term of uncertain meaning (perhaps "inscription" or "golden poem"); kept transliterated.

**Ps 16:2** The Masoretic form 'amart is feminine ("you have said"), understood as addressed to the soul; "O my soul" is supplied, as in the KJV. Many manuscripts and ancient versions read "I said".

**Ps 16:3** The Hebrew of vv. 3-4 is difficult; the rendering follows the Masoretic accents.

**Ps 16:10** "Holy One" renders chasid (Qere, singular), "the godly/faithful one"; applied to Christ in Acts 2:27 and 13:35.

**Ps 17:13** "By your sword" and (v. 14) "by your hand" may also be read in apposition: "the wicked, who are your sword... men who are your hand" (so the KJV).

**Ps 17:14** The first half of the verse is obscure in the Hebrew; the rendering is literal.

**Ps 18:1** "Love" renders the rare verb racham (here with the sense of deep, tender love), not the usual 'ahav.

**Ps 18:4** "Destruction" renders beliya'al ("worthlessness", Belial); the parallel with death and Sheol points to ruin or the realm of destruction (KJV "ungodly men").

**Ps 18:26** "Shrewd" renders tittappal, "show yourself tortuous": God outmaneuvers the crooked (KJV "froward").

**Ps 18:35** "Gentleness" renders 'anvah, God's condescension or humility in stooping to help (KJV "gentleness").

**Ps 19:1** "Expanse" renders raqia', the "firmament" of Gen 1:6-8 (KJV "firmament").

**Ps 19:3** Literally "there is no speech and no words; their voice is not heard": creation speaks without audible words. The KJV supplies "where" and reads "nor language, where their voice is not heard".

**Ps 19:12** "Declare me innocent" renders naqqeni (KJV "cleanse thou me"), a legal term: acquit, hold guiltless.

**Ps 20:9** Following the Masoretic accents ("O LORD, save! May the King answer us"). The Greek reads "O LORD, save the king, and answer us".

**Ps 22:0** Aijeleth Shahar: "the doe of the dawn", probably the name of a tune; kept transliterated as in the KJV.

**Ps 22:1** Quoted by Jesus on the cross (Matt 27:46; Mark 15:34).

**Ps 22:8** "He committed himself" renders gol, literally "roll [your cause] onto the LORD", spoken in mockery; the Greek and Matt 27:43 render "he trusted in God".

**Ps 22:16** "They pierced" follows the reading ka'aru found in some Hebrew manuscripts and supported by the Greek ("they dug"), as in the KJV. The Masoretic text reads ka'ari, "like a lion [at] my hands and my feet".

**Ps 22:20** "My only life" renders yechidati, "my only one", i.e. my one precious life (KJV "my darling").

**Ps 22:21** "Wild oxen" renders re'emim (KJV "unicorns"). "You have answered me" ('anitani) marks the turn from lament to praise.

**Ps 22:29** The last clause is difficult; the rendering takes it as one who is dying, unable to preserve his own life.

**Ps 23:2** "Waters of rest" renders me menuchot, waters where one finds rest (KJV "still waters").

**Ps 23:4** "The shadow of death" renders tsalmavet; the word can also mean "deep darkness".

**Ps 23:6** "I will dwell" follows the sense of the KJV and the ancient versions (reading veshivti). The Masoretic vowels (veshavti) mean "I will return to the house of the LORD".

**Ps 24:4** "His soul" follows the Qere (naphsho). The written text (Ketiv) has "my soul": the one who has not taken the LORD's name ("my soul") in vain.

**Ps 24:6** "O Jacob" is literal, as in the KJV; the Greek and Syriac read "the God of Jacob".

**Ps 25:0** Psalm 25 is an alphabetic acrostic: each verse begins with a successive letter of the Hebrew alphabet (with some irregularities). The same form appears in Pss 9-10, 34, 37.

**Ps 26:1** "Vindicate me" renders shofteni, literally "judge me" (KJV), i.e. decide my case in my favor.

**Ps 27:8** The Hebrew is compressed: "To you my heart says: 'Seek my face'". The heart repeats God's invitation. The KJV supplies "When thou saidst".

**Ps 27:13** The sentence breaks off in the Hebrew ("Unless I had believed..."). The KJV supplies "I had fainted". The word lule ("unless") carries special Masoretic dots, marking it as doubtful.

**Ps 28:2** "Sanctuary" renders devir, the inner room of the temple, the Most Holy Place (KJV "oracle").

**Ps 29:1** "Sons of the mighty" renders bene 'elim (KJV "O ye mighty"); it may refer to heavenly beings.

**Ps 29:6** "Wild ox" renders re'em (KJV "unicorn"), as in 22:21.

**Ps 30:3** "That I should not go down" follows the Qere (miyyordi). The Ketiv reads "from among those who go down to the pit".

**Ps 30:4** "His holy name" renders zekher qodsho, literally "the remembrance of his holiness" (KJV); zekher is used of the name by which God is remembered (Exod 3:15).

**Ps 31:5** Spoken by Jesus on the cross (Luke 23:46).

**Ps 32:0** Maschil: Hebrew maskil, a term of uncertain meaning, perhaps "instructive" or "skillful" poem (from sakal, "be wise"); kept transliterated as in the KJV.

**Ps 32:1** Quoted in Rom 4:7-8.

**Ps 32:4** "Vitality" renders leshaddi, a rare word, probably "my sap, freshness" (KJV "my moisture").

**Ps 32:9** The last clause is literally "not to come near you": the animal will not come to you without restraint.

**Ps 34:0** Abimelech appears to be the royal title of Achish, king of Gath (1 Sam 21:10-15).

**Ps 34:21** "Be held guilty" renders ye'shamu (KJV "be desolate"), "bear guilt and its punishment"; also v. 22.

**Ps 35:15** "Smiters" renders nekhim, a rare word (KJV "abjects"); perhaps "those who strike" or "outcasts".

**Ps 35:16** The Hebrew is obscure; literally "with profane ones, mockers of a cake".

**Ps 36:1** Literally "an oracle (ne'um) of transgression to the wicked within my heart". Many Hebrew manuscripts and the ancient versions read "his heart"; the Masoretic text has "my heart".

**Ps 36:2** The Hebrew is compressed: "for he makes it smooth to himself in his eyes, to find his iniquity, to hate".

**Ps 37:3** "Feed on faithfulness" renders re'eh 'emunah; it may also mean "cultivate faithfulness" or "be fed securely" (KJV "verily thou shalt be fed").

**Ps 37:20** "The glory of the pastures" renders kiqar karim; karim can mean "pastures" or "lambs" (KJV "the fat of lambs").

**Ps 37:23** The verse may also be read "and he delights in his way", with the LORD as subject (KJV).

**Ps 37:35** "Luxuriant native tree" renders ke'ezrach ra'anan, literally "like a native, green [tree]" (KJV "green bay tree").

**Ps 38:0** "To bring to remembrance" renders lehazkir, perhaps connected with the memorial portion of an offering (Lev 2:2); also in the title of Ps 70.

**Ps 38:7** "Burning" renders niqleh, "roasted, burning" (KJV "a loathsome disease").

**Ps 39:0** Jeduthun: one of David's chief musicians (1 Chr 16:41; 25:1). In the titles of Pss 62 and 77 ("according to Jeduthun") the phrase may refer to a manner of performance associated with him; in 77:0 the written text (Ketiv) spells the name Yedithun.

**Ps 39:5** "Breath" renders hevel ("vapor, vanity"; KJV "vanity"); also in vv. 6 and 11. "Even standing firm" renders nitsav (KJV "at his best state").

**Ps 39:6** "As a shadow" renders betselem, "as an image/shadow" (KJV "in a vain shew").

**Ps 39:13** "Look away from me" renders hasha', a plea that God turn his punishing gaze away; "smile again" renders 'avligah, "be cheerful, recover".

**Ps 40:6** "Ears you have dug for me" is literal (KJV "mine ears hast thou opened"). Heb 10:5 follows the Greek "a body you have prepared for me".

**Ps 40:9** "Proclaimed the good news" renders bissarti (KJV "preached").

**Ps 41:3** "You turn over all his bed" is literal (KJV "make all his bed"), i.e. you transform his sickness into health.

**Ps 41:8** "A thing of destruction" renders devar-beliya'al, literally "a thing of worthlessness/Belial", a fatal illness or a curse (KJV "an evil disease").

**Ps 41:9** Quoted by Jesus of Judas (John 13:18).

**Ps 41:13** This doxology closes Book I of the Psalms (Pss 1-41).

**Ps 42:5** "The salvation of his presence" (literally "of his face"): so the Masoretic text here; in the refrain of 42:11 and 43:5 it reads "the salvation of my face and my God". The KJV has "the help of his countenance".

**Ps 42:6** "The Hermons": the Hebrew is plural, probably the peaks of the Hermon range (KJV "the Hermonites"). "Mizar" means "small"; the location is unknown.

**Ps 44:2** "Let them spread out": the verb shalach (piel) may mean "send out" the nations (KJV "cast them out") or let Israel spread like a vine's branches; the parallel with "planted" favors the second.

**Ps 44:19** "The shadow of death": Hebrew tsalmaweth, as vocalized by the Masoretes; it may also mean "deep darkness".

**Ps 45:0** "Shoshannim": Hebrew "lilies", probably the name of a tune; kept transliterated as in the KJV.

**Ps 45:4** "Let your right hand teach you awesome things": the Hebrew jussive may also be read "your right hand will show you awesome deeds".

**Ps 45:6** "Your throne, O God": the Hebrew addresses the king as Elohim; Hebrews 1:8 quotes it so. Some render "your throne is God's", but the vocative is the natural reading.

**Ps 45:8** "Stringed instruments": Hebrew minni, taken as a short plural of men, "strings" (as in 150:4). The KJV reads it as "whereby".

**Ps 46:0** "Alamoth": Hebrew "young women", perhaps a high voice register; kept transliterated as in the KJV.

**Ps 46:1** "Readily found": literally "found very much"; that is, he has proved a sure help (KJV "a very present help").

**Ps 47:7** "With a Maschil": the same term as in the titles (KJV "with understanding"); here it seems to mean a skillful or instructive psalm.

**Ps 48:2** "In the far north": Hebrew yarkethe tsaphon, "the farthest parts of the north", possibly an echo of Zaphon, the mountain of the gods in Canaanite tradition (KJV "the sides of the north").

**Ps 48:14** "Until death": Hebrew al-muth. Some divide it as almuth, "over death" (forever), or take it as a musical note like Alamoth (46:0) belonging to the next psalm; the Masoretic text is followed.

**Ps 49:5** "Those who dog my heels": Hebrew "the iniquity of my heels", taken as the iniquity of those who lie in wait for me (compare 56:6). The KJV has "the iniquity of my heels".

**Ps 49:13** "Foolishly confident": Hebrew kesel may mean "folly" or "confidence"; here the line describes the self-assured.

**Ps 49:14** "Their form... far from its lofty dwelling": the second half of the verse is obscure; mizzebul lo is taken as "away from its (former) dwelling". "In the morning" may point to a day of reversal or vindication.

**Ps 50:5** "Godly ones": Hebrew chasidim, those bound to God in steadfast love (KJV "saints"); so throughout these psalms.

**Ps 51:4** Romans 3:4 quotes this verse from the Greek.

**Ps 51:11** "Your Holy Spirit": Hebrew ruach qodsheka, "the spirit of your holiness"; capitalized according to the edition's rule (KJV "thy holy spirit"). Elsewhere in the OT only Isaiah 63:10-11.

**Ps 53:0** "Mahalath": a term of uncertain meaning (perhaps "sickness", or a tune name); kept transliterated as in the KJV.

**Ps 53:5** Compare 14:5-6; this psalm is a variant of Psalm 14, with "God" for "the LORD".

**Ps 53:6** "Restores the fortunes": Hebrew shuv shevuth (KJV "bringeth back the captivity"); it may also mean "turns back the captivity".

**Ps 55:15** "May death take them by surprise": following the Qere yashi maweth; the Ketiv yeshimawet would read "desolations upon them". "Alive": KJV "quick".

**Ps 55:18** "For many were in conflict with me": literally "for with many they were with me"; the preposition is taken in the hostile sense (KJV "for there were many with me").

**Ps 55:19** "Bring them low": Hebrew ya'anem, from anah, "answer" or "afflict"; the context favors the second. "Do not change": they have no changes of fortune or of heart.

**Ps 56:0** Jonath-elem-rechokim: "the silent dove of distant places" (or "the dove of the far-off terebinths"), probably a tune name; kept transliterated as in the KJV.

**Ps 56:2** "Arrogantly": Hebrew marom, "on high"; the KJV takes it as a vocative, "O thou most High".

**Ps 56:8** "Flask": Hebrew nod, a skin bottle, a wordplay with nodi, "my wandering".

**Ps 57:0** "Al-taschith": "Do not destroy", probably a tune name; kept transliterated as in the KJV.

**Ps 57:4** "Who are ablaze": Hebrew lohatim, "those who blaze", that is, devouring enemies (KJV "them that are set on fire").

**Ps 58:1** "When you keep silent": the Masoretic text has elem, "silence"; the KJV renders "O congregation", and many read elim, "O gods" or "mighty ones". The Masoretic text is followed.

**Ps 58:9** "Whether raw or burning": the Hebrew of the second line is obscure ("as living, as burning, he will sweep it away"); the image is of a storm scattering the fuel before the pot is heated.

**Ps 59:9** "Because of his strength": the Masoretic text has uzzo, "his strength"; many manuscripts and versions read uzzi, "O my Strength", as in 59:17.

**Ps 59:10** "The God of my steadfast love": following the Qere chasdi; the Ketiv reads "his steadfast love".

**Ps 59:15** "They linger through the night": Hebrew wayyalinu, from lun, "lodge"; the KJV takes it from a root meaning "grumble" ("grudge").

**Ps 60:0** "Shushan-eduth": "lily of testimony", probably a tune name; kept transliterated as in the KJV.

**Ps 60:4** "Because of the truth": Hebrew qoshet, "truth" (so the KJV); some take it as qeshet, "bow", that is, "to flee from the bow".

**Ps 60:8** "Philistia, raise a shout over me": the Hebrew is ironic, or else "because of me, Philistia, raise a shout"; compare 108:9, "over Philistia I shout in triumph".

**Ps 62:9** "A breath": Hebrew hevel (KJV "vanity"). "The sons of men... the sons of man": Hebrew bene adam and bene ish, which may also contrast the common people and the nobles (KJV "men of low degree... men of high degree").

**Ps 63:1** "I seek you at dawn": Hebrew ashachareka, related to shachar, "dawn"; hence the KJV "early will I seek thee". Others take it as "earnestly".

**Ps 63:10** "Jackals": Hebrew shu'alim, which can mean "foxes" (so the KJV) or "jackals"; jackals feed on the dead.

**Ps 64:6** "We have finished a carefully searched-out scheme": the line is difficult; it is taken as the words of the plotters.

**Ps 65:1** "To you silence is praise": following the Masoretic dumiyyah, "silence" (that is, quiet trust is itself praise); the KJV has "Praise waiteth for thee". The Greek reads "is fitting" (dumiyyah as domiyah).

**Ps 65:3** "Make atonement for them": Hebrew kipper (KJV "purge them away").

**Ps 66:12** "Abundance": Hebrew rewayah, "saturation", "overflowing" (KJV "a wealthy place").

**Ps 68:4** "The LORD is his name": Hebrew beyah shemo, using the short form of the divine name, Yah (KJV "by his name JAH"). Yah is rendered "the LORD" throughout the Psalms: 68:18 (Yah Elohim, "the LORD God"); 77:11; 89:8; 94:7, 12; 102:18; 115:17-18; 118:5, 14, 17-19; 122:4; 130:3; 135:3-4; 150:6. "Rides through the deserts": Hebrew aravoth, "desert plains" (KJV "the heavens"; compare 68:33).

**Ps 68:6** "Into prosperity": Hebrew bakkosharoth, a rare word, probably "to prosperity" or "with singing" (KJV "with chains").

**Ps 68:11** "Women who proclaim the news": the Hebrew participle is feminine plural (KJV "those that published it").

**Ps 68:13** "Sheepfolds": Hebrew shephattayim, of uncertain meaning, perhaps "saddlebags" or "hearthstones" (KJV "pots").

**Ps 68:16** "Look on in envy": Hebrew teratsdun, a rare verb, "watch jealously" (KJV "leap").

**Ps 68:18** "Received gifts among men": Ephesians 4:8 quotes this verse in the form "gave gifts to men".

**Ps 68:19** "Carries our load": Hebrew ya'amas lanu, "carries a load for us"; the KJV supplies "loadeth us with benefits".

**Ps 68:20** "GOD the Lord": Hebrew YHWH Adonai (the reverse of the usual Adonai YHWH, "the Lord GOD"), with the divine name read with the vowels of Elohim; so also 109:21; 140:7; 141:8.

**Ps 68:30** "The beast of the reeds": probably the hippopotamus or crocodile as a figure for Egypt (KJV "the company of spearmen"). "Submits with bars of silver": the Hebrew of this line is obscure.

**Ps 69:1** "Up to my throat": Hebrew ad nefesh, "to the soul", here in its sense of "throat" or "neck" (KJV "unto my soul").

**Ps 69:4** "What I did not steal I must then give back": the Hebrew az ashiv may be a statement ("then I restored") or an indignant question.

**Ps 69:21** "Gall": Hebrew rosh, a bitter, poisonous plant. Compare Matthew 27:34, 48.

**Ps 69:22** "For those at ease": Hebrew lishlomim, which may also mean "for their peace offerings" (KJV "for their welfare"). Romans 11:9-10 quotes 69:22-23 from the Greek.

**Ps 70:0** This psalm is nearly identical to 40:13-17.

**Ps 71:6** "You drew me out": Hebrew gozi, a rare word, "the one who cut me off" or "drew me out" (at birth).

**Ps 72:5** "They will fear you": so the Masoretic text; the Greek reads "may he endure" (ya'arik for yira'ukha).

**Ps 72:16** "Plenty": Hebrew pissath, found only here, probably "abundance" (KJV "an handful").

**Ps 72:20** This line closes the second book of the Psalms (Psalms 42-72).

**Ps 73:4** Hebrew lemotam, "in their death"; some divide the consonants as lamo tam, "they have no pangs; sound and fat is their body".

**Ps 73:10** A difficult verse. The Qere yashuv "turn back" is followed; the Ketiv reads yashiv "he brings back". The sense of the second line ("waters of a full cup are drained by them") is uncertain.

**Ps 73:20** Hebrew ba'ir, taken as "when (you) rouse yourself" (from 'ur); the same consonants could mean "in the city".

**Ps 73:21** Literally "in my kidneys", the seat of the emotions.

**Ps 74:5** A difficult verse; literally "he is known as one bringing up on high, in a thicket of wood, axes".

**Ps 74:14** Hebrew letsiyyim may mean "to the desert dwellers" (people) or "to the creatures of the desert".

**Ps 75:6** Hebrew harim may be "lifting up" (exaltation), as taken here, or "mountains" ("the wilderness of the mountains").

**Ps 76:10** "Wrap around you": literally "gird yourself" with the remainder of wrath, that is, the last of human fury becomes an ornament to God; the KJV has "restrain".

**Ps 77:10** Hebrew shenot may mean "the changing of" (as taken here) or "the years of" the right hand of the Most High (KJV "I will remember the years").

**Ps 78:25** "The mighty" (abbirim) is understood by the ancient versions as the angels.

**Ps 78:38** Hebrew yekhapper, "make atonement for"; the KJV has "forgave".

**Ps 78:41** Hebrew hitvu is uncertain: "provoked" or "pained"; the KJV has "limited".

**Ps 80:0** Shoshannim-eduth: "lilies, a testimony", probably a tune name; kept transliterated as in the KJV (compare Shoshannim, 45:0, and Shushan-eduth, 60:0).

**Ps 80:4** Literally "how long will you smoke (with anger)".

**Ps 80:5** Hebrew shalish, a measure (a "third"), here "by the measure".

**Ps 80:15** Hebrew ben, "son"; in the vine image it may mean "branch" (as in Gen 49:22).

**Ps 81:5** "Over" (al) may also be "against" (KJV "through"). The speaker who hears an unknown language is the psalmist (or Israel), introducing God's words in vv. 6-16.

**Ps 82:1** Hebrew elohim, "gods", here probably rulers and judges (compare v. 6 and John 10:34-35), or heavenly beings; "assembly of God" is literally "the congregation of El" (KJV "congregation of the mighty").

**Ps 84:5** The Hebrew has only "highways in their heart", that is, the pilgrim roads to Zion.

**Ps 84:6** Baca may mean "weeping" or a balsam tree that grows in dry places. Moreh may be "early rain" (as here) or "teacher".

**Ps 85:1** "Restored the fortunes": Hebrew shavta shevut (KJV "brought back the captivity"); it may also mean "turned back the captivity".

**Ps 86:13** Literally "from the lowest Sheol" (KJV "the lowest hell").

**Ps 87:4** Rahab here is a poetic name for Egypt (compare Isa 30:7), not the woman of Jericho.

**Ps 87:7** A difficult verse; literally "and singers as dancers (or pipers): all my springs are in you".

**Ps 88:0** Mahalath Leannoth is kept transliterated; it may mean "for sickness, to afflict" or name a tune.

**Ps 88:10** Hebrew rephaim, "the departed" or "shades", the spirits of the dead (KJV "the dead").

**Ps 88:11** Abaddon, "destruction", a name for the realm of the dead (KJV "destruction").

**Ps 88:15** Hebrew afunah occurs only here; "I am in despair" (or "I am helpless"); the KJV has "I am distracted".

**Ps 88:18** Literally "my acquaintances (are) darkness"; that is, darkness is the only companion left.

**Ps 89:6** Hebrew bene elim, "sons of the mighty" or "sons of God", probably heavenly beings.

**Ps 89:22** Hebrew yashi may mean "exact (as a creditor)" or "deceive".

**Ps 90:3** Hebrew dakka, "crushed matter, dust" (KJV "destruction").

**Ps 90:9** Hebrew hegeh, "a sigh" or "a murmur"; the KJV has "as a tale that is told".

**Ps 91:9** The Hebrew changes speaker: "For you, O LORD, are my refuge" is the psalmist's confession, followed by words addressed to the believer. The KJV joins them: "Because thou hast made the LORD, which is my refuge... thy habitation".

**Ps 92:10** Hebrew re'em, "wild ox"; the KJV has "unicorn".

**Ps 95:8** Meribah means "quarreling" and Massah "testing" (Exod 17:7); the KJV translates them ("provocation", "temptation").

**Ps 96:8** Hebrew minchah, here a gift or tribute brought to the King, rendered "offering" rather than "grain offering".

**Ps 100:3** Following the Qere velo anachnu, "and we are his"; the Ketiv velo' anachnu gives the KJV's "and not we ourselves".

**Ps 101:3** Hebrew devar beliyya'al, "a worthless thing".

**Ps 102:6** The identification of these birds (qa'at, kos) is uncertain; "pelican" and "owl" follow the traditional understanding.

**Ps 102:23** Following the Qere kochi, "my strength"; the Ketiv reads kocho, "his strength".

**Ps 103:5** Hebrew edyekh is obscure, literally "your ornament"; taken here as "your desire" (KJV "thy mouth").

**Ps 104:4** Or "He makes winds his messengers, flames of fire his ministers"; the order given here follows the Hebrew, as quoted in Heb 1:7.

**Ps 104:8** Or "They (the waters) went up the mountains, went down into the valleys".

**Ps 104:30** Hebrew ruach, "Spirit" or "breath" (the same word as "breath" in v. 29).

**Ps 104:35** Hallelujah: Hebrew hallelu-Yah, "praise Yah", kept as "Hallelujah" where it stands as an exclamation (104:35; 105:45; 106:1, 48; Pss 111-117; 135; 146-150); inside a sentence it is rendered "Praise the LORD" (135:3).

**Ps 105:18** Literally "his soul (nefesh) came into iron"; nefesh may also mean "neck" here (KJV "he was laid in iron").

**Ps 105:28** Following the Qere devaro, "his word" (Ketiv "his words"). The negative refers to Moses and Aaron's obedience, or to the darkness itself; the Greek version omits "not".

**Ps 106:7** Hebrew yam suf, literally "Sea of Reeds", traditionally "Red Sea"; likewise in vv. 9 and 22.

**Ps 106:26** "Lifted up his hand", the gesture of an oath: he swore against them.

**Ps 106:33** "His spirit" may be the Spirit of God (compare Isa 63:10) or Moses' own spirit.

**Ps 107:3** "From the sea": Hebrew yam, usually "west"; here paired with north, so the KJV renders "south." Kept literal.

**Ps 109:6** "Accuser": Hebrew satan, here a human adversary at court; KJV "Satan."

**Ps 110:1** "The LORD said": Hebrew ne'um YHWH, "the utterance of the LORD"; "my Lord" is adoni.

**Ps 110:3** Difficult verse. "Offer themselves freely" (lit. "freewill offerings"). Many manuscripts read "on the holy mountains" (harere) for "in the splendor of holiness" (hadre); the Masoretic text is followed.

**Ps 110:6** "The head": Hebrew rosh, singular; may mean "chief" or "chiefs" (KJV "the heads over many countries").

**Ps 112:1** Psalms 111 and 112 are acrostics (each half-line begins with the next letter of the Hebrew alphabet).

**Ps 116:10** "I believed, therefore I spoke": Hebrew ki may also mean "when" or "even when"; this rendering is the one cited in 2 Cor 4:13.

**Ps 118:10** "Cut them off": Hebrew 'amilam, from mul, "circumcise" or "cut off"; sense uncertain (KJV "destroy").

**Ps 118:14** "Song": Hebrew zimrat, possibly "might" or "protection"; "song" as in Exod 15:2.

**Ps 118:25** "Save us, we pray": Hebrew hoshi'ah-na, the source of "Hosanna."

**Ps 119:1** Acrostic psalm: each group of eight verses begins with one letter of the Hebrew alphabet (the letter headings are not part of the verse text). The terms are rendered consistently: torah "law," 'edot "testimonies," piqqudim "precepts," huqqim "statutes," mitswot "commandments," mishpatim "judgments," dabar and 'imrah "word."

**Ps 119:38** "Which leads to the fear of you": lit. "which is for your fear"; may also refer to the servant ("who is devoted to fearing you").

**Ps 119:83** "Wineskin in the smoke": a skin bottle hung in a smoky room, blackened and shriveled.

**Ps 120:0** "Song of Ascents" (Psalms 120–134): probably songs sung going up to Jerusalem for the festivals; KJV "A Song of degrees."

**Ps 126:1** "Brought back the captives": Hebrew shivat/shuvah, "restoration" or "captivity" (so also 126:4, "restore our fortunes," lit. "turn back our captivity").

**Ps 127:2** "For so he gives to his beloved sleep": or "he gives to his beloved in sleep."

**Ps 131:2** "Surely": Hebrew im lo, an oath formula ("if I have not…").

**Ps 132:6** "It": probably the ark (cf. 132:8). "Jaar" (lit. "forest") likely refers to Kiriath-jearim (1 Sam 7:1–2).

**Ps 133:2** "Collar": lit. "mouth" of his robes, the neck opening (KJV "skirts").

**Ps 136:13** "Red Sea": Hebrew yam suph, lit. "Sea of Reeds" (also 136:15).

**Ps 137:2** "Willows": Hebrew 'aravim, possibly poplars.

**Ps 138:2** "Above all your name": Hebrew is difficult; perhaps "you have magnified your word above all your name," i.e., beyond all your renown.

**Ps 139:16** "Unformed substance": Hebrew golem, "embryo." "When as yet there was none of them" follows the Ketiv (lo'); the Qere (lo) gives "and for it (or for him) one of them."

**Ps 139:24** "Grievous way": Hebrew derek 'otseb, "way of pain" or possibly "way of an idol."

**Ps 141:5** Hebrew of 141:5–7 is very difficult; the renderings follow the most likely sense of the Masoretic text.

**Ps 143:9** "I have fled to you for refuge": Hebrew lit. "to you I have covered (myself)," i.e., hidden.

**Ps 144:2** "My steadfast love": Hebrew hasdi, i.e., "my source of steadfast love" (KJV "my goodness").

**Ps 144:14** "Heavy with young" (or "loaded"); "no breach … no going into exile" may also mean "no miscarriage, no loss of young" in the herds.

**Ps 145:13** Psalm 145 is an acrostic; the Masoretic text has no line beginning with nun. Some manuscripts (and the LXX) add one after 145:13 ("The LORD is faithful in all his words, and kind in all his works"); it is not translated here.

**Ps 145:17** "Kind": Hebrew hasid, related to hesed.

**Ps 147:15** "Command": Hebrew 'imrah, elsewhere "word"; here parallel to davar "word."

**Ps 149:6** "Two-edged sword": lit. "sword of mouths."

**Ps 150:3** "Trumpet": Hebrew shophar, the ram's horn.

## Proverbs

**Prov 1:8** "Teaching": Hebrew torah (KJV "law"); in Proverbs it is the instruction of a parent or of the wise, so "teaching" is used where it is the instruction of a parent or teacher (1:8; 3:1; 4:2; 6:20, 23; 7:2; 13:14; 31:26); where it refers to the law in general (28:4, 7, 9; 29:18) it is "law".

**Prov 1:20** "Wisdom": Hebrew chokmot, a plural form (of fullness or excellence) used with a singular verb; so also in 9:1.

**Prov 1:32** "Turning away": Hebrew meshubah, apostasy or waywardness; the KJV has "the turning away".

**Prov 3:8** "Navel": Hebrew shor, the navel or umbilical cord, standing for the body's vital center; the KJV also has "navel".

**Prov 3:26** "Your confidence": Hebrew kesel, which can mean "confidence" or "loins/side"; read as "confidence", as in the KJV.

**Prov 4:7** "The beginning of wisdom is this": Hebrew reshit chokmah, literally "the beginning of wisdom: get wisdom"; reshit may also mean "the chief thing" (KJV "the principal thing").

**Prov 6:26** "Brought down to a loaf of bread": the Hebrew is terse ("for a harlot, up to a loaf of bread"); it may mean that a harlot reduces a man to poverty, or that she costs only a loaf, while the adulteress costs his life.

**Prov 7:20** "The full moon": Hebrew keseh (spelled kese' here), the day of the full moon; the KJV has "the day appointed".

**Prov 7:22** "As one in fetters to the correction of a fool": the Hebrew (ukhe'ekhes el-musar evil) is obscure; it is taken literally, with 'ekhes as "fetter/anklet". The KJV has "as a fool to the correction of the stocks".

**Prov 8:22** "Possessed": Hebrew qanani, from qanah, "get, acquire, possess"; some render "created" or "begot". Kept as "possessed", as in the KJV.

**Prov 8:30** "Master workman": Hebrew amon, of uncertain sense: "master craftsman" or "nursling, little child". The KJV has "one brought up with him".

**Prov 9:10** "The Holy One": Hebrew qedoshim, a plural of majesty referring to God; the KJV has "the holy".

**Prov 10:10** "A babbling fool": literally "a fool of lips"; also in 10:8.

**Prov 11:21** "Be sure of this": literally "hand to hand", an idiom of assurance (KJV "though hand join in hand").

**Prov 11:31** "Repaid on earth": the verse is quoted from the Septuagint in 1 Pet 4:18 ("If the righteous scarcely be saved").

**Prov 12:4** "A wife of strength": Hebrew eshet chayil, a woman of worth, ability and strength (KJV "a virtuous woman"); so also in 31:10.

**Prov 12:26** "Guides his neighbor": the Hebrew yater is uncertain ("searches out", "is more excellent than"); the KJV has "is more excellent than his neighbour".

**Prov 13:23** "Fallow ground": Hebrew nir, newly broken or fallow land (KJV "tillage").

**Prov 14:34** "Reproach": Hebrew chesed, normally "steadfast love", here in its rarer sense of "shame, reproach" (as in Lev 20:17); so also the KJV.

**Prov 15:11** "Abaddon": Hebrew abaddon, "destruction", the realm of the dead (KJV "destruction"); also in 27:20.

**Prov 16:4** "For its purpose": Hebrew lamma'anehu, "for its answer/purpose" (or "for himself", as the KJV).

**Prov 18:1** The Hebrew is difficult; it is taken as describing the one who isolates himself. The KJV takes it positively ("Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom").

**Prov 18:24** "Comes to ruin": Hebrew lehitro'ea', read as "to be broken/ruined"; the KJV, taking it from "friend", has "must show himself friendly".

**Prov 19:7** "They are all he has": the Qere lo hemmah ("they are his") is followed; the written text (Ketiv) has lo' hemmah, "they are not", hence the KJV "yet they are wanting to him".

**Prov 19:18** "Do not set your heart on putting him to death": literally "do not lift up your soul to his death", that is, do not let discipline go as far as destroying him. The KJV has "let not thy soul spare for his crying".

**Prov 20:20** "Blackest darkness": the Qere be'ishon, "in the pupil (that is, the middle) of darkness", is followed.

**Prov 21:12** "The Righteous One": Hebrew tsaddiq without article; taken as referring to God, since the second line describes judgment. It may also mean "a righteous man" (so the KJV).

**Prov 22:20** "Excellent things": the Qere shalishim is followed; it may also be read "thirty (sayings)". The written text (Ketiv) has shilshom, "formerly".

**Prov 23:7** "As he thinks within himself": the verb sha'ar is rare and the line is obscure; it may mean "as one who calculates within himself".

**Prov 23:26** "Keep": the Qere titzorna is followed; the written text has tirtzenah, "delight in".

**Prov 24:21** "Those who are given to change": Hebrew shonim, those who change or are different; taken as political innovators or rebels (KJV "them that are given to change").

**Prov 24:26** "Kisses the lips": that is, an honest answer is a mark of true friendship.

**Prov 25:27** "So to seek one's own glory is not glory": the second line reads literally "and the searching of their glory, glory"; the negation of the first line is taken as carried over. The text is difficult.

**Prov 26:2** "Will come back to him who utters it": the Qere lo ("to him") is followed, understood of the one who curses. The written text (Ketiv) has lo' ("not"), and the KJV follows it: "so the curse causeless shall not come".

**Prov 26:10** The Hebrew is very obscure (literally "a great one/archer who wounds all, and he who hires a fool and he who hires passers-by"). The KJV has "The great God that formed all things both rewardeth the fool, and rewardeth transgressors".

**Prov 27:16** "His right hand grasps oil": literally "the oil of his right hand calls out", that is, he cannot hold it.

**Prov 28:17** "Let no one hold him back": or "let no one support him"; the line is terse.

**Prov 29:18** "Vision": Hebrew chazon, prophetic revelation; "cast off restraint" renders yippara', "are let loose" (KJV "perish").

**Prov 29:21** "A son": the rare word manon is uncertain; it may mean "heir", "son" (KJV) or "grief".

**Prov 30:1** "The oracle": Hebrew hammassa', "the burden/oracle" (KJV "the prophecy"); some take it as the place name Massa. The same applies to 31:1. "Ithiel and Ucal" may also be read as words ("I have wearied myself, O God, and I am consumed").

**Prov 30:15** "The leech": Hebrew 'aluqah, found only here (KJV "horseleach").

**Prov 30:26** "Rock badgers": Hebrew shephanim, the hyrax (KJV "conies").

**Prov 30:28** "Lizard": Hebrew semamit, probably the gecko (KJV "spider").

**Prov 30:31** "Strutting rooster": Hebrew zarzir motnayim, literally "girded of loins"; uncertain (KJV "greyhound"). "Against whom there is no rising up" renders the obscure alqum.

**Prov 31:4** "Where is strong drink?": the Qere ey is followed; the written text (Ketiv) has o, "or".

**Prov 31:10** Verses 10–31 form an alphabetic acrostic in Hebrew, each verse beginning with the next letter of the alphabet.

## Ecclesiastes

**Eccl 1:1** "the Preacher": Hebrew Qoheleth, "one who gathers (an assembly)", i.e. one who addresses an assembly; traditionally "the Preacher".

**Eccl 1:2** "vanity": Hebrew hevel, literally "breath, vapor"; what is fleeting and without substance. Rendered "vanity" throughout the book.

**Eccl 1:14** "a chasing of the wind": Hebrew re'ut ruach (in 1:17 ra'yon ruach); KJV "vexation of spirit".

**Eccl 2:8** "many concubines": the Hebrew shiddah weshiddot is obscure; KJV "musical instruments, and that of all sorts".

**Eccl 2:25** "apart from me": Hebrew mimmenni; KJV "more than I".

**Eccl 3:11** "eternity": Hebrew ha'olam; KJV "the world".

**Eccl 3:15** "what has been driven away": literally "what is pursued"; KJV "that which is past".

**Eccl 3:21** Follows the Masoretic pointing, which reads the article ("which goes upward... which goes downward"); others read it as a question ("whether it goes upward").

**Eccl 5:1** English 5:1 is Hebrew 4:17; English 5:2-20 is Hebrew 5:1-19.

**Eccl 5:6** "the messenger": Hebrew mal'akh; KJV "the angel".

**Eccl 5:9** The Hebrew is obscure; it may also be read "a king for a tilled field is an advantage to a land in every way".

**Eccl 5:20** "keeps him occupied": Hebrew ma'aneh, or "answers him".

**Eccl 7:27** "says the Preacher": the Hebrew verb is feminine here.

**Eccl 8:8** "wind": Hebrew ruach, also "spirit" (so KJV).

**Eccl 9:4** "joined": following the Qere; the Ketiv reads "chosen".

**Eccl 11:5** "the wind": Hebrew ruach; KJV "the spirit".

**Eccl 12:6** "snapped": following the Qere; the Ketiv reads "removed". KJV "loosed".

**Eccl 12:11** "one shepherd": commonly understood of God.

**Eccl 12:13** "the whole of man": that is, man's whole duty (KJV "the whole duty of man").

## Song of Songs

**Song 1:2** "love": Hebrew dodim, love shown in caresses; likewise in 1:4; 4:10; 7:12.

**Song 1:7** "one who is veiled": KJV "one that turneth aside".

**Song 1:9** "my love": Hebrew ra'yati, "my companion, my darling"; rendered "my love" throughout the book.

**Song 2:1** "rose": Hebrew havatselet, a meadow flower of uncertain identity (perhaps crocus or asphodel).

**Song 2:12** "singing": Hebrew zamir may also mean "pruning".

**Song 4:4** "built in courses": Hebrew talpiyyot, of uncertain meaning; KJV "for an armoury".

**Song 5:14** "beryl": Hebrew tarshish, a precious stone of uncertain identity.

**Song 6:12** "my noble people": Hebrew ammi-nadiv; KJV takes it as a name, "Amminadib".

**Song 6:13** English 6:13 is Hebrew 7:1, and English 7:1-13 is Hebrew 7:2-14. "the two camps": Hebrew Mahanaim, possibly the place name.

**Song 8:6** "the very flame of the LORD": Hebrew shalhevetyah, ending in the short divine name Yah; KJV "a most vehement flame".

## Isaiah

**Isa 2:16** "Delightful vessels": Hebrew sekhiyyot ha-chemdah, a rare word, probably "craft/ships of desire"; the KJV has "pleasant pictures".

**Isa 3:4** "The capricious": Hebrew ta'alulim, "caprice, wantonness" (abstract for persons); the KJV has "babes".

**Isa 4:2** "The branch of the LORD": Hebrew tsemach, the same word later used as a messianic title (Jer 23:5; Zech 3:8).

**Isa 5:1** "A very fertile hill": literally "a horn, son of oil".

**Isa 5:7** Wordplay in Hebrew: mishpat "justice" / mispach "bloodshed"; tsedaqah "righteousness" / tse'aqah "outcry".

**Isa 7:3** "Shear-jashub" means "a remnant shall return" (compare 10:21-22).

**Isa 7:9** Wordplay in Hebrew: ta'aminu "believe" / te'amenu "be established" (both from the root 'aman).

**Isa 7:14** "The virgin": Hebrew ha-'almah, "the young woman of marriageable age"; the Greek Septuagint and Matt 1:23 have parthenos, "virgin". "Immanuel" means "God with us" (compare 8:8, 8:10).

**Isa 8:1** "Maher-shalal-hash-baz" means "swift is the spoil, speedy the plunder". "In ordinary letters": literally "with the stylus of a man".

**Isa 8:9** "Be broken": Hebrew ro'u, from ra'a' "to break" (or "to make an uproar"); the KJV has "associate yourselves".

**Isa 9:1** In the Hebrew Bible 9:1 is 8:23 and 9:2-21 are 9:1-20; the KJV numbering is followed. The KJV renders the first clause "Nevertheless the dimness shall not be such as was in her vexation".

**Isa 9:3** "You have increased its joy" follows the Qere lo ("to it"); the Ketiv lo' ("not") lies behind the KJV "and not increased the joy".

**Isa 9:6** Hebrew 9:5. "Wonderful Counselor": pele' yo'ets, which may also be read as two titles (KJV "Wonderful, Counsellor"). "Mighty God": 'el gibbor, the same title as in 10:21.

**Isa 10:27** "Because of the fatness": Hebrew shemen, "fat, oil"; the KJV has "because of the anointing".

**Isa 12:2** "The LORD, the LORD": Hebrew Yah YHWH; the KJV has "the LORD JEHOVAH". The phrase "my strength and my song" echoes Exod 15:2.

**Isa 13:1** "Oracle": Hebrew massa', literally "burden" (so the KJV), a solemn pronouncement; so in the other headings of chapters 13-22.

**Isa 13:21** "Wild goats": Hebrew se'irim, "hairy ones"; the KJV has "satyrs".

**Isa 14:4** "The fury": reading marhebah ("raging"); the Masoretic madhebah is unknown and was taken by the KJV as "the golden city".

**Isa 14:12** "Day Star": Hebrew helel, "shining one", the morning star; the KJV has "Lucifer" ("light-bearer"), the Latin Vulgate's word for the morning star.

**Isa 14:29** "Flying fiery serpent": Hebrew saraf me'ofef; saraf is the word used for the seraphim in 6:2.

**Isa 15:2** "The temple": Hebrew ha-bayit, "the house"; the KJV takes it as a place name, "Bajith".

**Isa 17:8** "Asherim": sacred poles or trees associated with the goddess Asherah (also 27:9); the KJV has "groves". "Incense altars": Hebrew chammanim, perhaps sun pillars; the KJV has "images".

**Isa 17:11** "The harvest will flee away": Hebrew ned qatsir, "a heap of harvest" or "the harvest flees"; the KJV has "the harvest shall be a heap".

**Isa 18:2** "A nation mighty and conquering": literally "a nation of qav-qav and trampling", obscure; the KJV has "a nation meted out and trodden down".

**Isa 19:18** "City of Destruction": Masoretic 'ir ha-heres; some Hebrew manuscripts read ha-cheres, "City of the Sun" (Heliopolis).

**Isa 20:1** "Commander in chief": Hebrew tartan, an Assyrian title; the KJV leaves it as a name, "Tartan".

**Isa 21:8** "Like a lion": the Masoretic text has simply "a lion" (so the KJV, "And he cried, A lion"); it is taken as a comparison for the watchman's loud cry.

**Isa 23:10** "Overflow your land like the Nile": Hebrew "pass over your land like the Nile"; the sense is disputed. "No restraint" (mezach, a girdle or restraint); the KJV has "no more strength".

**Isa 23:11** "Canaan": here Phoenicia, the land of Tyre and Sidon; the KJV renders "the merchant city".

**Isa 23:13** A difficult verse. The Hebrew can also be read: "this is the people that was not; Assyria founded it for desert dwellers" (so the KJV). "Creatures of the desert" (tsiyyim) may be wild beasts or desert people.

**Isa 24:15** "In the east": Hebrew ba'urim, "in the (regions of) light", that is, where the sun rises, in parallel with "the coastlands of the sea" (the west); the KJV has "in the fires".

**Isa 24:16** "I waste away": Hebrew razi-li, "leanness to me"; the KJV has "my leanness".

**Isa 25:8** "Forever": Hebrew lanetsach; the KJV has "in victory", the sense taken in 1 Cor 15:54.

**Isa 25:10** "In the water of": following the Qere bemey; the written text (Ketiv) has bemo, "in".

**Isa 26:3** "Perfect peace": Hebrew "peace, peace", a doubling for emphasis.

**Isa 26:4** "The LORD, the LORD himself": Hebrew Yah YHWH, using the short form Yah; the KJV has "the LORD JEHOVAH". "Rock of ages": Hebrew tsur ʻolamim; the KJV has "everlasting strength".

**Isa 26:11** "Zeal for the people": the KJV has "their envy at the people".

**Isa 26:14** "Shades": Hebrew repha'im, the spirits of the dead; also in 26:19. The KJV has "deceased" and "the dead".

**Isa 26:15** "Extended all the borders of the land": the KJV takes it as "you had removed it far unto all the ends of the earth".

**Isa 26:18** "Have not been born": Hebrew "have not fallen", used of birth; the KJV has "neither have the inhabitants of the world fallen".

**Isa 26:19** "My dead bodies": Hebrew nevelati, "my corpse", used collectively; the KJV has "together with my dead body". "Dew of light": Hebrew ʻorot, "lights"; the KJV has "dew of herbs".

**Isa 27:2** "Delightful vineyard": the Masoretic text reads chemed, "delight"; the KJV ("a vineyard of red wine") follows the reading chemer, "wine".

**Isa 27:6** "In days to come": Hebrew habba'im, "those who come"; the KJV has "them that come of Jacob".

**Isa 28:10** Hebrew tsav latsav, tsav latsav, qav laqav, qav laqav, possibly imitating the sounds of a child's lesson or meaningless babble, as the scoffers mock the prophet.

**Isa 28:25** "Dill" (qetsach, black cumin or nigella) and "spelt" (kussemet); the KJV has "fitches" and "rie".

**Isa 29:1** "Ariel": a name for Jerusalem, probably "altar hearth" (compare Ezek 43:15-16); it can also mean "lion of God". In 29:2, "like an Ariel" means like an altar hearth, a place of burning.

**Isa 30:1** "Make an alliance": Hebrew "pour out a libation" or "weave a covering", probably a treaty sealed with a drink offering; the KJV has "cover with a covering".

**Isa 30:7** "Rahab who sits still": Rahab, the chaos monster, is a name for Egypt (51:9; Ps 87:4); the KJV has "Their strength is to sit still".

**Isa 30:20** "Your Teacher": the Hebrew form morekha can be plural, but the verb is singular; the KJV has "your teachers".

**Isa 30:28** "Sieve of destruction": Hebrew "sieve of worthlessness"; the KJV has "sieve of vanity".

**Isa 32:12** "Beat your breasts": Hebrew ʻal-shadayim sophdim, "beating upon breasts"; the KJV reads "lament for the teats".

**Isa 33:18** "The one who counted... weighed the tribute": the officials of the foreign oppressor who assessed tribute; the KJV has "the scribe... the receiver".

**Isa 33:23** Addressed to the enemy pictured as a disabled ship. "In its socket": Hebrew ken, "base"; the KJV has "they could not well strengthen their mast".

**Isa 34:7** "Wild oxen": Hebrew re'emim; the KJV has "unicorns".

**Isa 34:11** "Pelican" and "hedgehog" (qa'at, qippod), birds and animals whose identity is uncertain; the KJV has "cormorant" and "bittern". "Chaos... emptiness" (tohu... bohu) recall Gen 1:2.

**Isa 34:13** "Jackals": Hebrew tannim (also 35:7); the KJV has "dragons". "Ostriches": the KJV has "owls".

**Isa 34:14** "Hyenas" (ʻiyyim) and "wild goat" (sa'ir, possibly a goat-demon); the KJV has "wild beasts of the island" and "satyr". "Night creature": Hebrew lilit, a creature of the night (later identified with a female demon, Lilith); the KJV has "screech owl".

**Isa 34:16** "My mouth": so the Hebrew (pi), the prophet speaking for God; the KJV has "my mouth it hath commanded".

**Isa 35:1** "Because of them": Hebrew yesusum, the verb with a suffix "them", probably referring to the events of chapter 34 or to the returning exiles; some take the final m as a scribal doubling. "Crocus": Hebrew chavatselet; the KJV has "rose".

**Isa 36:2** "The Rabshakeh": an Assyrian title (chief cupbearer or field commander), kept as a title; the KJV treats it as a name.

**Isa 36:12** "Their own dung... their own urine": following the Qere, which substitutes milder words for the cruder Ketiv.

**Isa 37:25** "Egypt": Hebrew matsor, a poetic name for Egypt (also meaning "siege"); the KJV has "the besieged places".

**Isa 37:38** "Ararat": the KJV has "Armenia".

**Isa 38:8** "Steps": Hebrew ma'alot, the steps of a stairway built by Ahaz, used to mark the sun's shadow; the KJV has "degrees" and "sun dial".

**Isa 38:11** "The LORD, the LORD": Hebrew Yah, Yah, the short form of the divine name. "The place where all has ceased": Hebrew chadel, "cessation", the realm of the dead; the KJV has "the world" (reading cheled).

**Isa 38:14** "Swift": Hebrew sus, a bird; the KJV has "crane", and "crane" here renders ʻagur (KJV "swallow").

**Isa 39:8** "Security": Hebrew ʻemet, "truth" or "stability"; the KJV has "peace and truth".

**Isa 40:3** The Masoretic accents join "in the wilderness" to "prepare": "A voice cries: In the wilderness prepare the way of the LORD." The KJV, following the sense used in the Gospels (Matt 3:3; Mark 1:3; Luke 3:4; John 1:23), has "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD".

**Isa 40:6** "Beauty": Hebrew chesed, here in the unusual sense of the grace or constancy of mortal flesh; the KJV has "goodliness" (compare 1 Pet 1:24, "glory").

**Isa 40:9** "O Zion, herald of good news": or "you who bring good news to Zion" (and likewise for Jerusalem); the KJV has "O Zion, that bringest good tidings".

**Isa 41:2** "Called him in righteousness to follow at his feet": Hebrew tsedeq yiqra'ehu leraglo; the KJV takes tsedeq as a person: "raised up the righteous man from the east, called him to his foot".

**Isa 41:19** The identification of several trees is uncertain; the KJV has "shittah tree", "oil tree", "fir tree", "pine" and "box tree".

**Isa 42:19** "The one at peace with me": Hebrew meshullam, perhaps "the one in covenant of peace" or "the dedicated one"; the KJV has "he that is perfect".

**Isa 42:20** "You have seen": following the Qere ra'ita; the Ketiv reads ra'ot, "seeing".

**Isa 43:14** A difficult verse. "As fugitives": Hebrew barichim, which can also mean "bars"; the KJV has "nobles". "In the ships in which they rejoiced": literally "in the ships of their shout"; the KJV has "whose cry is in the ships".

**Isa 44:2** "Jeshurun": a poetic name for Israel, "the upright one" (Deut 32:15; 33:5, 26).

**Isa 44:24** "By myself": following the Qere me'itti; the Ketiv reads mi 'itti, "who was with me?"

**Isa 45:7** "Calamity" for Hebrew ra' (KJV "evil"); in contrast with shalom ("peace") the word here means disaster, not moral evil.

**Isa 45:24** "It will be said of me" follows the Hebrew li amar ("one has said to/of me"); the construction is terse.

**Isa 48:16** "And his Spirit" may be a second subject ("the Lord GOD and his Spirit have sent me") or a second object ("has sent me and his Spirit"); the Hebrew is ambiguous, and the English keeps the same order.

**Isa 49:12** "Sinim": the Hebrew place name is kept; its identification is uncertain.

**Isa 51:9** "Dragon" for Hebrew tannin (sea monster); "Rahab" is a poetic name for Egypt and the chaos of the sea, not the woman of Joshua 2.

**Isa 52:15** "Sprinkle" for Hebrew yazzeh, as in the priestly rites of cleansing (Lev 14:7; 16:14), and as in the KJV. Some render "startle," but that sense is not otherwise attested for this verb.

**Isa 53:5** "Pierced" renders Hebrew mecholal, from chalal, "to pierce, wound" (the same root as "pierced" the dragon in 51:9); the KJV has "wounded." "Stripes" (chaburah) are the welts or wounds left by blows.

**Isa 53:8** "Stricken for the transgression of my people": the Hebrew reads literally "for the transgression of my people a stroke was to them"; lamo ("to them") is taken here, as often in poetry, as "to him."

**Isa 53:10** "When you make his soul a guilt offering": the verb tasim can be second person ("you make") or third person feminine with "his soul" as subject ("when his soul makes a guilt offering"). The Hebrew asham is "guilt offering."

**Isa 53:11** The Masoretic text reads "he will see" without an object; some ancient witnesses add "light." The base text is followed. "The Righteous One, my servant" takes tsaddiq as a title in apposition to "my servant."

**Isa 54:11** "Antimony" (puk) is the dark mineral used as eye paint, here as a setting for stones (KJV "fair colours").

**Isa 55:3** "The sure steadfast love shown to David": Hebrew chasde David hanne'emanim, literally "the faithful steadfast loves of David", that is, the covenant love promised to David; the KJV has "the sure mercies of David", as in the quotation at Acts 13:34.

**Isa 57:9** "The king" (melek) may be a human king or the god Molech; the Hebrew is ambiguous.

**Isa 59:19** The second half is difficult. Following the Masoretic accents, tsar is joined to "river" ("a narrow, rushing river") and the subject "he" is the LORD; the KJV reads "when the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him." Ruach may also be "wind" here.

**Isa 62:4** "Hephzibah" means "My delight is in her"; "Beulah" means "Married."

**Isa 63:9** The text follows the Qere lo ("to him": "he was afflicted"); the Ketiv lo' would read "he did not afflict."

**Isa 64:1** The English verse numbering follows the KJV; in Hebrew Bibles 64:1 is the second half of 63:19, and 64:2-12 are 64:1-11.

**Isa 65:11** "Fortune" and "Destiny" render Gad and Meni, names of pagan deities of luck (KJV "that troop" and "that number"); verse 12 plays on Meni with umaniti, "I will destine."

**Isa 66:18** "I know" is supplied: the Hebrew reads literally "and I, their works and their thoughts; it is coming to gather..."

**Isa 66:20** Minchah is first used of the returning exiles brought "as an offering," then of the "grain offering" in a clean vessel.

## Jeremiah

**Jer 1:12** Wordplay: "almond tree" (shaqed) and "watching" (shoqed).

**Jer 2:2** "Steadfast love" renders chesed, the fixed term; here it is Israel's loyal love toward the LORD in her youth. The KJV has "kindness".

**Jer 2:20** "I will not transgress" follows the marginal reading (Qere 'e'evor), as the KJV does; the written text (Ketiv) has 'e'evod, "I will not serve".

**Jer 2:34** "Breaking in": the poor were not killed as burglars caught in the act, which would have been lawful (Exod 22:2).

**Jer 3:14** "I am a husband to you" (ba'alti): also "I am your master"; the KJV has "I am married unto you".

**Jer 6:2** "I will cut off" (damiti): the verb can also mean "I have likened", as in the KJV ("I have likened the daughter of Zion to a comely and delicate woman").

**Jer 8:13** The last clause is obscure; it may also be read "and what I gave them they transgress".

**Jer 10:11** This verse is written in Aramaic in the original.

**Jer 11:15** A difficult verse; the Hebrew is obscure, and "holy flesh" refers to sacrificial meat.

**Jer 12:5** "Thickets of the Jordan": literally "the pride (or swelling) of the Jordan"; the KJV has "the swelling of Jordan".

**Jer 13:23** "Cushite": a man of Cush, the land south of Egypt; the KJV has "Ethiopian".

**Jer 15:11** "I will release you" follows the marginal reading (sheritika); the sense is uncertain. The KJV has "it shall be well with thy remnant".

**Jer 15:12** A difficult verse: probably the people cannot break the iron of the northern enemy. The KJV reads "Shall iron break the northern iron and the steel?"

**Jer 17:2** Asherim: wooden cult poles or images of the goddess Asherah; the KJV has "groves".

**Jer 17:8** "Does not see" follows the marginal reading (Qere yir'eh), as the KJV does; the written text (Ketiv) may be read yira', "does not fear".

**Jer 17:9** "Desperately sick" (anush): "incurable"; the KJV has "desperately wicked".

**Jer 18:14** Difficult verse. "Waters from afar": Hebrew zarim, "strange/foreign"; "plucked up" (yinnateshu) may be read "dried up" by a slight change, but the Masoretic text is followed.

**Jer 19:2** "Potsherd Gate": Qere harsit; KJV "east gate".

**Jer 20:3** Magor-missabib means "Terror on every side".

**Jer 20:12** "The heart and the mind": literally "kidneys and heart".

**Jer 22:11** Shallum is another name for King Jehoahaz (2 Kgs 23:30-34).

**Jer 22:24** Coniah is Jehoiachin (also called Jeconiah).

**Jer 23:5** "Branch" (tsemach): a messianic title, as in Zech 3:8; 6:12.

**Jer 23:6** Hebrew YHWH tsidqenu, "The LORD is our righteousness"; cf. 33:16.

**Jer 23:33** "Burden" (massa) also means "oracle"; the wordplay runs through vv. 33-40.

**Jer 23:39** Hebrew nashiti... nasho, "I will surely forget"; some manuscripts and versions read "I will surely lift you up".

**Jer 25:9** "Devote them to destruction": Hebrew charam (KJV "utterly destroy").

**Jer 25:23** "Who clip the corners of their hair": literally "all who are cut at the corner"; a desert custom (cf. 9:26).

**Jer 25:26** Sheshach is a cipher (atbash) for Babel, i.e. Babylon (cf. 51:41).

**Jer 26:18** Quoting Mic 3:12.

**Jer 27:1** The Masoretic text reads "Jehoiakim"; the context (vv. 3, 12; 28:1) concerns Zedekiah, and a few manuscripts read so. The base text is followed.

**Jer 29:11** "Peace" (shalom) here includes welfare and well-being; "harm" renders ra'ah, literally "evil" (so the KJV), in the sense of disaster.

**Jer 29:14** "Restore your fortunes" (shuv shevut): KJV "turn away your captivity"; same phrase in 30:3, 18; 31:23; 32:44; 33:7, 11, 26.

**Jer 30:7** "Time of distress for Jacob": traditionally "the time of Jacob's trouble".

**Jer 30:21** "Who would dare of himself": literally "who is he that has pledged his heart to approach me?"

**Jer 31:2** "Went to find rest": the Hebrew infinitive is terse, literally "going to give him rest"; it may refer to the LORD going to give Israel rest.

**Jer 31:3** "From far away" may also be temporal, "of old". "Drawn you with steadfast love" (chesed): or "continued my steadfast love to you".

**Jer 31:15** Quoted in Matt 2:18.

**Jer 31:22** "A woman will encompass a man": a much-debated phrase (Hebrew neqevah tesovev gaver); literal rendering kept.

**Jer 31:31** Quoted in Heb 8:8-12; 10:16-17.

**Jer 31:32** "Though I was a husband to them": Hebrew ba'alti; Heb 8:9 follows the Greek version, "and I disregarded them".

**Jer 31:38** "Are coming" follows the Qere (ba'im), which the Ketiv lacks.

**Jer 31:40** "Fields": Qere hasshedemot (Ketiv hasheremot).

**Jer 32:12** "My cousin": literally "my uncle" (dodi); the Hebrew is elliptical for "my uncle's son" (vv. 8-9).

**Jer 33:3** "Hidden things": Hebrew betsurot, "inaccessible, fortified things"; KJV "mighty things".

**Jer 33:16** "She" refers to Jerusalem; compare 23:6, where the name is given to the Branch.

**Jer 34:5** "Spices": the Hebrew speaks only of "burnings", a funerary honor (cf. 2 Chr 16:14; 21:19).

**Jer 37:12** "to receive his portion": Hebrew lachaloq, "to divide/share", probably to take his share of a family property (cf. 32:6-15); KJV "to separate himself thence".

**Jer 38:28** The verse ends with a clause that opens the next scene: "And it came about when Jerusalem was captured" (continued in 39:3); KJV supplies "and he was there when Jerusalem was taken".

**Jer 39:3** Rab-saris and Rab-mag are Babylonian titles (chief official, a high officer), kept as titles; the division of the names follows the Masoretic punctuation.

**Jer 40:5** "While Jeremiah had not yet turned back": the Hebrew (literally "and while he would not yet return") is obscure; the sense seems to be that Nebuzaradan continued speaking before Jeremiah answered or left.

**Jer 41:9** "alongside Gedaliah": Hebrew beyad-Gedalyahu, literally "by the hand of Gedaliah"; KJV "because of Gedaliah".

**Jer 42:20** "you have gone astray at the cost of your souls": Hebrew hit'eitem benafshoteikhem; KJV "ye dissembled in your hearts".

**Jer 43:9** "in the mortar, in the brickwork": the terms melet and malben are uncertain; KJV "in the clay in the brickkiln".

**Jer 43:12** "I will set fire": so the Masoretic text (first person); the following verbs are third person (Nebuchadnezzar).

**Jer 44:19** The speakers here are the women, as "without our husbands" shows; "bearing her image" renders leha'atsivah, "to portray her".

**Jer 46:15** "your mighty one" (singular verb in Hebrew) may refer to Pharaoh's army or to the Apis bull (so the Greek, reading "Apis has fled"); KJV "thy valiant men".

**Jer 46:17** "just a loud noise": Hebrew sha'on, "uproar, din", perhaps a nickname; "he let the appointed time slip by" refers to a missed opportunity.

**Jer 46:20** "horsefly": Hebrew qerets, a rare word; KJV "destruction".

**Jer 48:1** "the high fortress": Hebrew hammisgav, possibly a place name (Misgab, so KJV).

**Jer 48:4** "her little ones": following the Qere tse'ireha; the Ketiv may be read "to Zoar".

**Jer 48:9** "Give wings": Hebrew tsits, of uncertain meaning (also "flower", "salt"); "wings" follows the KJV and the verb "fly away" (natso tetse).

**Jer 48:12** "men who tilt jars": Hebrew tso'im, those who tip or decant wine jars; KJV "wanderers... shall cause him to wander".

**Jer 49:1** "their king": Hebrew malkam, which may also be read as the god Milcom (so the Greek); likewise in 49:3.

**Jer 49:19** "Who will summon me?" i.e. who can call me to account or appoint me a time (for trial); KJV "who will appoint me the time?"

**Jer 49:25** "How has the city of praise not been abandoned": the sense is uncertain; perhaps "How it has been abandoned!" (reading without the negative) or "Why was it not abandoned (by its people before the disaster)?"

**Jer 50:11** "threshing": following the Masoretic vowels (dashah); KJV "as the heifer at grass" (reading deshe').

**Jer 50:21** Merathaim ("double rebellion") and Pekod ("punishment") are plays on names of regions of Babylonia.

**Jer 50:36** "the babblers": Hebrew baddim, "empty talkers", often of false diviners; KJV "the liars".

**Jer 50:39** "wild beasts of the desert... jackals... ostriches": the animal terms tsiyyim, 'iyyim and benot ya'anah are uncertain; KJV "wild beasts of the desert... wild beasts of the islands... owls".

**Jer 51:1** "Leb-kamai": a cipher (atbash) for Kasdim, "Chaldea"; literally "the heart of those who rise up against me" (so KJV).

**Jer 51:3** Following the Qere (the second "let him bend" is not read); the line may also be understood as a negative command ("Let not the archer bend his bow"), but the Masoretic 'el is taken as "against".

**Jer 51:19** Unlike the parallel in 10:16, the Hebrew here does not name "Israel"; the KJV supplies it in italics.

**Jer 51:41** "Sheshach": a cipher (atbash) for Babel.

**Jer 51:59** "the quartermaster": Hebrew sar menuchah, literally "officer of the resting place", in charge of the king's lodging on the march; KJV "a quiet prince".

**Jer 52:15** "craftsmen": Hebrew ha'amon, which may mean "artisans" (cf. 2 Kgs 25:11, hehamon, "multitude"); KJV "the multitude".

## Lamentations

**Lam 1:7** "Downfall": Hebrew mishbattekha, "her ceasing / annihilation"; the KJV has "her sabbaths".

**Lam 1:14** "Is bound fast": reading niqad, "is bound"; the word occurs only here and its sense is uncertain. The KJV has "is bound by his hand".

**Lam 2:6** "His booth": Hebrew sukko, the Lord's own dwelling, the temple, here compared to a garden hut; the KJV has "his tabernacle".

**Lam 3:22** "Is why we are not consumed": Hebrew ki lo tamnu, "that we are not finished". Some manuscripts and versions read tammu, "they (his mercies) do not cease". "Steadfast love" = chesed.

**Lam 4:3** "Jackals": following the Qere tannim; the KJV has "sea monsters".

**Lam 4:20** "The anointed of the LORD": the king, Zedekiah, described as "the breath of our nostrils".

**Lam 5:22** Hebrew ki im, "unless" or "but"; the verse can also be read as a question or as "for you have utterly rejected us". The book ends without a word of hope.

## Ezekiel

**Ezek 1:4** "amber" (chashmal), a rare word of uncertain meaning, perhaps a gleaming metal or alloy; KJV likewise "amber". Also 1:27 and 8:2.

**Ezek 2:1** "Son of man" (ben-adam) is God's usual address to Ezekiel throughout the book (over ninety times); it is capitalized here as a form of address and stresses his human frailty before God. It is distinct from the NT title "the Son of Man".

**Ezek 5:7** "nor even acted according to the judgments of the nations": the Hebrew has the negative ("you have not done"), as the KJV; some manuscripts and ancient versions lack it ("but have acted according to the judgments of the nations").

**Ezek 6:14** "Diblah": Hebrew Diblathah (with directional ending); many read "Riblah" (d and r look alike in Hebrew). KJV "Diblath".

**Ezek 7:7** "doom" (tsephirah), a rare word of uncertain sense, perhaps "turn" or "cycle" of fate, or "crown/garland"; KJV "the morning". Also 7:10.

**Ezek 7:11** The Hebrew of this verse is terse and obscure; "wealth" (hemehem) and "eminence" (noah) are uncertain words.

**Ezek 8:2** "fire" follows the Masoretic text (esh); the Greek reads "a man" (ish), as in 1:26–27.

**Ezek 8:17** "putting the branch to their nose": an obscure idolatrous gesture (perhaps part of sun worship); some take it as an insult to God. KJV likewise.

**Ezek 9:4** "a mark": literally "a taw", the last letter of the Hebrew alphabet, which in the old script was shaped like an X or a cross.

**Ezek 11:3** "The time is not near to build houses": the Hebrew is terse ("not near, building houses"); it may also be a question ("Is not the time near to build houses?"). KJV "It is not near; let us build houses".

**Ezek 11:16** "a sanctuary for a little while" (miqdash me'at): or "a little sanctuary", in a small measure; KJV "a little sanctuary".

**Ezek 13:18** "bands" (kesatot) and "veils" (mispachot) are rare words for magical charms of uncertain form; KJV "pillows" and "kerchiefs". "the joints of the hands": the Hebrew reads "my hands" (yaday), probably a scribal form of "hands"; KJV "armholes".

**Ezek 16:10** "goatskins" (tachash): the exact animal is uncertain; KJV "badgers' skin".

**Ezek 16:36** "lust": literally "your copper/bronze" (nechoshet), of uncertain sense here; perhaps "money" spent on lovers, or a word for sexual discharge. KJV "filthiness".

**Ezek 16:53** "restore their fortunes" (shub shebut): KJV "bring again their captivity"; the phrase means a full reversal of their condition.

**Ezek 16:57** "Syria": Hebrew Aram, as in the Masoretic text (KJV "Syria"); many manuscripts and the Syriac read "Edom" (d and r look alike in Hebrew). Likewise 27:16.

**Ezek 17:5** "Like a willow": Hebrew tsaftsafah occurs only here; usually understood as a kind of willow. KJV "as a willow tree".

**Ezek 18:2** "Are set on edge": literally "become blunt/dull", the sensation of sour fruit on the teeth.

**Ezek 20:26** "I defiled them": that is, God gave them over to defile themselves through their own offerings, a judicial hardening (compare v. 25).

**Ezek 20:29** Wordplay: mah habbamah ("What is the high place?") and ha-ba'im ("you who go"); "Bamah" is the Hebrew word for "high place".

**Ezek 20:37** "Bond of the covenant": Hebrew masoreth, often taken as "fetter, bond". KJV likewise "bond".

**Ezek 21:10** Very difficult verse. "Or shall we rejoice? The rod of my son despises every tree" is a literal rendering of the Hebrew; the "rod" may be Judah's scepter, which scorns every other rod (compare Gen 49:9-10).

**Ezek 21:13** Difficult Hebrew; literally "For it is a testing, and what if even the despising rod shall not be?"

**Ezek 21:15** "Glittering point": Hebrew ibchah occurs only here; meaning uncertain (KJV "the point of the sword").

**Ezek 21:25** "Profane": Hebrew chalal, which can also mean "slain" or "pierced"; KJV "profane".

**Ezek 21:27** "He comes to whom the right belongs": an echo of Gen 49:10; Hebrew mishpat, "right, justice, judgment".

**Ezek 22:16** "You shall be profaned": following the Masoretic pointing (from chalal). KJV "thou shalt take thine inheritance in thyself" (from nachal).

**Ezek 22:25** "A conspiracy of her prophets": so the Masoretic text; the Greek reads "her princes".

**Ezek 23:42** "Sabeans": following the Qere (sabaim); the Ketiv may be read "drunkards".

**Ezek 26:7** Hebrew spells the name "Nebuchadrezzar" here and in 29:18-19; 30:10. The standard form Nebuchadnezzar is used.

**Ezek 27:6** "Boxwood": Hebrew bat-ashurim, understood as a kind of cypress or boxwood; KJV "the company of the Ashurites".

**Ezek 27:16** "Syria": Hebrew Aram (KJV "Syria"); some Hebrew manuscripts and the Syriac read "Edom" (compare 16:57).

**Ezek 27:17** "Pannag": meaning unknown, perhaps a kind of cake or millet.

**Ezek 27:19** "Dan and Javan from Uzal": Hebrew me'uzzal; KJV read it as "going to and fro".

**Ezek 28:13** The identification of several of these gems is uncertain. "Settings and mountings" (tuppeka unqabeka) is also uncertain; KJV "tabrets and pipes".

**Ezek 28:14** "You were": Hebrew 'at (you). Some read 'et, "with": "with an anointed cherub I placed you".

**Ezek 29:3** "Monster": Hebrew tannim (here for tannin), a great sea or river creature, probably the crocodile. KJV "dragon". Likewise 32:2.

**Ezek 29:7** "Made all their loins shake": literally "made all their loins stand".

**Ezek 29:10** "From Migdol to Syene": that is, from the north to the south of Egypt. KJV "from the tower of Syene". Likewise 30:6.

**Ezek 30:5** "Cub": an unidentified people (KJV "Chub"). "The land of the covenant" is possibly Jews allied with Egypt.

**Ezek 30:15** "Pelusium": Hebrew Sin, a frontier fortress of Egypt. "Thebes" is Hebrew No; "Memphis" is Hebrew Noph (v. 13, 16).

**Ezek 30:17** "Aven": Hebrew for On (Heliopolis), with a wordplay on 'aven, "iniquity".

**Ezek 31:3** "Assyria": the Masoretic reading; some propose te'ashshur, "a cypress".

**Ezek 32:32** "My terror": following the Qere; the Ketiv reads "his terror".

**Ezek 33:31** 'Agavim, literally "passionate (or lustful) love"; rendered "much love" here and "love song" in v. 32.

**Ezek 34:29** Matta' leshem, "a planting for a name"; rendered "a planting of renown" (KJV "a plant of renown").

**Ezek 35:5** 'Avon qets, literally "iniquity of the end", i.e. the time of the final punishment (as in 21:25, 29).

**Ezek 35:6** Ki ledam e'eskha, literally "I will make you into blood"; 'im lo' is taken as "since you did not hate blood" (KJV "sith thou hast not hated blood").

**Ezek 35:9** Tashovnah, "return", following the Qere (KJV "return"), in the sense "be restored"; the Ketiv may be read "be inhabited".

**Ezek 36:3** Ya'an beya'an, a doubled "because", rendered "precisely because"; shammot may mean "make desolate" (so KJV) or be from nasham "pant after".

**Ezek 36:14** "Leave... childless" (teshakkeli) follows the Qere; the Ketiv reads "cause to stumble".

**Ezek 36:38** Tson qodashim, literally "flock of holy things", the sheep brought for sacrifice at the feasts.

**Ezek 37:1** Ruach in this chapter: "Spirit" of the LORD (vv. 1, 14), "breath" (vv. 5-10), "winds" (v. 9).

**Ezek 37:23** MT moshevotehem "their dwelling places" is kept; many read meshuvotehem "their backslidings" by a change of vowels and letter order.

**Ezek 37:27** Mishkan rendered "tabernacle" (dwelling place); "over them" ('alehem) may also mean "with them".

**Ezek 38:2** Nesi' rosh, "chief prince" (so KJV); some take Rosh as a proper name ("prince of Rosh, Meshech and Tubal"). Same in 38:3; 39:1.

**Ezek 39:2** Shishshe'tikha, a word found only here, is taken as "drive you on, lead you"; KJV "leave but the sixth part of thee".

**Ezek 39:11** Ha'oberim, "those who pass through" (travelers), perhaps a place name ("the Valley of Abarim"); hamon-gog means "multitude of Gog", and Hamonah (v. 16) "multitude".

**Ezek 39:25** Shevut, "restore the fortunes" (KJV "bring again the captivity").

**Ezek 39:26** Venashu, "they shall bear"; some read venashu as "they shall forget" by a slight change.

**Ezek 40:5** Terms in chs. 40-48: sha'ar "gate"; 'ulam / 'elam "vestibule" (KJV "porch" or "arches"); ta' "side room" (KJV "little chamber"); 'ayil "jamb" (KJV "post"); lishkah "chamber"; tsela' "side chamber" (41:5-11); bayit "house", hekhal "temple" (41:1).

**Ezek 40:14** Obscure verse; literally "and he made jambs, sixty cubits, and to the jamb of the court the gate all around". Translated as closely as the Hebrew allows.

**Ezek 40:16** Challonot 'atumot, "closed" or "narrowed" windows (KJV "narrow windows").

**Ezek 40:43** Shefattayim, a rare word: "hooks" (KJV) or "ledges, rims".

**Ezek 40:49** Literally "and by the steps by which they went up to it"; KJV supplies "he brought me".

**Ezek 41:6** An obscure architectural description; translated as closely as the Hebrew allows (so also 41:7 and 42:3-6).

**Ezek 41:12** Gizrah, "separate area" (KJV "separate place"), the restricted yard behind the temple.

**Ezek 41:25** 'Av, a rare word, perhaps a wooden canopy or overhang (KJV "thick planks").

**Ezek 42:16** "Five hundred" (me'ot) follows the Qere; the Ketiv reads 'ammot, "cubits".

**Ezek 42:20** The unit is not stated in the Hebrew; from vv. 16-19 it is reeds (so KJV).

**Ezek 43:13** Gav hammizbeach, literally "the back (mound) of the altar", here taken as its height or elevation (KJV "the higher place").

**Ezek 43:15** Harel / ari'el, "altar hearth", the top of the altar where the fire burned (KJV "altar").

**Ezek 43:26** "Consecrate it", literally "fill its hands" (KJV "consecrate themselves").

**Ezek 44:19** Literally "they shall not sanctify the people with their garments", i.e. pass holiness on to them by contact.

**Ezek 44:29** Cherem, "devoted thing", what is set apart irrevocably to the LORD (KJV "dedicated thing").

**Ezek 45:1** The Hebrew gives no unit for these large measures (here and in 45:3-6; 48:8-35); KJV supplies "reeds". The text is left without a unit.

**Ezek 45:12** Maneh, "mina" (KJV "maneh"), a weight of sixty shekels in the sum 20 + 25 + 15.

**Ezek 45:21** Chag shevu'ot yamim, literally "a feast of weeks of days"; rendered "a feast lasting seven days" with the KJV, as vv. 23 and 25 require.

**Ezek 46:17** Shenat hadderor, "the year of release" (literally "of liberty"), the Jubilee (Lev 25:10).

**Ezek 46:22** Qeturot, "enclosed" (KJV "joined"); the last word of the verse is marked in the Masoretic text as doubtful.

**Ezek 47:13** Geh, an unusual form, taken as zeh "this".

**Ezek 47:15** Levo' tsedadah, "to the entrance of Zedad" (KJV "as men go to Zedad"); levo' chamat in 47:20 and 48:1 is likewise "the entrance of Hamath" (often treated as a place name, Lebo-hamath).

**Ezek 47:18** Tamoddu, "you shall measure", as in the Masoretic text and KJV; some read "to Tamar" (cf. v. 19).

**Ezek 47:19** Meribath-kadesh, "the waters of strife at Kadesh" (KJV); "the Brook" (nachlah) is the Brook of Egypt.

**Ezek 48:35** Yahweh shammah, "The LORD Is There".

## Daniel

**Dan 2:4** From "O king, live forever" (2:4b) to the end of chapter 7 the original is in Aramaic, not Hebrew.

**Dan 3:25** "Like a son of the gods": Aramaic dameh le-bar elahin, spoken by the pagan king, who in 3:28 calls the figure "his angel". The KJV renders "like the Son of God". The wording does not have the article and elahin is plural, but Christian interpreters have often seen here an appearance of the pre-incarnate Christ.

**Dan 4:1** In the Aramaic text, 4:1-3 are numbered 3:31-33, and 4:4-37 are 4:1-34. This translation follows the English numbering, as the KJV does. Likewise 5:31 is 6:1 in the Aramaic, and chapter 6 is one verse lower there.

**Dan 4:13** "A watcher": Aramaic ir, a heavenly being who watches (also 4:17, 23).

**Dan 7:13** "One like a son of man": Aramaic ke-bar enash, "one like a human being". Jesus takes this vision as the basis of his title "the Son of Man" (Matt 26:64; Mark 14:62).

**Dan 8:11** "The continual offering": Hebrew hattamid, "the continual (one)", the regular daily burnt offering (Exod 29:38-42); KJV "the daily sacrifice". Likewise 8:12-13; 11:31; 12:11.

**Dan 8:14** "Evenings and mornings": Hebrew ereb boqer, "evening-morning"; the KJV has "days". "Restored to its right condition": Hebrew nitsdaq, literally "made right / vindicated"; the KJV has "cleansed".

**Dan 9:25** "Messiah the Prince": Hebrew mashiach nagid, "an anointed one, a prince". Here, as in 9:26, the EVBO-EN renders mashiach as "Messiah", with the KJV, in line with its messianic reading. Elsewhere mashiach is rendered "anointed".

**Dan 9:26** "Messiah shall be cut off, but not for himself": Hebrew yikkaret mashiach we-en lo, literally "an anointed one shall be cut off, and there is not to him", that is, "and he shall have nothing". The KJV has "but not for himself". The verb karat (cut off) is used of violent death.

**Dan 9:27** "On the wing of abominations": Hebrew we-al kenaf shiqqutsim meshomem; "wing" may mean a pinnacle of the temple or the extremity. The KJV has "for the overspreading of abominations he shall make it desolate".

**Dan 11:37** "The one desired by women": Hebrew chemdat nashim; probably a deity favored by women (often taken as Tammuz/Adonis). The KJV has "the desire of women".

**Dan 12:2** "Everlasting life": Hebrew chayye olam, the only occurrence of this phrase in the Hebrew Bible.

## Hosea

**Hos 1:6** "that I should ever forgive them": Hebrew nasa essa lahem, "I will surely lift up (= forgive) for them", read here with the preceding negative; KJV "but I will utterly take them away".

**Hos 1:10** Verses 1:10-11 and 2:1-23 follow the KJV numbering; in the Hebrew Bible they are 2:1-25.

**Hos 2:16** "My Husband... My Baal": Hebrew Ishi and Baali; baal also meant "husband/master", so the name is to be dropped because of its link with the god Baal.

**Hos 4:18** "her rulers love, they love disgrace": literally "her shields love, give!, shame"; the Hebrew is difficult; "shields" is a figure for rulers.

**Hos 5:11** "the command": Hebrew tsav, a rare and obscure word (perhaps a contemptuous term for idols or human decrees); KJV "the commandment".

**Hos 6:7** "like Adam": Hebrew ke'adam may also mean "like men" (KJV) or refer to the town of Adam (Josh 3:16), which suits "there".

**Hos 7:16** "not to the Most High": Hebrew lo 'al, literally "not upward"; also 11:7.

**Hos 10:5** "idol priests": Hebrew kemarim, a term used only for priests of false worship.

**Hos 10:10** "two iniquities": following the Qere ('onotam); the Ketiv may be read "their two furrows" (so KJV).

**Hos 11:12** In the Hebrew Bible this verse is 12:1, and 12:1-14 is 12:2-15; the KJV numbering is followed.

**Hos 13:14** The first two clauses may also be read as questions ("Shall I ransom them...?"), which suits the end of the verse; KJV and Paul (1 Cor 15:55) take them as promises.

## Joel

**Joel 1:4** The four insect names (gazam, arbeh, yeleq, hasil) are rendered "gnawing", "swarming", "creeping" and "stripping" locust; their exact meaning is uncertain (KJV "palmerworm, locust, cankerworm, caterpillar"). Also 2:25.

**Joel 2:17** "for the nations to rule over them": or "a byword among the nations" (mashal, "proverb"); KJV "that the heathen should rule over them".

**Joel 2:23** "the early rain in righteousness": Hebrew hammoreh litsdaqah; moreh can also mean "teacher" ("the teacher of righteousness"). "In the first month": Hebrew barishon, as the KJV; some render "as before".

**Joel 2:28** In the Hebrew Bible 2:28-32 is 3:1-5, and chapter 3 is chapter 4; the KJV numbering is followed.

**Joel 3:21** "I will clear their blood that I have not cleared": Hebrew niqqeti, "declare innocent / leave unpunished"; KJV "cleanse"; often understood as "avenge".

## Amos

**Amos 1:3** "I will not turn it back": the Hebrew lo ashivennu leaves the object unstated (the punishment, or the decree); KJV "I will not turn away the punishment thereof". Same formula through 2:6.

**Amos 2:13** "make the ground give way beneath you": Hebrew me'iq, a rare verb ("press down", "totter", or "split"); KJV "I am pressed under you".

**Amos 5:8** "shadow of death": Hebrew tsalmavet, "deep darkness".

**Amos 5:26** "Sikkuth your king and Kiyyun": probably names of Assyrian astral deities (Sakkut, Kaiwan = Saturn); KJV "the tabernacle of your Moloch and Chiun"; Acts 7:43 follows the Greek.

**Amos 6:12** "plow them with oxen": Hebrew babbeqarim; a different division of the letters gives "plow the sea with oxen".

**Amos 6:13** "Lo-debar... Karnaim": towns whose names mean "nothing" and "horns" (strength), a wordplay.

**Amos 7:7** "plumb line": Hebrew anakh, used only here (vv. 7-8), traditionally "plumb line" (KJV); possibly "tin" or "lead".

**Amos 7:14** The Hebrew has no verb ("no prophet I"); present ("I am not") or past ("I was not", KJV) are both possible.

**Amos 8:2** "summer fruit... the end": wordplay between qayits (summer fruit) and qets (end).

**Amos 8:8** "like the Nile": the Hebrew text has ka'or ("like the light"), read as kay'or ("like the Nile"), as in 9:5; KJV "as a flood".

**Amos 8:14** "the guilt of Samaria": Hebrew ashmat, perhaps a play on the name of the goddess Ashima (2 Kgs 17:30).

## Obadiah

**Obad 1:7** "he does not see it": literally "there is no understanding in him"; the shift to the third person is in the Hebrew.

**Obad 1:20** "The exiled company": Hebrew hachel-hazzeh, literally "this host/army"; Sepharad is an unknown place (later identified with Spain).

## Jonah

**Jonah 1:17** In the Hebrew Bible 1:17 is 2:1, and 2:1-10 is 2:2-11; the KJV numbering is followed.

**Jonah 2:5** "to the throat": Hebrew ad nefesh, "up to the neck/life"; KJV "even to the soul".

**Jonah 3:3** "a city great even to God": Hebrew ir gedolah lelohim, an idiom for "an exceedingly great city" (KJV).

**Jonah 4:6** "leafy plant": Hebrew qiqayon, an unidentified plant (perhaps the castor-oil plant); KJV "gourd".

## Micah

**Mic 1:10** Beth-leaphrah ("house of dust") begins a series of wordplays on town names (1:10-15) that cannot be reproduced in English.

**Mic 2:4** Hebrew obscure; "to the rebel" (leôbb) may also be read "instead of restoring"; KJV "turning away".

**Mic 5:1** This verse is 4:14 in the Hebrew Bible; Hebrew 5:1-14 = English 5:2-15. KJV numbering is followed.

**Mic 5:2** "Goings out" (môt), i.e. origins or activities; "from days of eternity" (mîmê ôlm), KJV "from everlasting".

**Mic 5:14** Asherim: cult poles of the goddess Asherah; KJV "groves".

**Mic 6:8** esed rendered "kindness" because it describes conduct between people; elsewhere "steadfast love".

**Mic 6:9** "The one with wisdom will see your name": Hebrew difficult; ancient versions read "fear your name".

**Mic 7:4** "The day of your watchmen", i.e. the day the prophets (watchmen) foretold.

## Nahum

**Nah 1:11** "Worthless" (blîyaal), KJV "wicked"; also in 1:15.

**Nah 1:15** This verse is 2:1 in the Hebrew Bible; Hebrew 2:2-14 = English 2:1-13. KJV numbering is followed.

**Nah 2:3** "Fire of steel" (pldôt), a rare word, probably the gleaming metal fittings of the chariots; KJV "flaming torches".

**Nah 2:7** Hebrew huab ("it is decreed") is obscure; KJV takes it as a name, "Huzzab".

**Nah 3:8** No-amon is Thebes in Upper Egypt; "the sea" here is the Nile.

## Habakkuk

**Hab 1:11** Hebrew difficult; also possible: "then the wind sweeps by and passes on". KJV "then shall his mind change".

**Hab 1:12** "We shall not die" is the Masoretic reading; Jewish tradition records an original "you shall not die" (a scribal correction, tiqqun sopherim).

**Hab 2:4** "Faith" (mûnâ) also means "faithfulness", steady trust that holds fast to God; the NT quotes this verse as "the just shall live by faith" (Rom 1:17; Gal 3:11; Heb 10:38).

**Hab 2:16** "Show your foreskin" (hrl); the Dead Sea scroll and ancient versions read "stagger" (hrl).

**Hab 3:1** Shigionoth: a musical or literary term of uncertain meaning (cf. Ps 7 title).

**Hab 3:9** Hebrew very obscure; "oaths... of your word" may also be read "rods sworn by your word" or "arrows of your command".

**Hab 3:19** "GOD the Lord": Hebrew YHWH Ădny (reverse of the usual Adonai YHWH), rendered as in Ps 68:20; 109:21; 140:7; 141:8; KJV "The LORD God".

## Zephaniah

**Zeph 1:4** "Idol priests" (kmrîm), a term used only for priests of false gods; KJV "Chemarims".

**Zeph 1:5** Malcam ("their king"), probably the Ammonite god Milcom/Molech; KJV "Malcham".

**Zeph 1:11** "The Mortar" (makt), a hollow district of Jerusalem; KJV "Maktesh". "Merchant people" is literally "people of Canaan".

**Zeph 2:14** "The pelican and the hedgehog": identification of these animals is uncertain; KJV "cormorant and bittern".

**Zeph 3:17** "He will be quiet in his love": Hebrew yarî; the Greek reads "he will renew you in his love".

**Zeph 3:18** Hebrew difficult; the sense of the second line is uncertain.

## Haggai

**Hag 2:7** "The desire of all nations" (emdat kol-haggôyim): the noun is singular but the verb plural, so it may also be read "the treasures of all nations shall come"; KJV and Christian tradition read it of the Messiah.

**Hag 2:16** "Measures" is supplied; the Hebrew gives only the numbers. "Vat" (pûrâ) is a rare word for the wine trough.

## Zechariah

**Zech 1:8** "Sorrel" (ruqqîm), a reddish-brown color; KJV "speckled".

**Zech 2:8** "After glory he has sent me": Hebrew obscure; perhaps "with glory" or "after the glory (appeared)". "His eye": an ancient scribal tradition holds that the original read "my eye".

**Zech 3:1** "Satan" (han, "the accuser"); the verb "to accuse" (inô) is from the same root.

**Zech 3:8** "The Branch" (ema), a messianic title (Jer 23:5; 33:15); also 6:12.

**Zech 4:7** "Top stone" (heben hrâ), the capstone or headstone of the building.

**Zech 5:6** "Their appearance" (ênm, literally "their eye"); Greek and Syriac read "their iniquity" (wnm).

**Zech 9:6** "A mixed people" (mamzr), probably people of mixed descent; KJV "a bastard".

**Zech 9:9** Quoted in Matt 21:5 and John 12:15. "Bringing salvation": Hebrew nô is passive ("saved, victorious"); KJV "having salvation".

**Zech 11:7** "The most afflicted of the flock": Hebrew lkn niyyê han; the Greek reads "for the sheep merchants" (likenanîyê). Also 11:11. "Union" (blîm), literally "bonds"; KJV "Beauty" and "Bands".

**Zech 11:13** "To the potter" (el-hayyôr); the Syriac reads "into the treasury" (el-hôr). Cf. Matt 27:9-10.

**Zech 12:10** "On me whom they have pierced": the Hebrew has the first person (lay), with the LORD speaking; the following "for him" shifts to the third person. Quoted in John 19:37.

**Zech 13:6** "Between your hands", i.e. on the chest or arms.

**Zech 14:5** "Valley of my mountains": the ancient versions read "the valley of Hinnom" or "the valley of my mountains shall be stopped up" (nistam). Azal is an unknown place. "With you" follows the Hebrew; the ancient versions read "with him".

**Zech 14:6** "The bright ones will congeal": Qere; Hebrew obscure; other renderings: "cold and frost".

**Zech 14:21** "Canaanite" may also mean "trader" (cf. 11:7, 11).

## Malachi

**Mal 1:1** "Malachi" means "my messenger" (cf. 3:1).

**Mal 2:15** Hebrew very difficult; the sense of the first half is uncertain. KJV "And did not he make one? Yet had he the residue of the spirit."

**Mal 2:16** "He hates divorce": Hebrew literally "he hates sending away"; the subject may also be read as the man ("if he hates and sends her away").

**Mal 3:8** "Contributions" (trûmâ); KJV "offerings".

**Mal 4:1** Chapter 4 (4:1-6) follows the KJV division; in the Hebrew Bible these verses are 3:19-24.

**Mal 4:6** "A decree of utter destruction" (rem); KJV "a curse".

## Matthew

**Matt 1:2** "Fathered" for ἐγέννησεν (KJV "begat") throughout the genealogy.

**Matt 1:23** "Virgin" for ἡ παρθένος, consistent with Isa 7:14 in the EVBO-EN.

**Matt 2:11** Scrivener reads εἶδον "they saw" (not εὗρον "they found").

**Matt 4:24** σεληνιαζομένους, literally "moonstruck" (KJV "lunatick"); rendered "epileptics" by sense.

**Matt 5:22** εἰκῇ "without a cause" is in the base text.

**Matt 5:26** κοδράντης, the Roman quadrans (KJV "farthing").

**Matt 6:1** ἐλεημοσύνη, "alms" (charitable giving); rendered "charitable deeds" in v. 1 and by "give to the needy" / "giving" in vv. 2–4.

**Matt 6:13** The doxology is in the base text.

**Matt 7:24** Scrivener adds ὁμοιώσω αὐτὸν "I will liken him".

**Matt 8:6** παῖς, "servant" (also "boy"); likewise in 8:8 and 8:13.

**Matt 8:28** "Gergesenes" follows the base text (Γεργεσηνῶν).

**Matt 9:15** "Sons of the bridechamber" is a Semitic idiom for the bridegroom's attendants or wedding guests.

**Matt 9:18** Scrivener reads ἄρχων εἷς, "a certain ruler".

**Matt 10:4** Κανανίτης, "Cananite" (KJV "the Canaanite"), probably from Aramaic qan'ana, "zealot"; compare Luke 6:15. Same rendering in Mark 3:18.

**Matt 10:8** Scrivener's order: "cleanse lepers, raise the dead".

**Matt 10:10** Scrivener reads ῥάβδους, "staffs" (plural).

**Matt 10:25** Scrivener reads Βεελζεβούβ, "Beelzebub", here; in 12:24, 27 it reads Βεελζεβούλ. The standard English form "Beelzebub" is used throughout (also in Mark and Luke).

**Matt 11:12** βιάζεται may be passive ("suffers violence") or middle ("forces its way"); the passive is kept, as in the KJV.

**Matt 11:15** Scrivener adds ἀκούειν: "ears to hear".

**Matt 12:18** "Servant" renders παῖς, following the Hebrew עֶבֶד of Isa 42:1 that Matthew quotes; the word can also mean "child" or "son".

**Matt 12:20** "Smoldering wick" (λίνον τυφόμενον, lit. "smoking flax"); KJV "smoking flax".

**Matt 15:5** Verse division follows Scrivener: the clause "and he shall by no means honor his father or his mother" belongs to v. 5, so v. 6 begins "And so you have made...". The words "to God" are added for sense: the formula declares the support owed to parents a gift dedicated to God (compare Mark 7:11, "Corban").

**Matt 16:22** "God be merciful to you" renders the idiom ἵλεώς σοι (lit. "merciful to you"), an expression of aversion; KJV "Be it far from thee".

**Matt 17:15** "Epileptic" renders σεληνιάζεται, lit. "is moonstruck"; KJV "lunatick".

**Matt 18:26** "Bowed before him" renders προσεκύνει, the gesture of homage before a king; elsewhere the same verb is rendered "worship".

**Matt 20:26** "Minister" renders διάκονος, to distinguish it from δοῦλος ("servant") in v. 27; both are servants, the second the lower in rank (a bondservant).

**Matt 21:7** Scrivener reads ἐπεκάθισαν ("they set him on them"), plural, not ἐπεκάθισεν ("he sat on them"); translated from Scrivener.

**Matt 21:44** "crush him to powder": λικμάω, literally "winnow"; here in the sense of scattering like chaff, i.e. crushing to dust.

**Matt 23:8** καθηγητής (also v. 10) is rendered "Instructor" (KJV "Master"); it is a different word from διδάσκαλος, "teacher".

**Matt 23:14** This verse is in the base text (Scrivener), and the order of vv. 13–14 follows it; "condemnation" translates κρίμα (KJV "damnation").

**Matt 26:28** διαθήκη is rendered "covenant" (KJV "testament").

**Matt 26:50** ἐφ᾽ ᾧ πάρει is elliptical; it can be a question ("why have you come?", as the KJV takes it) or a command ("do what you have come for").

**Matt 26:60** Verse division follows Scrivener: v. 60 ends with "they found none", and "At last two false witnesses came forward" begins v. 61.

**Matt 27:34** The base text reads ὄξος, "sour wine" (KJV "vinegar"); other manuscripts read οἶνον, "wine".

**Matt 27:35** The quotation "They divided my garments..." (Ps 22:18) is in the base text and is translated.

**Matt 28:1** ὀψὲ σαββάτων may mean "late on the Sabbath" (KJV "In the end of the sabbath") or "after the Sabbath"; σαββάτων in the second phrase means "week".

## Mark

**Mark 1:2** The base text reads "in the prophets" (Malachi 3:1 and Isaiah 40:3 are both quoted); many modern editions read "in Isaiah the prophet".

**Mark 2:19** "Sons of the bridechamber" is a Semitic idiom for the bridegroom's attendants or wedding guests.

**Mark 3:29** Greek ainiou krises, "eternal judgment"; rendered "condemnation" where the KJV has "damnation".

**Mark 7:3** Greek pygm, literally "with the fist"; the exact sense is uncertain ("up to the wrist", "thoroughly"). The KJV has "oft".

**Mark 7:4** Greek baptisntai and baptismous, "wash/washings" (ritual immersion or washing).

**Mark 7:19** The base text has katharizon, "purging all foods", describing the digestive process (KJV "purging all meats"); it is rendered literally, not as "declaring all foods clean".

**Mark 8:12** Literally "if a sign shall be given to this generation", a Hebrew oath formula meaning a solemn denial.

**Mark 9:49** Some take "salted with fire" as referring to judgment, others to purifying trial; the second clause (from Lev 2:13) is in the base text.

**Mark 10:43** "Minister" renders διάκονος, to distinguish it from δοῦλος ("servant") in v. 44, as in Matt 20:26–27.

**Mark 12:40** Greek krima, "judgment"; rendered "condemnation" where the KJV has "damnation".

**Mark 12:42** Greek lepta (the smallest coin) and kodrants (Latin quadrans); the KJV has "two mites, which make a farthing".

**Mark 14:72** Greek epibaln, literally "having thrown upon (it)"; the sense is uncertain ("when he thought about it", KJV "when he thought thereon"; or "he broke down").

**Mark 15:39** Greek huios theou without the article; it may be read "a son of God". The KJV has "the Son of God".

**Mark 16:9** Mark 16:9-20 is part of the base text (Scrivener) and is translated in full; it is absent from a few early manuscripts.

## Luke

**Luke 1:35** Scrivener reads ἐκ σοῦ, "of you" ("the Holy One who is to be born of you").

**Luke 1:78** ἀνατολή, "rising" (of the sun), a messianic title; rendered "Dayspring", as in the KJV.

**Luke 2:14** The base text reads εὐδοκία (nominative), "good will toward men"; many modern editions read εὐδοκίας, "among men with whom he is pleased".

**Luke 2:22** Scrivener reads αὐτῆς, "her purification" (KJV); many editions read αὐτῶν, "their purification".

**Luke 2:33** The base text reads "Joseph and his mother"; many modern editions read "his father and his mother".

**Luke 2:49** ἐν τοῖς τοῦ πατρός μου, literally "in the (things) of my Father": either "about my Father's business" (KJV) or "in my Father's house".

**Luke 3:31** Scrivener reads Μεναμ, "Menam"; the KJV has "Menan".

**Luke 3:36** This Cainan is not in the Hebrew of Gen 11:12 but is in the Greek Septuagint; in 3:37 the OT form "Kenan" is used for the Καϊνάν of Gen 5.

**Luke 6:1** δευτερόπρωτος, "second-first" Sabbath, a rare term of uncertain meaning; rendered as the KJV does, "the second Sabbath after the first".

**Luke 6:17** Following Scrivener's verse division, "who had come to hear him and to be healed of their diseases" belongs to v. 17.

**Luke 7:12** μονογενής, "only begotten", here of a widow's only son; likewise of Jairus's only daughter (8:42) and of the only son in 9:38.

**Luke 8:26** Scrivener reads Γαδαρηνῶν "Gadarenes" (also 8:37).

**Luke 8:31** Scrivener reads παρεκάλουν "they begged" (plural, the demons), not the singular.

**Luke 10:22** Scrivener lacks "And turning to the disciples he said" at the start of the verse (as the KJV); not translated.

**Luke 11:2** The base text has the longer form of the Lord's Prayer ("Our Father who is in heaven… Your will be done"); translated in full.

**Luke 11:34** ἁπλοῦς, "single" (whole, undivided; also "sound" or "generous").

**Luke 12:49** καὶ τί θέλω εἰ ἤδη ἀνήφθη, literally "and what do I wish, if it is already kindled?"; rendered as an exclamation of desire (KJV "what will I, if it be already kindled?").

**Luke 14:26** "Hate" (μισεῖ) kept literally; it expresses a decisive preference for Christ over every other tie.

**Luke 16:9** "Mammon" (μαμωνᾶς) is kept as a transliteration: Aramaic for wealth or property, here personified (also 16:11, 13). Scrivener reads κἀγὼ ὑμῖν λέγω without καί, so "And I say to you", not "I also say to you".

**Luke 16:16** βιάζεται: "forces his way into it" (KJV "presseth into it"); the verb implies effort or violence.

**Luke 17:21** ἐντὸς ὑμῶν: "within you", as the KJV; it may also mean "in your midst" / "among you".

**Luke 17:36** This verse is in the base text (Scrivener) and is translated, although many critical editions omit it.

**Luke 22:34** Scrivener reads πρὶν ἢ τρίς ("before you deny three times"), so the sentence follows the base text, not the shorter reading.

**Luke 23:33** Κρανίον means "Skull". The KJV's "Calvary" comes from the Latin calvaria; here the Greek is translated.

## John

**John 1:5** "Overcome" (κατέλαβεν): the verb can mean "seize, overcome" or "grasp, comprehend"; the KJV has "comprehended".

**John 3:3** "Again" (ἄνωθεν) can also mean "from above"; the same word in 3:7 and 3:31 ("from above").

**John 3:8** The same Greek word (πνεῦμα) means both "wind" and "Spirit"; here "wind" in the first clause, "Spirit" at the end.

**John 5:39** "You search" (ἐρευνᾶτε) can be read as indicative or imperative; the KJV takes it as a command, "Search the scriptures".

**John 7:39** "Given" is supplied for sense; the Greek reads literally "the Holy Spirit was not yet".

**John 8:25** A difficult phrase (τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν); it can also be read "Even what I told you from the beginning" (KJV) or "Why do I speak to you at all?"

**John 8:58** "I am" (ἐγὼ εἰμί) is absolute here, contrasted with Abraham's coming into being (γενέσθαι).

**John 10:16** "Flock" (ποίμνη) is distinct from "fold" (αὐλή) earlier in the verse; the KJV has "one fold".

**John 12:3** Greek litra, a Roman pound (about 327 g). "Pure" renders pistiks, whose meaning is uncertain ("genuine" or possibly a place or plant name); the KJV has "spikenard".

**John 13:2** Scrivener reads deipnou genomenou (aorist): "when supper had begun" or "supper being ended" (KJV); some editions read ginomenou, "during supper".

**John 13:10** "He who has bathed" (leloumenos, a full bath) is contrasted with "wash" (nipsasthai, washing a part of the body).

**John 14:2** Greek monai, "dwelling places" (from men, "remain"); the KJV has "mansions". The same word is "dwelling" in 14:23.

**John 15:2** Wordplay in Greek: airei ("takes away") and kathairei ("prunes", literally "cleans"), echoed by katharoi ("clean") in 15:3.

**John 16:8** Greek elench: "convict", that is, expose and prove guilty; the KJV has "reprove".

**John 18:24** Scrivener reads oun ("So Annas sent him"), a new action; the KJV renders it as a pluperfect ("Now Annas had sent him").

**John 20:17** Greek m mou haptou (present imperative): "stop clinging to me" rather than "do not touch me" (KJV).

**John 21:7** Greek gymnos, literally "naked"; here lightly clad for work, without his outer garment.

**John 21:15** In vv. 15–17 the Greek alternates two verbs: agapa in Jesus' first two questions and phile in Peter's three answers and in Jesus' third question. To keep the difference, agapa is translated "love" and phile "have affection for". Elsewhere in John phile is simply "love" (11:3, 36; 12:25; 15:19; 16:27; 20:2). The KJV has "love" for both verbs. "Simon, son of Jonah" renders Simn Ina; the critical text reads "son of John".

## Acts

**Acts 1:13** Ἰούδας Ἰακώβου, literally "Judas of James"; rendered "the brother of James" as in the KJV (cf. Jude 1), though "son of James" is also possible.

**Acts 2:10** Following Scrivener, "both Jews and proselytes" belongs to v. 10 (the accented edition places it in v. 11).

**Acts 3:13** παῖς, of Jesus: "Son" (also 3:26; 4:27, 30). In 4:25, of David, "servant".

**Acts 3:15** ἀρχηγός: "Author" here (originator of life); "Prince" in 5:31, where it is paired with "Savior" (KJV "Prince" in both).

**Acts 5:24** Scrivener reads ὅ τε ἱερεὺς "the priest"; the KJV renders "the high priest".

**Acts 7:38** ἐκκλησία here is Israel's assembly at Sinai: "congregation" (KJV "church").

**Acts 7:59** ἐπικαλούμενον has no stated object; "the Lord" is supplied from the prayer that follows (KJV supplies "God").

**Acts 12:4** πάσχα: "Passover" (KJV "Easter").

**Acts 12:19** ἀπαχθῆναι, "be led away," the technical term for being led off to execution; "to execution" is supplied (KJV "put to death").

**Acts 13:20** "About 450 years" is joined to the period of the judges, following Scrivener's word order and the KJV.

**Acts 13:34** τὰ ὅσια Δαβὶδ τὰ πιστά: "the holy and sure blessings of David" (KJV "the sure mercies of David").

**Acts 14:12** Δία / Ἑρμῆν: "Zeus" and "Hermes" (KJV uses the Latin names Jupiter and Mercurius).

**Acts 15:34** This verse is in the Textus Receptus (Scrivener) and is translated; it is absent from many critical editions.

**Acts 19:24** Ἄρτεμις: "Artemis" (also 19:27-28, 34-35); the KJV uses the Latin name Diana. Likewise Zeus in 19:35 (KJV "Jupiter"); cf. 14:12.

**Acts 24:7** Verses 24:6b–8a ("and wanted to judge him… commanding his accusers to come before you") follow the Textus Receptus; many critical editions omit them.

**Acts 26:28** Greek "en oligo" ("in little") is ambiguous: "with little (effort/argument)" or "in a short time"; KJV "almost". Rendered "with a little more" to keep the link with "with little or with much" in 26:29.

**Acts 28:1** Melita (Greek Melite), the island of Malta; the EVBO-EN keeps the form "Melita".

**Acts 28:4** "Justice" (Greek Dike) is personified here as a goddess of vengeance; capitalized.

**Acts 28:11** "Twin Brothers" = Greek Dioskouroi, Castor and Pollux (so the KJV), sons of Zeus, patrons of sailors.

## Romans

**Rom 1:17** "The righteous" for ὁ δίκαιος (KJV "the just"), consistent with δικαιοσύνη = righteousness.

**Rom 3:22** "Faith in Jesus Christ" for πίστεως Ἰησοῦ Χριστοῦ (objective genitive); also possible "the faith of Jesus Christ" (KJV).

**Rom 3:25** "Propitiation" for ἱλαστήριον, as in the KJV; the same word is "mercy seat" in Heb 9:5.

**Rom 3:26** Following Scrivener's verse division, "in the forbearance of God" begins verse 26 (KJV ends verse 25 with it).

**Rom 6:7** "Justified from sin" for δεδικαίωται ἀπὸ τῆς ἁμαρτίας (KJV "freed from sin"); kept to preserve the key term, in the sense of "acquitted, released".

**Rom 7:6** Scrivener reads ἀποθανόντος (genitive, "that being dead by which we were held", as in the KJV), not ἀποθανόντες ("having died").

**Rom 8:1** The base text includes "who do not walk according to the flesh but according to the Spirit", lacking in the critical text.

**Rom 9:5** Rendered with Christ as subject: "the Christ, who is over all, God blessed forever."

**Rom 9:11** Following Scrivener's verse division, "not of works but of him who calls" ends verse 11.

**Rom 12:11** Scrivener reads τῷ κυρίῳ "serving the Lord"; some editions read τῷ καιρῷ "serving the time".

**Rom 13:9** The base text includes "You shall not bear false witness".

**Rom 16:1** "Servant" for διάκονος (feminine article), as decided for this edition; also possible "deaconess".

**Rom 16:27** The subscription found in some editions ("Written to the Romans from Corinth…") is not translated.

## 1 Corinthians

**1 Cor 3:5** Scrivener reads ἀλλ᾽ ἢ διάκονοι, "but ministers" (the critical text lacks ἀλλ᾽ ἢ and has "ministers" as the predicate).

**1 Cor 6:20** Scrivener includes "and in your spirit, which are God's" (absent from the critical text).

**1 Cor 7:3** Scrivener reads τὴν ὀφειλομένην εὔνοιαν, "the goodwill due to her" (critical text: τὴν ὀφειλήν, "her due"); KJV "due benevolence".

**1 Cor 7:5** Scrivener reads "to fasting and prayer" (critical text: "to prayer").

**1 Cor 11:24** Scrivener reads "Take, eat" and "which is broken for you"; the critical text lacks both.

**1 Cor 11:29** κρίμα: "condemnation" (KJV "damnation"); likewise in 11:34 (KJV "condemnation").

**1 Cor 13:1** ἀγάπη is rendered "love" throughout the chapter, consistent with the rest of the EVBO-EN; the KJV has "charity" here.

**1 Cor 13:12** ἐν αἰνίγματι, literally "in a riddle"; rendered "dimly" (KJV "darkly").

**1 Cor 15:55** Scrivener reads Ἅιδη, "O Hades" (KJV "O grave"); the critical text repeats "O death".

**1 Cor 16:3** χάρις here refers to the collection for Jerusalem: "gift" (KJV "liberality").

**1 Cor 16:22** Maran atha is Aramaic, "Our Lord, come" (or "Our Lord has come"); left untranslated as in the Greek. KJV "Anathema Maranatha".

## 2 Corinthians

**2 Cor 1:6** In the base text (Scrivener) the clause "and our hope on your behalf is firm" closes verse 6, and verse 7 begins with "knowing"; the KJV places it at the start of verse 7.

**2 Cor 1:22** Greek arrabn, a down payment or first installment guaranteeing the rest; KJV "earnest".

**2 Cor 2:17** Greek kapleuontes, "peddling, hawking for profit" (possibly also "adulterating"); KJV "corrupt".

**2 Cor 3:14** Base text ho ti, read as a relative ("which veil", as the KJV); it may also be taken as "because it is done away in Christ".

**2 Cor 3:18** Greek katoptrizomenoi, "beholding as in a mirror" (or "reflecting").

**2 Cor 6:15** The base text reads Belial (Beliar in other editions), a name for Satan.

**2 Cor 7:12** Base text "our care for you" (tn spoudn hmn tn hyper hymn); some editions read "your care for us".

**2 Cor 8:4** χάρις: "gift" here and in 8:19, where it means the collection (KJV "gift" / "grace"); in 8:6–7 "grace". In 1:15 "benefit".

**2 Cor 8:13** In the base text the words "at the present time your abundance may supply their need" belong to verse 13; the KJV places them in verse 14.

**2 Cor 11:10** Base text phragsetai, "shall be stopped" (or "silenced").

**2 Cor 12:7** Greek skolops, "thorn" or "stake"; "messenger" translates angelos.

## Galatians

**Gal 1:8** Greek anathema, "accursed", devoted to destruction under God's curse.

**Gal 2:16** Greek pistis Isou Christou, "faith in Jesus Christ" (objective genitive, as the KJV "faith of Jesus Christ" is usually understood); possibly "the faithfulness of Jesus Christ".

**Gal 3:24** Greek paidaggos, a household slave in charge of a child's conduct and schooling until maturity; KJV "schoolmaster".

**Gal 4:3** Greek stoicheia, "elements" or "elementary principles" (also 4:9).

**Gal 5:12** Greek apokopsontai, "cut themselves off"; likely an ironic allusion to castration (mutilation), going beyond circumcision.

**Gal 6:11** "Large letters" (plikois grammasin) refers to the size of Paul's handwriting; the KJV "how large a letter" takes it as the length of the letter.

## Ephesians

**Eph 1:10** Scrivener ends the verse at "on the earth"; "in him" opens 1:11 ("in him, in whom also..."), and the verse division follows the base text.

**Eph 2:15** Following Scrivener's division, "the enmity" (τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ) begins 2:15 as the object of "having abolished."

**Eph 3:18** Following Scrivener, "rooted and grounded in love" opens 3:18.

**Eph 4:14** κυβεία, literally "dice-playing," i.e. trickery.

**Eph 5:9** Scrivener reads "the fruit of the Spirit" (τοῦ πνεύματος); the critical text has "of the light."

**Eph 6:24** No "Amen": Scrivener lacks it. The subscription is not translated.

## Philippians

**Phil 1:16** Scrivener reverses the order of 1:16–17 compared with the critical text: those preaching from rivalry come in 1:16, those preaching from love in 1:17, as in the KJV.

**Phil 2:6** ἁρπαγμός: "a thing to be seized" (KJV "robbery").

**Phil 2:8** Following Scrivener, "and being found in outward form as a man" opens 2:8.

**Phil 4:3** σύζυγε "true companion" may be a proper name (Syzygus, "yokefellow").

## Colossians

**Col 1:21** Following Scrivener, "yet now he has reconciled" (νυνὶ δὲ ἀποκατήλλαξεν) closes 1:21.

**Col 1:24** Scrivener opens with ὃς ("who"), linking back to "I, Paul" in 1:23.

**Col 2:18** καταβραβευέτω "disqualify" (deprive of the prize); θέλων ἐν taken as "insisting on."

**Col 3:15** The base text reads "the peace of God"; the critical text has "of Christ."

## 1 Thessalonians

**1 Thess 1:3** Following Scrivener, ἀδιαλείπτως "without ceasing" belongs to 1:3.

**1 Thess 2:7** The base text reads ἤπιοι "gentle" (some manuscripts νήπιοι "infants"). Following Scrivener, "though we could have been a burden as apostles of Christ" closes 2:6.

**1 Thess 2:15** Scrivener reads ἡμᾶς "us" (persecuted us).

**1 Thess 4:4** σκεῦος "vessel" may mean one's own body or one's wife.

## 2 Thessalonians

**2 Thess 2:3** The base text reads "the man of sin" (ἁμαρτίας); the critical text has "lawlessness."

**2 Thess 2:12** κριθῶσιν: "be condemned" (KJV "be damned"), following this edition's rule for κρίνω.

**2 Thess 2:13** Scrivener reads ἀπ' ἀρχῆς "from the beginning" (some manuscripts have ἀπαρχήν "as firstfruits").

## 1 Timothy

**1 Tim 1:4** Scrivener reads οἰκοδομίαν ("edification") where other editions read οἰκονομίαν ("stewardship"); translated "the edification of God" (KJV "godly edifying"). The KJV's closing "so do" is not in the Greek and is omitted.

**1 Tim 3:11** Γυναῖκας may mean "women" (deaconesses) or "wives"; rendered "their wives" with the KJV, given the context of vv. 8-12.

**1 Tim 3:16** Base text reads θεός: "God was manifested in the flesh" (other editions have ὅς, "who").

**1 Tim 4:14** πρεσβυτέριον: "body of elders" (KJV "presbytery").

## 2 Timothy

**2 Tim 3:16** θεόπνευστος: "God-breathed" (KJV "given by inspiration of God").

## Titus

**Titus 2:13** "Our great God and Savior Jesus Christ": one article governs both nouns, so both titles refer to Jesus Christ (KJV "the great God and our Saviour Jesus Christ").

## Philemon

**Phlm 1:11** In Scrivener, ὃν ἀνέπεμψα ("whom I have sent back") closes v. 11, so v. 12 begins "You, then, receive him".

## Hebrews

**Heb 1:1** In the base text, "has in these last days spoken to us by his Son" belongs to v. 1; v. 2 begins with "whom".

**Heb 3:16** Read as a statement with the KJV: "some... rebelled; yet not all"; other editions accent it as a question ("who...? Was it not all...?").

**Heb 4:8** Ἰησοῦς here is Joshua son of Nun (KJV "Jesus").

**Heb 9:5** ἱλαστήριον: "mercy seat", the lid of the ark.

**Heb 9:16** διαθήκη: "testament" (a will) in vv. 16-17, where the argument turns on the death of the testator; "covenant" elsewhere.

**Heb 10:34** Scrivener reads τοῖς δεσμοῖς μου: "on me in my chains" (other editions read "on the prisoners").

**Heb 12:23** In Scrivener, πανηγύρει ("general assembly") begins v. 23.

## James

**Jas 2:18** The base text reads "without (chris) your works"; some editions read "from (ek) your works".

**Jas 3:6** "Course of life" renders ton trochon ts geneses, literally "the wheel of birth/existence".

**Jas 4:5** A difficult verse; it may also be read as God jealously longing for the spirit he caused to dwell in us.

**Jas 5:4** Kyrios Sabath transliterates the Hebrew "LORD of hosts".

**Jas 5:12** Base text: hypo krisin, "into judgment"; rendered "condemnation" as in the KJV.

## 1 Peter

**1 Pet 2:7** Greek h tim, "the honor/preciousness"; rendered "he is precious" as in the KJV.

**1 Pet 3:20** The base text includes hapax exedecheto, "once... waited", which some editions read as apexedecheto, "was waiting".

**1 Pet 3:21** The base text begins with the relative h ("to which"); baptism is called the antitype (antitypon) of the saving through water in Noah's day.

**1 Pet 5:13** "She who is in Babylon" most likely refers to a church (Greek feminine, implied ekklsia).

## 2 Peter

**2 Pet 1:1** The base text repeats "our" (tou theou hmn kai stros hmn), "our God and our Savior Jesus Christ".

**2 Pet 2:4** Greek tartarsas, "cast into Tartarus"; the KJV renders "cast down to hell".

**2 Pet 2:5** Literally "kept Noah the eighth" (ogdoon), that is, with seven others.

**2 Pet 2:10** Greek doxas, "glories", probably angelic beings; the KJV has "dignities".

**2 Pet 3:10** Greek ta stoicheia, "the elements"; kausoumena luthsontai, literally "will be dissolved burning".

## 1 John

**1 John 1:1** Greek tou logou ts zs; "Word" is capitalized as a title of Christ, as in John 1.

**1 John 1:4** The base text reads "your joy" (hymn); some editions read "our joy".

**1 John 2:1** Greek parakltos, rendered "Helper" in John 14–16; here, of Christ pleading before the Father, "Advocate" (one called alongside to plead a case).

**1 John 2:2** Greek hilasmos, "propitiation": the sacrifice that turns away God's wrath against sin. Also at 4:10.

**1 John 2:13** In the base text the clause "I write to you, little ones, because you have come to know the Father" closes verse 13; some editions place it at the start of verse 14.

**1 John 2:23** The second clause ("he who confesses the Son has the Father too") is in the base text; the KJV prints it in italics.

**1 John 3:16** The base text reads "the love of God" (tn agapn tou theou).

**1 John 5:7** Verses 7–8 include the Comma Johanneum ("in heaven: the Father, the Word and the Holy Spirit; and these three are one. And there are three who bear witness on earth"), which is in the base text and the KJV but absent from most Greek manuscripts and from critical editions.

**1 John 5:8** Greek eis to hen eisin, literally "are into the one", that is, they agree in one testimony.

**1 John 5:19** Greek en t ponr, "in the evil one" (masculine, as in 5:18); the KJV has "in wickedness".

## 2 John

**2 John 1:1** Greek eklekt kyria, "elect lady"; possibly a church personified, or a Christian woman.

## Jude

**Jude 1:4** The base text reads "the only Master, God" (despotn theon); critical editions omit "God", making "Master" refer to Jesus Christ.

**Jude 1:12** Greek spilades, "hidden reefs" (or "spots", as in the KJV).

**Jude 1:19** Greek psychikoi, "natural" or "soulish", in contrast with having the Spirit; the KJV has "sensual".

**Jude 1:22** Greek diakrinomenoi; in the base text "making a distinction" (KJV "making a difference"), though it may also mean "those who doubt".

## Revelation

**Rev 1:11** Scrivener includes "I am the Alpha and the Omega, the first and the last" here (absent from critical texts); translated as base text.

**Rev 6:6** "Measure" renders Greek choinix, a dry measure (about a day's ration of grain).

**Rev 10:6** "There will be time no longer" (chronos ouk estai eti) may also mean "there will be no more delay".

**Rev 13:1** "And I stood" (first person, estathn) follows Scrivener; critical texts read "he stood" and attach it to 12:17 (12:18 in some editions).

**Rev 16:5** Scrivener reads "who shall be" (ho esomenos, as in the KJV), not "the Holy One" (ho hosios) of most manuscripts.

**Rev 17:8** "And yet is" follows Scrivener (kaiper estin); other texts read "and will come" (kai parestai).

**Rev 18:13** "Slaves" renders smatn, literally "bodies".

**Rev 19:13** "The Word of God": ho logos, rendered "Word" as in John 1 and 1 John 1.

**Rev 21:3** "His peoples" (plural laoi) follows Scrivener; the KJV has "his people".

**Rev 22:19** "Book of life" follows the Textus Receptus (biblou ts zs); most manuscripts read "tree of life".

# EvanBible

ENGLISH FROM THE ORIGINALS

*"Your word is a lamp for my foot*
*and a light for my path."*

PSALM 119:105

A direct translation into English
from the Hebrew, Aramaic and Greek:
the Masoretic Text and the Textus Receptus.

Literal and natural, faithful to the languages
in which the Scriptures were written.

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